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PROF. S. H. ASKARI,

HONORARY JOINT DIRECTOR,

K. P. JAYASWAL RESEARCH INSTITUTE, PATNA.

श्लाघ्यः स एव गुणवान् रागद्वेषवहिष्कृता ।

भूतार्थकथने यस्य स्थेयस्येव सरस्वती ॥

राजतरंगिणी, १. ७

'He alone is a worthy and commendable historian, whose narrative of the events in the past, like that of a judge, is free from passion prejudice and partiality.'

Kalhana, *Rājatarangīni*, 1. 7.

Volume IV

THE ANTIQUARIAN REMAINS IN BIHAR.

By

D. R. PATIL, M. A., LL. B., PH. D.,

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY OF INDIA,
SOUTH-WESTERN CIRCLE, AURANGABAD (MAHARASHTRA).

K. P. JAYASWAL RESEARCH INSTITUTE
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BIHAR



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1963

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Affectionately Dedicated To the Memory of
LATE Dr. A. S. ALTEKAR
With the Author's
Regards and Esteem



CONTENTS

Foreword	...	...	ix
Introduction by the General Editor	...	...	xi
Preface	...	...	xiii
Introduction	...	...	xv
Select Bibliography	...	...	<u>xxiii</u>
Abbreviations	...	...	xxviii
Errata	...	...	xxix
The Antiquarian Remains in Bihar Arranged Alphabetically Place-wise	...	...	1-587
General Index	...	...	589-614
Appendix A—Table Showing the Correct Location of Place-Names as found in the Survey of India Sheets	...	...	615-630
Appendix B—Index to Inscriptions	...	...	631-654
Appendix C—Categorywise Index to Monuments, Sites, etc.	...	...	655-659
Supplement	...	...	660-667

Rec. from the mission, vide p. 16/-
 21, March 1957





1. The Government of Bihar established the K. P. Jayaswal Research Institute at Patna in 1951 with the object *inter alia*, to promote historical research, archaeological excavations and investigations and publication of works of permanent value to scholars. This Institute, along with five others, was planned by this Government as a token of their homage to the tradition of learning and scholarship for which ancient Bihar was noted. Apart from the Kashi Prasad Jayaswal Research Institute, five others have been established to give incentive to research and advancement of knowledge—the Nalanda Institute of Post-Graduate Studies and Research in Pali and Buddhist Learning at Nalanda, The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning at Darbhanga, the Bihar Rashtrabhasha Parishad for advanced Studies and Research in Hindi, at Patna, the Institute of Post-Graduate Studies and Research in Jainism and Prakrit Learning at Vaishali and the Institute of Post-Graduate Studies and Research in Arabic and Persian Learning at Patna.

2. As apart of this programme of rehabilitation and re-orientation of ancient learning and scholarship, the K.P. Jayaswal Research Institute has undertaken the editing and publication of the Tibetan Sanskrit Text Series with the co-operation of scholars in Bihar and outside. Another series of Historical Research works for elucidating the history and culture of Bihar and India has also been started by the Institute. The Government of Bihar hope to continue to sponsar such projects and trust that this humble service to the world of scholarship and learning would bear fruit in the fulness of time.



INTRODUCTION OF THE GENERAL EDITOR

In the present age of advancing intelligence and increasing knowledge and in this era of rapid changes and fast developments when there is danger of all traces of ancient and medieval landmarks, well worth preserving, being lost altogether, the need for a programme of publications of such works of general utility as Guide books, Memoirs, Directories, Bibliographies of History and Art and Archæology and Corpus of Monuments, Coins, Inscriptions is obvious. It is needless to point out or dwell on the importance of a subject like antiquarian remains in Bihar. To us it makes a special appeal and those who are interested in the study of regional history, art and culture feel that there is a gap in our literature which requires to be filled up. My predecessor, the late lamented Dr. Altekar, saw a fairly comprehensive list of antiquarian remains of Bihar which Dr. D. R. Patil, the then Superintendent of Archæology of Mid Eastern Circle at Patna, had prepared for his personal use, and he felt that if it was elaborated, systematised and developed in the form of a book, the K. P. Jayaswal Research Institute might undertake its publication. My esteemed and learned friend, Dr. K. K. Datta, who succeeded Dr. Altekar as the Director of this Institute, recognised the need and appreciated the work and worth of the present work which has grown out of the list referred to above. He also made some suggestions for the careful consideration of the author.

It has been my happy fortune to be associated with the Institute since March, 1962, and it is my pleasing duty to offer this work (The Antiquarian Remains in Bihar) to the readers as one of the series published by the K. P. Jayaswal Research Institute, Patna. The duty of the Editor is perhaps limited to seeing that the book published is in general harmony with the principles and purposes governing the institution he represents. The K. P. Jayaswal Research Institute occupies a special position in the academic life of our State and the scope of its work travels beyond the promotion of historical research and publications of only Historical Research Series. It covers a very wide range which includes language and literature, Philosophy and Religion and art and culture. The Institute has already published some works mainly on History, Biography Archæology and Buddhistic literature. The object of the Institute will very well be served by the publication of the present work.

It contains almost all that was accessible and known to the author. It is a useful compendium of historical remains in

our state and contains a good deal of interesting matters collected by the author, mainly from published works and secondary sources. Naturally it suffers from some imperfections and certain inaccuracies have crept in, despite the meticulous care bestowed on the preparation of the work by the author. It is hoped that in the Second Edition these shortcomings will be removed. The book, as it is, will, I am sure, be found to be very useful and informative not only to the general public but also to the research scholars and students.

Patna,
The 15th May, 1963.

S. H. ASKARI
Honorary Joint Director,
K.P. JAYASWAL RESEARCH INSTITUTE
Patna.

PREFACE

In 1958 when I was in Delhi I had a casual talk with the late Dr. Altekar regarding the manuscript of the list of antiquarian remains in Bihar which I had prepared for my personal use while I was Superintendent of the Mid-Eastern Circle at Patna during 1953 to 1956. He was kind enough to go through it personally and at once offered to have it published by the K. P. Jayaswal Institute. I readily agreed to this offer after consulting Shri A. Ghosh, the Director General of Archaeology, who was good enough to approve of the publication being undertaken by the Jayaswal Institute. The original list I had prepared was, however, compiled in a tabulated form on more or less the same lines as I had done earlier for the list of antiquarian remains for the former Madhya Bharat Union published in 1952. The late Dr. Altekar made a number of useful and valuable suggestions regarding the form of the text and it was ultimately decided that the work, instead of being presented in a tabular form, should be narrative in content and as fully informative as could be possible without considerably increasing the size of the book. I had therefore to revise the original manuscript thoroughly and could make the typescript ready for the press by the middle of 1959. By November 1959 all arrangements for the printing of the work were finalised by the late Dr. Altekar, but, alas! in that very month on the 24th Nov. 59, I feel very sad to say, Dr. Altekar left this mortal world, a development which brought a feeling of depression on me; for I lost many chances of suggestions from a veteran scholar and historian of his standing, which could greatly have improved upon this work. However, Dr. K. K. Datta and Prof. Askari who succeeded to the charge of the Institute extended their fullest co-operation and assistance to me in the course of the printing. Shri S. R. Roy and Dr. Q. Ahmad of the Institute also took great pains in going through the typescript and furnished useful and valuable information which has been incorporated in the Supplement. My thanks are therefore due to all of them.

I must however make special mention of the fact that Shri Ghosh, the Director General of Archaeology gladly offered whatever information he could in the course of this publication. He also placed at my disposal all his unpublished notes on explorations in Ranchi District for my use in this work without reservation of any sort. I am greatly beholden to him for this.

While in Delhi Shri A. N. Khanna, my stenographer, in his spare time relieved me a good deal of the routine of proof

corrections and other work. I had the same assistance from Sarvashri Ghanekar and Gore, my stenographers at Aurangabad. I am greatly thankful to them also.

The assistance rendered by Shri L.G. Parab, the Librarian of the Central Archaeological Library, Delhi, in finding out references and books quickly and promptly had greatly facilitated my work. I had the same good fortune of assistance at Aurangabad from Shri Saraf of the Circle Library. I am thankful to both of them.

My thanks are also due to the management of the Tara Printing Press who had been throughout very accurate, prompt and cooperative in the printing of this work. Considering the bulk of this work the printing errors, as seen in the Errata appended to it, have been quite few. I must therefore express my grateful thanks to them also.

Though I am dedicating this work to the memory of the late Dr. A. S. Altekar for all that he has done for this publication, I wish I could do still better to express my gratitude towards this departed loving soul.

Needless to say that but for the generous patronage of the Bihar Government to undertake publication of this voluminous work through the Jayaswal Institute it would not have seen the light of the day. I gratefully acknowledge my debt to them.

9, Cantonment,
Aurangabad.
14th January, 1963.

D. R. PATIL

INTRODUCTION

Soon after the preliminary survey of antiquarian remains in Northern India by General Cunningham in 1861, the Government of India realised the urgency and importance of the preparation of "classified lists" of such remains on an extensive scale, primarily with a view to selection of monuments for purposes of their conservation and continued preservation. The Provincial Governments were suitably addressed in the matter and with the help of the local officers of the districts and of the Archaeological Surveyors of the various regions, most of the Provincial Governments in India could furnish elaborate lists of antiquarian remains in the country by the eighties or nineties of the last century. These lists were prepared in a proforma prescribed by the Government of India and the details of the proforma clearly indicate that they had twofold objects in view, viz. (i) a planned programme of extensive survey of antiquarian remains by the regional Archaeological Surveyors, who were expected to collect more accurate information on the history, architecture etc. of those remains, and (ii) selection of standing monuments for conservation and continued preservation.

A List of Monuments in the then Presidency of Bengal, which included Bihar, was accordingly prepared first in 1888 and its revised edition was republished in 1896 by the Public Works Department of the Government of Bengal with the assistance of Beglar, the then Archaeological Surveyor of the region. In his report for the year 1901-2, Bloch, the Archaeological Surveyor in Bengal, pointed out a number of omissions and defects in the aforesaid list and suggested a thorough revision. The Government of Bengal in consultation with Marshall, the newly appointed Director-General of the Archaeological Survey of India, immediately approved of the proposal of Bloch under their resolution No. 2915 dated 9th September 1902¹ and Bloch was directed to proceed with the work of revision immediately. It appears till 1909, when Bloch died, there was not much progress in the work. In 1910 Spooner succeeded to the charge of the Eastern Circle of the Archaeological Survey. He took up the matter seriously and submitted a special report stating his own views about the revision contemplated in the aforesaid resolution of the Bengal Government. He proposed to undertake the work in 1911. His idea was to

1. Cf. An. Rep., ASI, 1901-2, p. 31.

proceed with the work separately in each administrative division of the Presidency in Bihar, commencing from the Tirhut division in North Bihar. In 1912 he started his work in Tirhut Division but found his experience to be quite exasperating. "I found on attempting to visit every wayside shrine, every mosque and every temple in every town and every village, as well as every tomb on every road, and every lonely mound in every jungle, that the programme was a very much larger one than I had realized.....But my experience in Champaran opened my eyes to the impracticability of attempting so over-ambitious a scheme elsewhere. The only way in which I hope to carry out the revision at all, along the lines described above, is to send out photographic parties in advance, who shall bring in for my inspection as complete and inclusive a set of photographs of all the buildings in a particular district as they can possibly get together". Two photographers were duly sent out to the Saran district; but Spooner's experience of their work was such that his "hope of bringing out in final form one divisional volume of the revision this spring has been disappointed". He could now realize the impossibility of revising the list on the basis of personal inspection of each monument¹. He proposed a special staff of photographers for the work and some modification in the programme of the revision as ordered by the Government. His proposals were duly accepted by the Government and the photographers collected quite a voluminous material with their own notes during the years 1914 to 1918. But the checking and "editing" of this accumulated mass of material itself posed an insuperable problem to Spooner who could only hope to take up "the editorial work" "as soon as possible". The hope could not be realized due to administrative changes. In 1918 it was made a work of special duty assigned to the Assistant Superintendent, Mr. Pandey, who proposed "to examine the notes and photographs and check a few places, also visited important monuments to collect references for publications and to prepare plans of important sites and buildings". Pandey thus started his work again in respect of the Tirhut Division, but unfortunately he died on 26th November 1919. The work thus fell to the charge of Hiranand Shastri, successor of Pandey in the Eastern Circle. Hiranand Shastri now started with the work almost afresh, when fresh orders were received from the Government of India to the effect that only such monuments were to be listed as were protected under the Ancient Monuments Preservation Act of 1904. So the original project of revision of the list of all Monuments in Bengal, because of what was experienced during all the preceding 20 years, had to be abandoned. "As the work is now

1. Cf. ASI, EC, 1911-12, pp. 7-8.

limited, for there are not more than 61 protected monuments in the whole of Bihar and Orissa, it is hoped it will finish ere long". In 1920 M. Kuraishi took up the work on the above lines which was completed in 1927 and finally published in 1931 as Vol. LI of the New Imperial Series of the Archæological Survey of India.

It is in the context of these earlier efforts that a fresh attempt had to be viewed. There is no doubt that an upto-date compendium giving an informative and descriptive account of all monuments and ancient sites known to have been explored, or otherwise noticed, in a particular region or State, has definite advantages from the view-point of archæological administration, knowledge and research. If such a compendium could give certain essential features and salient facts regarding the ancient monuments and sites, it would serve the purpose of a work of ready reference for the day to day work of the officers of the Archæological Department. It would at the same time be useful as an important source-book of information for purposes of extensive research and study. It would not only throw light on the work of research and exploration so far done in respect of any monument or site; but it would also, at the same time, indicate what still remains to be done. It is after keeping these ends in view that the author, when he joined the Mid-Eastern Circle of the Archæological Survey of India at Patna in 1953, thought of taking up the work again in the light of what happened in the past. It was obvious to him that a fresh line of approach to the problem was called for. In view of the past experience it was clear that the projected compendium could never be completed by him on the basis of a personal inspection or spot-study of each and every monument or site. Nor was it possible for him to collect the data in respect of certain items of the proforma prescribed by the Government of India, as they related to matters purely of an administrative nature, such as ownership of the monument or site, previous inspection by officers of the Survey etc. which had no bearing on archæological knowledge and research. It was therefore felt that the most practicable course would be to collate whatever published information was available in respect of the numerous ancient ruins in Bihar and to compile it in a systematic manner so that an intelligible and informative account of each of the antiquarian remains is available in one single compendium. There was thus no question of making a distinction between "protected" and "unprotected" monuments or sites. The sole object in view was mainly and essentially archæological knowledge and research on the ancient ruins of Bihar. All the ancient ruins in Bihar about which published information, in whatever form, was available were to be brought within the perview of this work

irrespective of its avowed special significance or otherwise. This was by no means an easy task for the sources of information were found to be as varied and scattered as the ruins themselves. The sources of information include a variety of numerous journals, periodicals, gazetteers, statistical accounts, administrative reports, and accounts of various individuals who were interested in archæological work from their own view-points. All this information from diverse view-points had to be pooled together and presented in an intelligibly descriptive form after a careful scrutiny and understanding of the available information. How far this has been achieved with success it is for the discerning readers to judge.

It would thus be clear that whatever information is contained in this compendium, it is based mainly and almost exclusively on published sources and not on personal inspection or observation of monuments or sites. With regard to the published sources however, every possible effort has been made to tap all of them as could be made available to the author. The bibliography appended to this book will indicate what these sources are. They form the main authority for the accuracy or otherwise of the information supplied by them. The author has, however, tried to weigh the correctness or otherwise of the facts of information in the context of what these sources could themselves indicate and sometimes, in the light of what he could himself personally know. It is for future research and study-(especially field-study)- of these ruins or antiquities to clarify, correct or supplement whatever is contained in this compendium.

It will be seen that the sources range over a period of nearly 175 years of published works (i.e. from about 1780 A.D. to 1960) and have come down from authorities holding divergent views with regard to collection of archæological data. For example, Buchanan Hamilton, who was undoubtedly the first modern authority to conduct a sort of "systematic" survey of the ancient ruins in Bihar nearly 150 years ago, had to collect his information without much basic background of knowledge of ancient Indian history and culture and of the various religious sects and cults of India. But it must be said to the credit of this great authority that the information he collected was quite varied and systematic and was most intelligently conceived. Unlike Cunningham, whose work will be referred to below, he had fortunately no preconceived notions regarding the aims of his survey. Besides, his survey of ancient ruins was only a part of a general survey which included other absorbing fields like geology, social and religious practices, revenue systems etc. He therefore worked in a different perspective and thus noted his observations as they could occur to a most intelligent layman.

Such an approach has, in a way, certain advantages, as it is not tinged with professional prejudices and bias. Unfortunately, however, certain parts of Bihar, such as the Chhota-Nagpur Division and the Muzaffarpur Division of N. Bihar, could not be surveyed by him.

Buchanan was followed, after some lapse of time, by a band of workers like Major Kittoe, Cunningham, Broadley, Beglar, Hoey, Waddell, Grierson, Stein and others who had certain definite aims in view viz. the identification and description of Buddhist sites described in the famous travels of the Chinese pilgrims like Fa Hian, Hiuen Tsiang and others. The Buddhist ruins in Bihar formed almost the sole occupation of their researches and explorations to the unfortunate neglect of other ruins of the orthodox Hindu faith and those of the Jain religion. This trend in archaeological work in Bihar dominated the scene almost to the beginnings of this century when the Archaeological Survey of India was reorganised and placed on a regular and permanent footing. With the setting up of the Archaeological Survey Department, individual and sporadic efforts in search of new information on ancient ruins had almost ceased with a few exceptions. The officers of the Survey now carried out exploratory tours and listing for some years to come and collected some more data, but because of other more important work entrusted to them like conservation and regular and systematic excavation of certain selected sites they could make little headway in this direction. Thus the work of what was previously called "listing" was gradually slowed down and was practically abandoned by 1939, when the Second World War broke out. Recently since 1957 the Archaeological Survey of India have launched a project of village to village exploration of monuments all over the country. But this ambitious work is still in progress and its result is yet to be fully made known to the learned world.

These diverse trends and methods of archæological activities during the last 175 years are found reflected in the present work in various ways. Certain parts of Bihar, notably southern, north-eastern and eastern Bihar are found to have received scant attention from the archæological investigators who worked in Bihar, for the obvious reason that they were not rich in Buddhist ruins. Similarly certain Śaiva and other Hindu ruins were, if at all, noticed casually and with no sufficient details. In the twenties and thirties of this century certain sites in south Bihar came in for special attention by anthropologists like S. C. Roy primarily because the sites in question were believed to have been "Asura" sites with fascinating problems of their own, still nebulous and unsolved. In

addition to these ruins, primarily of a religious nature, there is a host of other ruins which will be found noticed and described, though scantily, in the present work. They are those of non-sectarian character which have so far been not of much significance and importance for archæological investigation and historical research. These are the forts, tanks, wells, *sarais*, bridges, civil and other buildings, *sati* monuments, memorial or boundary pillars etc., which, it will readily be agreed, are of equal or, in a way, of more importance for the understanding of the general history, economic, social etc., of a particular region of the country. Each of them may form an absorbing topic of archæological or historical research of Bihar. The author has therefore endeavoured to collect whatever scanty data he could gather in respect of them.

For the purposes of this book the term "ancient" is primarily restricted to the ruins datable to the year 1800 A. D. or before, though a few ruins of some significance after that date, but upto the middle of the last century, will also be found noticed. With regard to the dating of these ruins the author has tried to follow the dates as assigned by the original authorities. The author is quite aware that the dates assigned by such early authorities like Buchanan, Beglar, Broadley, Sherwill etc. have in cases been found to be incorrect. Further their observations regarding the character and significance of the ruins seen by them were, because of the scanty knowledge of their times, quite imperfect. The author has, only to a certain extent, tried to correct only obvious mistakes and inaccuracies leaving the rest to be done by the discerning readers and students. It will be readily recognized that a full-scale discussion on all items of inaccuracies and mistakes was beyond the scope of the present work; for, it would have inevitably increased the size of this already voluminous work beyond all reasonable proportions.

A few words need to be mentioned here about the present condition of the antiquarian remains described in the present work. The conditions of existence of the remains covered by this work are essentially those noticed by the original authorities at the time when they themselves saw them. To state their present condition of existence would have necessitated their personal inspection, which, as already pointed out, was out of question. Some of the ancient remains or monuments, especially those that are not "protected" by the Government, will be found to have been first and last noticed more than a hundred years ago. It is therefore quite to be expected that some of them may have either suffered at the hands of time and may even have totally vanished out of existence. This is a

matter, however, for verification or inspection on spot, which it was beyond the scope of the present work. It is the proper field for work in future. With rapid industrialization and numerous modern developments in the countryside, like the river valley projects etc., there is every reason to believe that many of the ancient ruins referred to in this work may have suffered already in their condition of existence. In this context the information collected here assumes an added significance in so far as it is the only tangible record available on such remains and would be of considerable value as such.

The general layout of the present work is based, to a certain extent, on Kuraishi's work on the List of Monuments in Bihar and Orissa. The place-names are, however, alphabetically arranged taking Bihar as a whole and not divisionwise and districtwise as done by Kuraishi. The district is indicated immediately after the place-name. This arrangement is felt to be more convenient for quick reference. In respect of each place-name the sources of information are indicated in brief in chronological sequence and a brief history of the place stated wherever possible. Wherever local legends or traditions exist in respect of the concerning ruins they have been referred to briefly, if they are considered significant enough to demand such a reference. In respect of ancient sites significant items of information on finds of prehistoric tools, copper implements or other metal objects, finds of coins, inscriptions, potteries, terracotta and other objects etc., all these have been noticed wherever possible. In addition to these, wherever information on burial customs and practices, sizes of bricks, iron or copper smelting centres and such other matters was forthcoming, it has been duly incorporated in the present work.

With regard to important place-names like Basarah (Vaiśāli), Bodh-Gaya, Bihar-Sharif, Gaya, Nalanda, Patna, Rajgir, Rohtasgarh, Sasaram etc the author has endeavoured to present the data in as complete a form as possible so that the accounts in respect of them can be conveniently detached from the present work and converted into separate monographs on the places concerned.

The references to the sources are given at the end of the description of each place-name or important movement or site and not in the form of foot-notes. For the convenience of ready reference in certain cases the sources are stated immediately in brackets when considered necessary. Wherever the number of inscriptions from a particular place is found large enough the inscriptions have been noticed separately at the end of the narrative account of such a place-name.

The place-names have been spelled as they are found in the District-Gazetteers. The present work was commenced before 1956 and the preliminary work was also completed before that year. It does not therefore take into account the adjustment of boundaries between Bihar and West Bengal under the recent reorganisation of the States. It will therefore be seen that certain places which were formerly within the districts of Purnea and Manbhum districts of Bihar now lie within the adjoining districts of West Bengal. Similarly the name of the former Manbhum district is now changed to Purulia district in Bihar. This change is however not shown in the present work. For accuracy of geographical information on the place-names, their correct location in the Survey of India sheets is given in a separate Appendix A. In case of any discrepancy between what is stated in the main body of the text and in Appendix A, regarding the location of a place-name, the information of the Appendix A should be considered as more accurate.

In the Appendix B will be found a complete index or list of inscriptions in Bihar referred to in the main body of the text for facility of quick reference. In the body of the text every effort has been made to point out whether a particular inscription has been fully edited or not or whether it was only cursorily noticed. It is hoped this will facilitate future epigraphical work in Bihar. In Appendix C is incorporated an index to monuments and sites according to their categories so that the information in respect of them is readily available for future research.

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ABBREVIATIONS

ABORI	Annals of the Bhandarkar Oriental Research Institute, Poona.
An. Rep. ASI	Annual Report of the Archæological Survey of India
An. Rep., ASI, B.C	Annual Report of the Archæological Survey of India, Bengal Circle.
An. Rep., ASI, EC	Annual Report of the Archæological Survey of India, Eastern Circle
BDG	Bengal District Gazetteers and Bihar District Gazetteers.
Bengal List	List of Monuments of Bengal, published by the P.W.D., Government of Bengal.
Bhandarkar's List	List of Inscriptions of Northern India by D.R. Bhandarkar.
BODG	Bihar and Orissa District Gazetteers.
CASI	Cunningham, Archæological Survey of India Reports.
CII	Corpus Inscriptionem Indicarum.
EI	Epigraphia Indica
EIM	Epigraphia Indo-Moslemica.
Horowitz List	List of Muslim Inscriptions by Horowitz.
Ind. Ant.	Indian Antiquary
IC	Indian Culture
IHQ	Indian Historical Quarterly.
JASB	Journal of the Asiatic Society of Bengal.
JPASB	Journal and Proceedings of the Asiatic Society of Bengal.
JBORS	Journal of the Bihar and Orissa Research Society.
JBRS	Journal of the Bihar Research Society.
JBHS	Journal of the Bombay Historical Society.
JISOA	Journal of the Indian Society of Oriental Art.
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland.
JUPHS	Journal of the U.P. Historical Society.
Kuraishi's List	List of Monuments in Bihar and Orissa by Kuraishi.

ERRATA

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
3	18	north-east	southeast
20	33	Gara	Gaya
39	37	Bengul	Bengal
39	43	Akbar	Akbar's troops
42	21	remaais	remains
49	27	islamic	Islamic
49	29	Kurishi	Kuraishi
49	44	A.H. 777	A.H. 977
50	3	seems to refer	perhaps refers to
50	26	lsab	slab
55	6	A.D.1353	A.D. 1553
64	8	Arban	Arakan
91	41	Broadly	Broadley
92	3†	Shahabd	Shahabad
96	38	Seals	seal
109	25	Temple	Temples
111	10	Well	Wall
112	41	linte	lintel
113	9	ruin	ruins
113	27	goddes	goddess
124	44	west	east
126	4	Gaya	of Gaya
176	34	S.C. Roy	S. C. Roy, <i>JBORS</i> ,
196	2	70	10
217	45	locul	local
235	39	Engliih	English
288	38	Muzaffar Hussain	Alauddin Hussain
290	31	xxi	xxii
294	9	JABS	JASB
359	43	fert	fort
361	5	Prehistoric	Prehistoric or
411	22	1402	1042
413	5	(A.H. 1115, 1771)	A.H.1185 (i.e.A.D.1771)
458	26	Jasper	jasper

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
461	19	containep	contained
463	12	(c)	(b)
485	12	364	365A
485	24	365	366
485	38	366	367
486	24	367	368
501	38	A.H. 1132 (A.D.)	A.H. 1132 (A.D. 1720)
505	14	368	369
528	22	Swangs	Sawangs
558	23	to be	to be of



670

ANTIQUARIAN REMAINS IN BIHAR

1. **Afzalpur-Sarunda (PATNA)**—FORT, BUDDHIST SITE AND TANK—

This small village is situated about 3 miles south-west of Islampur (*q.v.*). Broadley visited it some time before 1872 and noticed ruins of a mud-built fort. It was found to have been built on an elevated mound representing perhaps an earlier Buddhist site. Broadley also noticed to the south of the village a large tank with several Buddhist images lying on its bank. To the west of the tank he saw a mound with several similar Buddhist statues scattered about.

JASB, 1872, p. 255.

2. **Aganur (GAYA)**—FORT—

In about 1900 Grierson, who was for some time Collector of the district, noticed here traces of ramparts and gates indicating existence of a fort.

Grierson, *Notes on the District of Gaya*, p. 41.

3. **Ahiari (DARBHANGA)**—HINDU TEMPLE—

The village is situated 15 miles north-west of Darbhanga and is known for its temple locally called as Ahalyāsthāna which is associated with the well-known legend of the sage Gautama and his wife Ahalyā as told in the epics and the *Purānas*. Inside the shrine is a flat stone said to contain the foot-prints of Sītā, wife of Rāma, as the main object of worship.

BDG, Darbhanga, p. 141.

4. **Akbarpur (GAYA)**—MONASTERY (HINDU ?)—

This village is situated 10 miles south of Nawada. It contains an old *Maṭha* or monastery of the Nānaka-panthi sect.

BDG, Gaya, p. 232.

5. **Akbarpur (SHAHABAD)**—MUSLIM TOMB—

This is situated on the left bank of the river Son and at the eastern foot of the Rohtas hill. Close to the foot of the hill is the tomb of Malik Wisal and of his family. The building consists of a four-walled enclosure containing a raised stone terrace and three prayer niches on the western side, with seven stone sarcophagi on a stone platform. On the entrance gate in the northern wall of the enclosure is a long Persian inscription recording its construction between 1636 to 1638 A. D. by Malik Wisal, the Daroga of Rohtas Fort, in the reign of Shah Jahan when Ikhtiasar Khan was the Killadar or commander of the fort.

See *Proc. ASB*, 1876, p. 10 where the dates of the inscription are given as A.H. 1056 and 1057, the latter being equivalent

to 1647 A. D. ; cf. also Horowitz, *List*, No. 1141.

An. Rep., *ASI*, *B. C.*, 1902, p. 23 ; *BODG*, Shahabad, p. 150.

6. **Akbarpur** (PATNA)—SUN TEMPLE (?)—

The village is situated in Pargana Pilich of the district and its ancient ruins are found noticed only by Buchanan. He found here "a conical mound of bricks which probably has been a temple, and when it fell, the image has been placed on the summit of the ruin and over it has been built a small covering." He was told that the enshrined image was that of the sun-god, which should be correct, for, he adds : "It must be observed that the males in this sculpture are represented booted, and among the emblems are not only the horses of Sūrya but the geese of Brahmā." Near the temple he noticed several other images representing Hindu deities like Hara-Gaurī, *liṅgas* and several others very much defaced. He gives, however, no indication as to the age of the carvings and of the temple.

Buchanan, *Patna-Gaya*, I, pp. 232-3.

7. **Alamnagar** (BHAGALPUR)—FORT AND TANKS—

This was the principal village of the Chandel chiefs who built many earthen-work ramparts and excavated tanks at this place and in the locality, traces of which were visible till the beginning of this century.

BDG, *Bhagalpur*, p. 157.

8. **Ālinagar** (PALAMAU)—FORT AND BUILDINGS—

This village is situated 5 miles east of Hussainabad in the north-eastern portion of the district. The fort is situated on a small hill north-east of the village. It encloses a rectangle, 55' 8" x 45' 10" and has a square chamber at each corner. Inside are five arched niches in each wall. In the inner court is a square well and another well is on the slope of the hill with a vaulted tunnel leading to it. The construction is locally ascribed to one Musafi Khan or more correctly Muzaffar Khan. The villagers call the fort by the name of Rohilla Kila.

BODG, *Palamau*, p. 175.

9. **Alwara** (MANBHUM)—BUDDHIST TEMPLE—

A short distance to the north-east of the village were seen by Beglar, in 1872-73, the ruins of a large Buddhist temple. Its remains include pieces of door-jambs and an architrave with the seated Buddha figure carved on it. The place is locally called as Mahādevasthāna. Beglar also noticed a few mounds, representing ruins of temples, along the banks of the Damuda river between Alwara and Chechgaongadh (*q. v.*).

Beglar, *CASI*, VIII, p. 161.

10. **Amaiti** (GAYA)—BUDDHIST TEMPLE—

The village is situated about 9 miles south-west of Jethian

(*q.v.*). In about 1900 Stein noticed at the village-shrine three old images, one of which he identified as representing Avalokiteśvara. It is, therefore, quite likely that some Buddhist temple or *stūpa* once existed nearby the village. It seems Kittoe had visited this place in 1847 though he makes no reference to it in his notes. He gives an eye-copy of an inscription "on a Jain relic at Amheti" which does not seem to have been noticed afterwards.

Kittoe, *JASB*, 1847, plate V, facing p. 272; Stein, *IA*, XXX, p. 83 ff.

11. **Amarpur (SARAN)—MOSQUE—**

This village is situated about 2 miles west of Darauli. It contains a fine mosque which stands on the banks of the river Gogra. It was built of red bricks by Amar Singh, a deputy of Shah Jahan, but the work appears to have been left incomplete. It is said that the village has derived its name from Amar Singh.

BODG, Saran, p. 130.

12. **Amawan or Amauna (GAYA)—FORT AND TANK—**

The village is about 2 miles north-east of Daudnagar (*q.v.*) and contains ruins of a mud-fort known locally as *tīlhā*. About a quarter mile south-east of it, in a field, was found some time before 1909, a copper-plate dated 232 in the Gupta era (i.e. 551 A. D.) recording grant of a village Mallayashṭikā to a Brahmin named Ravisvāmin by Kumārāmātya Mahārāja Nanda. The grant was issued from Pudgala.

Grierson, who, in about 1900, noticed an old tank and the ruins of a fort, mentions the name of the place as Amawan; cf his *Notes on the District of Gaya*, p. 27.

JASB, 1909, pp. 163-64 *EI*, X, p. 50 ff; Grierson, *op. cit.*

13. **Amaya (GAYA)—FORT AND BUILDINGS—**

In about 1812 Buchanan visited this place and noticed here a mound, 300' x 150', with ruins of several smaller buildings nearby. According to him the mound represents a fort built by a chief of the local Pewangar tribe.

Buchanan, *Patna-Gaya*, I. p. 176.

14. **Ami (SARAN)—ŚAIVA TEMPLE—**

This village is situated about 14 miles east of Chhapra (*q. v.*). The temple is dedicated to goddess Ambikā-Bhavānī and is in worship. It is also called Ambikā-sthāna from which the name of the village seems to have been derived.

The local people associate the spot with the site of Daksha's sacrifice of the epics and the *Purāṇas*. Another local tradition as stated in the District Gazetteer identifies the place with that of Raja Surath.

The Bengal List, p. 376; *BODG, Saran* p. 130.

15. **Andhara Thari** (DARBHANGA)—TEMPLE (?)—

A stone image, possibly indicating existence of a temple at the findspot or near by, was found here with an inscription on it recording its installation by Śrīdhara, a minister of Nānya of the Kshatra family.

K. P. Jayaswal, *JBORS*, IX, p. 303 ff.

16. **Anigara** (RANCHI)—ANCIENT SITE AND BURIAL GROUND (ASURA ?)—

The burial site is situated between Anigara and the nearby village Kamnta. It was explored by S. C. Roy, who noticed seven flat stone slabs and two sepulchral stone columns, one of which is 6' high. On the east of the latter were found two urns, a large earthen jar and a smaller one, both of the latter containing pieces of bones, the former containing a copper anklet in addition. Near the second stone column also was found an urn, under 2 or 3 slabs of stone, with pieces of bone in it. These urns, it appears, are connected with the erection of the stone columns. Near the burial site S. C. Roy noticed a large upland with ruins of brick buildings.

S. C. Roy, *JBORS*, I, p. 239 ff.

17. **Anti-Chak** (BHAGALPUR)—BUDDHIST SITE AND TANK—

From the foot of the Patharghata hill (*q.v.*) towards east and south is a very extensive area dotted with stone and brick ruins stretching up to the villages Anti-chak and Oriup. Discoveries of carved pillars, votive *stūpas*, Buddhist images and numerous other carvings had been reported from the site. It has been identified recently with the site of the famous Vikramaśilā University of the Pāla period and can thus be assigned to 10th-12th centuries A. D.

To the north of the village is a tank which is partly silted up. To its south are mounds with brick ruins representing sites of *stūpas*.

JBHS, XXXIV, p. 83 ff.

18. **Aphsad** (OR AFSAND) (GAYA)—VAISHṆAVA TEMPLE

The village is situated 3 miles to the south of Daryāpur-Paivati (*q.v.*). The ancient ruins of Aphsad were first noticed in about 1847 by Major Kittoe, who removed an important inscription from the place which was subsequently lost. In 1871 Broadley, the then Sub-Divisional Officer at Bihar, saw here a conical mound, 70 to 80 feet high, with images such as a colossus of a four-armed male figure, 8' high, an exquisitely carved *liṅga* bearing on either side a life-size human face and other Brahmanical statues. At about the same time Beglar visited it, who, in his report for 1871-72, refers to several statues, mostly Brahmanical and a few Buddhist, amongst which he specifically mentions a large image of Varāha incarnation of Viṣṇu. As described by Bloch later, this image is of grey sandstone, similar to

the Varāha image from Eraṇ in Madhya Pradesh. The goddess of earth is here represented as a female figure, while on the body of the god Varāha are depicted the figures of sages in adoration. The inscription, referred to above, was edited by Fleet and it records construction of a temple of Vishṇu and a religious college or monastery by the mother of a later Gupta King, Ādityasena, and the excavation of a tank by Kōṇadevī, his wife. The temple of Vishṇu, mentioned in the inscription, is probably represented by this high mound at the site. In 1896 when the Bengal List of Monuments was compiled, the mound was only 60 feet high and it may have suffered further damage in later years.

The existence of the monastery or college and the tank mentioned in the inscription is not traceable at Apsad (*q. v.*). (For an image of Tārā found from here cf. *JBOBS*, XXII, p. 302 ff.) Broadley also refers to the discovery of an "Ashoka inscription of great length and value" by Major Kittoe which had almost immediately thereafter disappeared and could not be traced by the former in spite of all his efforts. In his report for 1901-02 Bloch had made a strong recommendation for the excavation of the mound but the work had not been undertaken so far.

Cunningham, *ASI*, I, 40; Broadley, *JASB*, 1872, p. 276; Beglar, *CASI*, VIII, pp. 114-5; Fleet, *CII*, III, p. 200 ff. and Bhandarkar, *List*, No. 1552; *Bengal List*, pp. 310-12; Bloch, *An. Rep.*, *ASI*, B.C., 1902, pp. 14-15; *BDG*, Gaya, p. 199.

19. **Arsa** (MANBHUM)—JAIN TEMPLES—

The Bengal List at page 560 casually refers to a place called Arsa Karandi, four miles south-east of Boram, and some distance from Kasai river, which was "said to possess ruins of temples". Bloch visited it in 1903 and saw remains of temples at two places in the village with ancient Jain statues put up therein. Of the statues he noticed one "of a peculiar style" the figure wearing a crown with a canopy of many-hooded cobra over it, possibly representing Pāśvanātha.

Bengal List, p. 560; Bloch, *An. Rep.*, *ASI*, B.C., 1903, p. 14.

20 **Arrah** (SHAHABAD)—TEMPLE OF ARANYĀ DEVĪ, COLOSSUS OF VISHNU, MOSQUES AND ARRAH HOUSE—

The temple is situated between the old and new portions of the town and is dedicated to the goddess Aranyā, i.e., the presiding deity of forests or deserts. The worship of a forest deity is quite unusual. In about 1812 Buchanan visited Arrah and was told by the local Pandits that the name of the town was derived from *aranyā*, i.e., 'a waste land' or 'forest'.

According to local traditions the town had various names in ancient times such as Chakrapura, Ekachakra, and Ārāmana-

gara. Ekachakra is mentioned in the *Mahāvamśo* as one of the capital cities of India in the time of Buddha. Hiuen Tsiang while travelling through this area refers to the inhabitants as “demons of the desert” who were converted by the Buddha. From this Cunningham had proposed to identify the place with the site of the *stūpa* and the lion pillar erected by Aśoka. The name *Ārāmanagara* is mentioned in a recent Jain inscription from Masarh (*q.v.*). A Hindu legend would associate the place with the demon Bakāsura of the *Mahābhārata*, who, it is believed, was killed by Bhīma at a spot $1\frac{1}{2}$ miles west of Arrah represented by the modern village of Bakri. Another local derivation of the name Arrah is from *āra* or saw with which, it is said, in a legend, a pious local king was cut into two pieces to fulfil the promise of a gift by the king. (cf. also Chirand, (*q.v.*), below for a similar legend). Muslims derive the name from the numerous “sawers” seen by them residing in the town. It is said, after his victory over the Afghans, Babar camped here at a spot which was still recently called as Shahaabad in commemoration of the event. The district is also known as Shahabad from the same event.

Colossus of Vishṇu: A colossal statue is now kept in the garden of the Maharaja of Dumraon. It represents Vishṇu, though it is popularly called as Bāṇāsura. It measures $9' 6'' \times 4' 6'' \times 1' 6''$. It originally belonged to the ancient site at Masarh (*q.v.*) and was brought here by the then Maharaja in 1882.

Mosques: One of the mosques at Arrah is situated in the heart of the town and is called as Jami Masjid. It was built of bricks in the reign of Aurangzeb. It consists of a large prayer hall, 92' long, divided into five arched bays, each with a dome above, and four minarets at corners. In front is an open quadrangle, $96' \times 31'$, with attached out-offices and a well.

The other mosque is locally known as Maula Bagh Masjid. It was built by a Muhammedan wife of John Deane Esq., who, in early 19th century, was Collector of Arrah and later Commissioner over the region. The building is of mixed Saracenic style and has foliated arches, three ornamental domes and eight minarets. At the entrance is an inscription of A.H. 1233 (A. D. 1834) recording its construction. Deane died in 1817 and was buried in the outer garden of the mosque.

The Arrah House: The building is famous as Arrah House after the notable event of the gallant defence of the British garrison in the 1857 uprising. It is a small double-storeyed structure on a raised plinth built by one Vicars Boyle, the then engineer of the Eastern Railway. It was intended as a billiard room, the residence proper being a short distance away. According to *Bengal list*, p. 342, it consists of a billiard

room, 28' x 17½', with a smaller room, a bathroom attached on one side and verandah in front with semi-circular arched colonnade. Kuraishi (at p. 137), however, states that it has two rooms, each measuring 27' 9" x 8' 9", enclosed by a verandah of 6' 6" width on all the four sides, part of the southern verandah having been converted into two small rooms. The whole building, he says, is 51' square. There is a clear discrepancy in Kuraishi's description, for the total plinth area of 51' square does not agree with the dimensions of the parts of the buildings as given by him.

Buchanan, *Shahabad*, p. 55 ff; Cunningham, *ASI*, III, pp. 72-73; Hunter, *Statistical Account*, XII, pp. 217-19, *Bengal List* p. 342 ff; Kuraishi, p. 137; *BODG Shahabad*, p. 151 ff.

21. **Asurgadh** (PURNEA)-FORT—

The fort is situated about 4 miles east of Dulaganj and 12 miles south of Kishanganj. It is 1,200 yards in circumference and 10' to 12' high above the surrounding ground level and is surrounded by earthen ramparts. Buchanan visited the place in about 1812 and was told of an earlier excavation in the fort exposing ruins of small chambers and halls filled with bricks.

Local tradition says that there were five brothers in the time of Vikramāditya every one of whom had built a fort known after his own name. Of these only three, viz. Asurgadh, Benugadh and Barijangadh (*q.v.*) have been traced, the other two after Nanta and Kanta have not been identified so far. The records of the Khagra family assert that their 9th Raja, Fakruddin Hussain, erected a fort here after the loss of Jalalgadh (*q.v.*) perhaps on the ruins of an earlier Hindu fort. Another local tradition exists to the effect that the rank jungle over the ancient fort ruins was cleared by a Musalman saint who settled down there afterwards and is still held in reverence by the local people.

Buchanan, *Purnea*, p. 85; *Bengal List*, p. 342; *BDG, Purnea*, p. 183.

22. **Āsman Kathi** (SHAHABAD)-MUSLIM TOMB—

This is situated near Chainpur (*q.v.*). It contains a tomb consisting of an open enclosure wall with an open terrace inside containing graves of Asman, Hussain Khan, a relation of Bakhtiyar Khan of Chainpur and of others. Asman, it is locally claimed, was a descendant of the Prophet but according to Buchanan he may have been some saint who preceded Sher Shah.

Near the tomb is a building called as Baradari or pavilion. It is said to have been erected by Daud Khan, kinsman of Sher Shah, and may thus belong to the 16th century A. D.

It consists of a chamber, 18½' square, with three openings on each side and was perhaps once surrounded by verandahs.

Buchanan, *Shahabad*, pp. 146-47, 151.

23. **Atmi** (SHAHABAD)--STŪPA AND HINDU TEMPLE—

In 1906 or so, a local inhabitant partly excavated the mound near the village in search of treasure, but on report being received, Bloch visited the site in that year. The excavation had exposed remains of a *stūpa* "exactly like many at Sarnath." It had been dug to a depth of 10 feet or so but nothing of interest, except a few broken Hindu sculptures, were found. It appears that on the ruins of an earlier *stūpa*, a Hindu temple was built later. Only traces of some broken walls and a few feet of the circular *stūpa* had survived, as seen in the excavation.

Bloch, *An. Rep., ASI, E. C.*, 1906-7, p. 17.

24. **Badam** (HAZARIBAGH)--FORT—

This village is situated about 7 miles south-east of Barka-gaon. It contains a fort, built in 1642 A. D. for Karanpura Raja Hemat Singh by a builder from Patna. The place was deserted in 1670 by the family, which then shifted to Ramgarh. The fort is in ruins and has not been fully explored; cf. also Mahudi Hill (*q. v.*).

BODG, Hazaribagh, pp. 61, 190.

25. **Bahadarpur** (GAYA)--FORT—

This village is situated to the west of Nawada. In about 1812 Buchanan noticed here an ancient mound representing remains of a fort locally attributed to a chief of Pewangar tribe (*cf. also Amaya, q. v.*).

Buchanan, *Patna-Gaya*, I, p. 176.

26. **Bahadurganj** (PURNEA)--FORT AND TANK—

The fort is situated between the Kamal and Ratua rivers about 7 or 8 miles from Bahadurganj and is locally known as fort of Benu Raja. As seen by Buchanan in about 1812 it consisted of ramparts, enclosing an area of 600 square yards, with traces of brick ruins inside. In some parts he saw traces of ditch and considered the fort to be of considerable antiquity. Inside is a small tank which is held sacred in the locality. It is said that there were four brothers, viz., Benu, Bal, Sahasmal, and Barijan, each having a fort of his own, named after him (*cf. also Nos. 35 and 50 below for the other forts of Barijan, Benu and Balrajpur*). The latter fort may not have anything to do with the one of this tradition, since it is far away in the west in Darbhanga district and has a tradition of its own. The fort of Sahasmal has not been identified so far.

Buchanan, *Purnea*, p. 80; *Bengal List*, p. 432.

27. **Baharagora** (SINGHBHUM) -- ŚAIVA TEMPLE AND

INDIGO FACTORIES—

The village is situated in Dalbhum area, about 30 miles south-west of Ghatsila. The temple is situated at a spot called Chitresvara near the village where the god Śiva is worshipped with the name of Chitresvara.

Near the village are some brick buildings which are said to be the remains of indigo factories.

BDG, Singhbhum, p. 206.

28. **Baheya** (RANCHI) -- ANCIENT SITE (ASURA)—

S.C. Roy visited the site and found here copper vessels, ornaments, and a polished bronze dish.

S.C. Roy, *JBORS, VI, pp. 412-13.*

29. **Baidyanath** (SHAHABAD) -- ANCIENT SITE, ŚAIVA TEMPLE, STONE OBELISKS AND TANKS—

The village Baidyanath is situated 6 miles to the south of Ramgarh in the north-east of Bhabua sub-division. Buchanan refers to the ancient ruins at Baidyanath which, in his time, were attributed to "Raja Madana Pala, the Suir." He had the site-plan of the ruins made and also had drawings of some of the notable carvings or images. To the west of village is a large mound with a temple of Śiva on it built perhaps in late historical period by making use of the materials of a more ancient temple, once standing on the same site. Garrick identified this earlier temple as that of Vaidyanātha, from which the name of the village is derived. In 1882 he excavated part of the mound and found that the original temple consisted of the sanctum and a large pillared hall or *mandapa* and possibly a portico in its front. The existing temple on the mound was only an ordinary cella, 12' square, with a pyramid-shaped top added to it very recently. He also noticed a large enclosure of massive walls 123' x 100', with a line of cells along the western wall, presumably for the use of the priests. While constructing the later temple and the wall, which surrounds the mound, numerous carvings and sculptures of the original temple have been used most indiscriminately and "in every imaginable position." Amongst them Garrick could trace three inscriptions, viz. (i) referring to the 9th regnal year of Śrī Madanapāladeva as read by Cunningham, (ii) having only five letters commencing with Sītā, the rest being not legible and (iii) referring to one Magaradhvaja *jogī* and the year 700. Cunningham had noticed the name of this last personage inscribed in some eight or ten different places of pilgrimage in Northern India, and infers that he may have been a widely travelled mendicant of the time. The era to which the year refers has not been identified satisfactorily. None of these inscriptions seems to have been noticed or edited subsequently.

The most noteworthy feature of the ruins is indicated by some 22 stone obelisks, square in section, tapering upwards and crowned with a circular ornament and of about five feet in height. According to Garrick they are not adaptable to any architectural purpose and seem to have been worshipped independently. These obelisks and the temple were seen by Buchanan in about 1812, who has given more details of the numerous scenes sculptured on the former. He considered the carvings as "curious" and as having "less connection with the common Hindu mythology than any I have ever seen." Further he observed in the carved scenes "several indecencies which in the southern India have been carried to such a gross length; and which have been avoided in the more ancient temples of Bihar". The scenes include representations like mother sucking a child or a female churning butter, a porter carrying a load, and, what appeared strange to Buchanan, "a man riding on a snake". It appears these are scenes from the life of *Krishna* which Buchanan was not able to interpret satisfactorily. From the descriptions of Garrick and Buchanan, it appears the ruins deserve further exploration and study.

Half a mile north-east of the village is a low mound called as *Kakahai-garh* exhibiting in many places traces of broken pottery. While ploughing here it is said that a labourer found a number of gold coins, about 90 years before Garrick visited the place in 1882.

A little to the south of the village is a solid brick-mound with sculptures seen thereon in 1882 by Garrick. The bricks here are of large size.

Round about the village are numerous tanks having ancient names. Garrick has given a list of nine such tanks along with their local names (cf. his report for details).

Near the village are ruins of numerous buildings generally known as *Kots*, some of them called after the various hamlets nearby. Garrick has given a detailed list of these buildings and their locations in his report. Amongst them near the hamlet of Alampur are two high mounds in which a number of coins were found, some of them being of Akbar's reign. All the ruins at Baidyanath have been attributed to the Suirs or (Sabaras?), about the history and origin of whom Garrick has attempted to give a detailed account in his report.

Buchanan, *Shahabad*, pp. 143-45; Garrick, *CASI*, XIX, pp. 34-48; **Bengal List** pp. 360-62; BODG, *Shahabad*, pp. 156-57.

30. **Baikunthapur (PATNA) - HINDU TEMPLES AND CENOTAPH—**

The village is situated on the bank of the Ganges five miles east of Fatuha. The mother of Raja Mān Singh, Governor of Akbar, died here and was cremated on the bank of the Ganges near the village. In her honour the Raja built the Baradari

or pavilion, also called as *chhattri* or cenotaph. The foundation of the village is also ascribed to Raja Mān Singh.

In addition to the cenotaph Raja Mān Singh built here several temples. Buchanan, when he visited the place, heard of a local tradition that as a result of a dream that King Jarāsandha's amulet was lying in the river, a *liṅga* with four faces was discovered which eventually became the object of worship in the main temple. Of the other temples one is dedicated to Śitalā and the other to Vāsudeva.

Buchanan, *Patna-Gaya*, I, pp. 75-6: *BODG, Patna*, p. 198.

31. **Bakraur (GAYA) STŪPA, STONE PILLAR, TANKS, HINDU TEMPLES AND MONASTERY—**

A mound apparently representing ruins of a large *stūpa* was noticed by Cunningham in 1861 to the north of the village on the eastern side of the Niranjanā river, opposite the Great Temple at Bodh-Gaya. It is locally called as Katani. Cunningham identified the mound with that of the *stūpa* known to Buddhist tradition as the *gandha-hasti-stūpa* and mentioned by Hiuen Tsiang as existing in this locality with a pillar near by. Hiuen Tsiang mentions the name of the place as Ajayapura. Buchanan states that Mr. Boddam, the former Collector of Gaya, had removed many stones and bricks from here for construction of buildings at Gaya. "He is said to have found a stone-chest containing bones and many small images of lac". According to Burmese tradition one of the celebrated personalities of Buddhism died here which was confirmed by the discovery of the stone-chest taken away by Boddam. The finds of numerous lac seals impressed with Buddha's figures had also been mentioned by Cunningham in his reports. The outline of the *stūpa* was made out by Cunningham as 150' in diameter while he gave the height of the mound as 50' in about 1862. When Stein visited the spot in 1899 the height had come down to nearly 25 feet.

Only two broken fragments of a sandstone pillar are lying at the original site near the *stūpa* mound above. Of them one with diameter $3' \frac{1}{2}"$, is lying *in situ* while the other, with diameter $3' \frac{1}{4}"$, is placed near a well to the north-west. The main shaft was removed to Gaya and placed in Sahibganj area of the town in 1789 by Charles Boddam, as stated in a Persian inscription, inscribed to this effect, on the shaft itself. This shaft measures 16' in height and $2' \frac{3}{4}"$ in diameter. According to *Bengal List*, p. 297, another piece (i.e. the fourth one) of the pillar was, until 1896, lying in the court of Mahant's Math at Bodh Gaya. In 1847 Major Kitteroe was, however, told various stories about the fourth fragment as containing an Aśokan inscription which could not be traced by him.

The tank is locally known as Mātāṅga-vāpī and is situated

about 500 yards to the south-east of the *stūpa*. It is lined with ancient embankments with a modern Śaiva temple of Mātāṅgēśvara near by held sacred by the Hindu pilgrims. Since Mātāṅga in Sanskrit means an elephant, the name of the tank may be said to preserve a reminiscence of the Buddhist legend of the *Gandha-hasti-stūpa*.

There is another tank in the area locally known as Mārttaṅḍa-pōkhar or Suraj Kund. It measures 800' square and is lined with masonry walls.

On the bank of the river and on the sides of the above tank are temples built in late historical times which contain sculptures taken from earlier ruins. The Hindu Maṭh established here is also a couple of centuries old. (cf. also Gaya and Bodh Gaya below).

Buchanan, *Patna-Gaya*, p. 160; Kittoe, *JASB*, 1847, p. 275; Cunningham, *ASI*, I, p. 12; *Bengal List*, pp. 294-97; *BDG, Gaya*, p. 201; Stein, *Ind. Ant.*, XXX, 95.

32. **Balgudar** (MONGHYR)--ŚAIVA TEMPLE--

The village is situated on the northern bank of the Halahar river, a few miles to the north of Lakhisarai (*q. v.*). In 1872 Beglar noticed to the north of the village a large four-faced *liṅga* besides several other statues and fragments which indicate the existence of the site of a Śaiva temple close by. *CASI*, VIII, p. 117.

33. **Baliya** (SHAHABAD)--TEMPLE--

The Bengal List refers to a temple at Baliya in Shahabad district standing "close to the Ganges on the north side." In the map of Patna Division given in the *List* a place "Ballia" is shown on the northern side of the Ganges which would be in Ballia district of U. P. It is not clear whether the *List* takes "Ballia" of its map the same as Baliya or the latter is a different village on the south of the Ganges in Shahabad district with the river "on the north side". The *List* says that the temple here was noticed by Hiuen Tsiang and that Cunningham discovered this temple but it "is not noticed in any book yet published". The ancient mounds north of the Ganges near Ballia had been described by Carlleyle and it appears the river Ganges was once flowing many miles further south and there existed here a well-known ford from early historical times. An ancient site south of the river is, therefore, to be expected, as given in the *Bengal List*. The information, however, needs to be verified by further exploration of the place.

Bengal List, p. 374; Carlleyle, *CASI*, XXII, p. 86 ff.

34. **Baliya-Dih** (PATNA)--MOUND--

The mound is situated about 3 miles south-west of Naubatpur. It was noticed by Buchanan in about 1812 as a

high mound, 90 feet square, which was, it is said, once surrounded by a high brick wall of strong masonry. Buchanan attributed the mound to the Cheros on the basis of local tradition.

Buchanan, *Patna-Gaya*, I, p. 78-79.

35. **Balrajpur** (DARBHANGA)—FORT, TEMPLE AND MOUNDS—

The fort is situated about 16 miles north-west of Madhubani, not far from the road. It is locally believed to be the fort built by Raja Bal, who is not to be confused with the famous demon King Bali of the epic and Purāṇic legends. About the date and identity of Raja Bal, however, the local legends are silent though the Raja is worshipped as a divinity in the locality and his shrine exists in the fort. Local superstition is that the Raja and his army still live in the fort and hence nobody dares go to the fort during nights, with the result that the fort is more or less well-preserved. The brick ramparts of the fort are still standing to a height of about 10 feet with round towers, nearly 40 feet high, at the corners. The area enclosed is about 1500' × 900' and is over-grown with jungle. The bricks used in the construction are well-burnt and measure 11" in length. Years ago a Sub-Divisional Officer had commenced excavation in the fort but being attacked by fever, he gave up the work. The *Bengal List* mentions the place as Bindras and says that the country around it is dotted with mounds in which bricks similar to those in the fort are found. (cf. also Asurgadh, Bahadurganj, *q.v.*, for similar traditions).

36. **Balrampur** (MANBHUM) — JAIN TEMPLE (?) --

The village is situated 4 miles to the south-east of Purulia. The temple here was first brought to notice in 1866 by Colonel Dalton who gave a description of a collection of numerous images of Jain Tīrthaṅkaras presumably at the site of the temple. Beglar visited the ruins in 1872-73 but he makes no mention of any Jain image here and his description nowhere indicates whether it was a Jain temple at all. Hunter refers to Dalton's description under the village name of Palma, but the District Gazetteer says that this is an error for Balrampur. In 1903 Bloch visited Palma but being unaware of the discrepancies noted above, he does not clearly clarify this point, though he noticed at the place debris of a temple with two colossal statues of Tīrthaṅkaras (cf. also Palma, *q.v.*, below). Bloch does not appear to have visited Balrampur. The temple as seen in 1872 by Beglar was built on the site of, and out of the materials of, an earlier temple some time after Raja Mān Singh. It has a sanctum with a *maṇḍapa* or hall in front. It was built partly of cut-stone and partly of bricks plastered over, the plaster having mostly disappeared in 1872. The dome which once covered the *maṇḍapa* had also gone. Beglar further

noticed an arched opening or entrance and a plain tower for the shrine, as are commonly to be seen in the temples at Deoghar, *q.v.*

Dalton, *JASB*, 1866, p. 186; Beglar, *CASI*, VIII, p. 183; *BDG, Manbhum*, pp: 263-64; Hunter, *Statistical Account, Manbhum*, Vol, XVII pp. 298-99; Bloch, *An. Rep., ASI, B.C.*, 1903, p. 14.

37. **Bamni** (RANCHI) -- ŚAIVA TEMPLE AND TANK --

Near the village are the remains of a stone temple with about a dozen large grooved stone pedestals of *lingas* kept arranged around the temple court-yard. They are locally attributed to the Asuras. Near the temple is a tank partly silted up.

JBORS, I, p. 246.

38. **Banda** (MANBHUM)—TEMPLE—

The temple is situated in a low jungle near the village. It is built of stone and consists of a sanctum and *mandapa* or hall in front. The sanctum has two storeys above it, each of these upper storeys having openings facing the *mandapa* roof in their front, which, however, has disappeared. The temple, according to Beglar, belongs to a distinct or rare type in which chambers are provided with openings, facing the roof of the *mandapa*, within the spire of the shrine.

Beglar, *CASI*, VIII. pp. 168-69; *Bengal List*, pp. 556-557.

39 **Bangaon** (BHAGALPUR)—MOUND—

The village is situated near Maheshi in Saharsa Sub-Division of the district. Here is a mound locally called Gorhi Dih or Fishermen's Mound. It is situated about 2 miles west of the village. It covers an area of about 25 *bighas* with a maximum height of 10 feet as its north-western corner. It may represent remains of a large *stūpa* with some monastic buildings attached to it. 58 punch-marked silver coins, a gold leaf, a broken copper bangle and 10 carnelian beads were discovered here in 1917 in an earthen vase inside a small brick chamber (i.e. perhaps a relic chamber) of the *stūpa*. The finds are in Patna Museum and are assigned to a period between 2nd century B.C. to 2nd century A.D. Local tradition, however, ascribes the mound to a Bhor (or Bhar ?) chief who lived some 12 to 13 generations ago.

Kuraishi, p. 203.

40. **Banka-Ghat** (PATNA)—TWO MUSLIM TOMBS—

A mile north of Banka-ghat railway station near Patna, is the Jethuli village where there are two tombs called as *Kacchi Dargah* and *Pakki Daryah* respectively. The former is the tomb of Shihab-uddin Jagjaut, who was father of Kamalo Bibi of Hasanpur Kako (*q.v.*), father-in-law

of Makhdum Yahya of Maner (*q.v.*) and grand-father of Makhdum Sharif-ud-din of Bihar (*q.v.*). The other tomb is of Shah Adam Sufi.

BODG, Patna, p. 199.

40A. **Bantara**—(GAYA)—MOUND—

In about 1812 Buchanan noticed a mound here with two broken images at the site. It was then 60' square and 20' high.

Buchanan, *Patna-Gaya*, I, p. 356.

41. **Barabar Hills** (GAYA)—ROCK-CUT CAVES—

The Barabar and Nagarjuni (*q.v.*) hills are situated about 15 miles north of Gaya and contain, in all, seven rock-cut caves of which four are in the Barabar hills. Since the four caves in Barabar hills have seven chambers or rooms in all they are also popularly known as Satgharva or Haft-Khan. The hills have been identified with the Gorathagiri mentioned in the *Mahabhārata* by Jackson who discovered two inscriptions mentioning the name Gorathagiri in the hill itself. The other inscriptions in the caves here also refer to the hill with the other names of Khalatika and Pravargiri, as will be seen below.

The Karan Chaupar Cave :—Of the four caves at Barabar the one facing north is known as Karan Chaupar. It consists of a single chamber, 33' 6½" × 14', with a vaulted roof, 6' 1½" high at sides and 10' high in centre. Inside the chamber at the western end is a low platform which may have served as a pedestal for a statue. The entire interior of the cave, excluding the platform, bears a high polish. The entrance is in "Egyptian form", i.e., has sloping jambs. To its right above is a damaged inscription of 5 lines of the 19th regnal year of Aśoka (i. e. 245 B. C.) referring to the name of the cave as Supiyā cave and of the hill as Khalatikā. Outside the cave, to its west, on the rock are two rudely carved human figures and a *linga*.

The Sudāmā Cave : The second cave, locally called as Sudāmā cave, faces south, it being on the opposite side of the hill. Its entrance is in "Egyptian form" (i. e. with sloping jambs) through a sunken rock-cut recess, 6½' square and 2' deep. The cave consists of two chambers, the inner one being roughly circular in plan, about 19' in diameter, and having a hemispherical vaulted roof. The second outer apartment is 32' 9" × 19' 6" with a vaulted roof (6' 9" high at sides and 12' 3" high at the centre inside) and with a shallow recess at its eastern end, left rough and unfinished. It appears a niche, or another inner chamber, was intended to be excavated on this side. Except for this recess, the entire interior of the cave bears high polish. An inscription on the eastern wall of the entrance recess refers to the excavation of the cave in the 12th

regnal year of Aśoka (i.e. 252 B.C.) for the Ājivikas mentioning the name of the cave as Nigōha-kubhā or "banyan tree cave". On the doorjambs are several short records containing names of visitors. While digging in the front of the cave pieces of carved pillars were found indicating the possibility of existence of a built-up pillared porch in front.

While explaining the name "Sudāmā" of the cave Beglar quotes a local legend of Sudāmā who once lived in this cave and was a fellow student of lord Śiva. Beglar has obviously mistaken Śiva for Kṛishṇa of the famous Purāṇic legend relating to Kṛishṇa-Sudāmā friendship. It is to be noted that in the adjacent Lomas Rishi Cave is an inscription referring to installation of an image of Kṛishṇa therein. The name of this cave, therefore, may have something to do with that inscription.

The Lomas Rishi Cave : Close to the Sudāmā Cave is the Lomas Rishi Cave, as it is locally called. Like the Sudāmā cave, it faces south and consists of two chambers, the outer one being 32' 4" x 19' 4" and the inner apartment measuring roughly 14' 3" x 17'. Only the walls of the outer rooms are polished, the rest of the cave having been left rough, and perhaps incomplete, as is evident from the chisel marks seen thereon. The doorway is in "Egyptian form" (i. e. has sloping jambs) and has in its front a large recessed porch, excavated in the rock, representing an ornamental arched entrance of a wooden building with its gable supported on wooden beams. The decoration further shows a finial crowning the arch. Within the recessed portion, below this, along the arch, is carved, in relief, a beautiful frieze of elephants with another similar decorative frieze above it. In the semi-circular space above the door are two inscriptions of later Gupta period (7th-8th centuries A. D.) both referring to Kings Śārdḍulavarman and his son Anantavarman of the Maukhari dynasty, the former also stating that in this cave of the Pravara-giri hill the King Anantavarman installed an image of god Kṛishṇa. In 1914 Jackson discovered another earlier Brāhmī inscription, about 20 feet away high above the level of the lintel, which, as read by R. D. Banerji, refers to the name Gorathagiri of, perhaps, the same hill.

It appears that the original excavation of the cave was done in the time of Aśoka but was left incomplete. The carvings on the entrance recess have been assigned by some scholars to the later Gupta period, when the two inscriptions were engraved, perhaps after obliterating an earlier Aśokan inscription, if any.

The Viśva Zopri Cave : About 1,000 yards east of the above caves is another cave, locally called as Viśva Zopri, excavated on a large boulder of granite. It faces south and consists of an outer apartment, 14' x 8' 4" bearing the high polish on its walls and flat roof, and an inner circular room, 11' in diameter, without the polish and perhaps left unfinished. In its outer

room, on the right hand wall, is an inscription recording its excavation in 12th regnal year of Aśoka (i. e. 252 B. C.) for the Ājīvikas and referring to the name of the hill as Khalatika.

Rock Inscription and Ancient Dam : In the year 1913 Jackson discovered an ancient Brāhmī inscription about 100 yards away along the path leading from the caves towards north-west. Near by is the site of an ancient dam which was then under repairs by the irrigation authorities. The inscription is a short one consisting of a few letters read by R. D. Banerji, as referring to Gorathagiri, perhaps the name of the same hill. (cf. *JBOBS*, I, pp. 163-64).

Saiva Temples : On one of the highest peaks in the range of the hills, locally called as Surajañka, is the Śaiva temple of Siddhēśvaranātha standing on the original basement of an ancient temple with later repairs. Inside the shrine is a *līṅga* worshipped with the name of Siddhēśvara. Within the premises is a collection of Hindu and Buddhist images. The Hindu images include a life-size image of the four-armed goddess Durgā having lion as her vehicle. On this image Beglar noticed an inscription "in what may be Gupta characters". This inscription does not appear to have been noticed or edited later. A later Gupta inscription in the Vāpī cave in the Nagarjuni hill (*q.v.*) refers to one teacher Yōgānanda as having offered his homage to Siddhēśvara, i. e. presumably to the *līṅga* of that name in this temple. The original temple here may, therefore, be as old as the 7th century A. D. or earlier. Local legend would, however, attribute the installation of the *līṅga* to Bāṇa Rājā, the father-in-law of the epic King Jarāsandha of Rajgir. Near by are traces of another temple which was also probably Śaiva from the *līṅga* and other images lying near by. (cf. Beglar, *CASI*, VIII, pp. 36 ff; Stein, *Ind. Ant.*, XXX, p. 96; Kuraishi, pp. 34, 42).

Fort and Town Site : In the course of his exploration of the hills, in about 1865, Cunningham noticed traces of fortification on the hills and particularly on the peak on which the above temple stands. The place, therefore, seems to have been used as a stronghold. There is further a local tradition that when it was under seige, the local chief escaped by a narrow passage over the Siddhēśvara temple hill. According to Cunningham the name Barābar is possibly derived from the expression *harā āvāra*, i. e. "large enclosure". The area so enclosed, he says, was about a mile in length and $\frac{1}{2}$ mile in width, with the Barābar hill to the west, the Sangar stream to the east, and the two parallel ridges of the Nāgārjuni hills to north and south. Traces of walls, which may have once enclosed the gaps in the north-eastern and south-eastern openings of the low-lying valley, were also noticed by him. He further observed brick and stone ruins of buildings lying

scattered in the level area within this enclosure. He suggests that a township surrounded by hills and fortified, like Rajgir, existed here though it may have been much smaller than the latter.

Buchanan quotes a local tradition that the Gayawals set up a place of pilgrimage named Rām-Gayā on the elevated plain to the east, about a mile in diameter, with the Murali hill in its centre. A road was made to go to the top of this hill, where he saw traces of buildings. In the plain also structural ruins were seen. According to Jackson these ruins represent a township which was as old as Rajgir. (cf. Cunningham, *ASI*, I, p. 43 ff; Buchanan *Patna-Gaya*, I, pp. 240-41; Jackson, *JBORS*, I, p. 166 ff.)

Tank: At the southern foot of the hills, near the pathway to the caves is a tank called as Pātala-Gaṅgā held sacred by the Hindus. According to Cunningham this would be the same spring mentioned by Hsuen Tsiang as situated towards north of Gaya. (cf. Cunningham, *ASI*, I, pp. 42, 53).

Rock-cut images; On the rock in a narrow passage leading to the Siddheśvara temple are some sculptures representing *liṅgas*, figures of Gaṇeśa, etc.

Asiatic Researches, I, p. 276 ff; and II, p. 167 ff; Buchanan, *Patna-Gaya*, I, p. 244 ff; *JASB*, 1837, 677; *JASB*, 1847, p. 408 ff; *ASI*, I, p. 45 ff; and VIII, p. 36; *Bengal List*, p. 316 ff; Buhler, *LA*, XX, p. 351 ff., Kuraisi, p. 33 ff; Jackson, *JBORS*, I, p. 162 ff and XII, p. 49 ff; and *BDG, Gaya*, pp. 291-5.

42. **Baraipura** (MONGHYR)—ANCIENT SITE—

Near the village is a low brick-mound under cultivation. In one of the fields here, about 2 feet below surface, was found a black stone image of Sūrya, the sun-god, of the medieval period (i. e. 9th to 12th centuries A. D.).

JBORS, VI, p. 322-3.

43. **Barakatta** (HAZARIBAGH)—TEMPLE—

Near the springs of the village are the ruins of a temple which consisted of a cella and ante-room, built of brick and faced with stone. The roof had disappeared. Inside the shrine were seen five sculptured pieces of stone.

JBORS, IV, pp. 232-4.

44. **Barantpura** (BHAGALPUR)—BUDDHIST TEMPLE—

Here is a temple of goddess Chandi built on the ancient site of, perhaps, a Buddhist temple of the 11th century A. D. On the spot were discovered a colossal female figure, a damaged male figure of a warrior riding a tiger (now locally called as Budhai), and carved fragments of, perhaps, a door-frame. On one of these fragments was discovered an inscription, referring to one Saiba Saṅgā Deva, the goddess Maheśvarī and to the lineage of

Budheśa. It seems out of these finds the female figure is now worshipped as Chaṇḍī in the shrine, while the figure of the warrior is kept outside the temple and also worshipped under the name of Buddhaī.

Near the village is a fort, in ruins, which local tradition associates with the King Virāṭa of the *Mahābhārata*. There is, however, another curious local tradition that the fort was built in one night by a Mughal general to fulfil the condition precedent to the proposed marriage between the Musalman and the goddess Māheśvarī, but through a trick played by the latter the union did not take place. (See *Proc. ASB*, 1872, p. 176.) The District Gazetteer mentions another version, of perhaps the same legend, in this connection, the Muhamedan here being Ali Khan of the fort of "Aligadh" the ruins of which exist near by.

Proc. ASB, 1872, p. 176; *BDG*, *Bhagalpur*, pp. 42, 162, 165.

45. **Barari** (BHAGALPUR)—CAVE—

A few miles from Bhagalpur, on the Ganga, is a small village of Barari. Half a mile to its north-west and hardly 200 feet from the river Ganga is a small mound about 100' x 35', with a cave underneath called locally as "Barārī-ki-kuppā". The earth into which the cave was excavated is very hard. It had once a built-up frontage, with a concrete platform, and an enclosure all of which are now in ruins. From the platform a flight of steps goes down to the cave, 6½ feet below, opening out to a hall somewhat semi-circular in plan. The roof of this hall is vaulted and like the walls, it is asserted, it was plastered over with mud. From this hall two narrow passages go eastwards and westwards respectively. The eastern passage is 14' long, 2½' to 4½' wide and 5' to 5' high and further leads to a set of four squarish apartments, 16' to 11½' square, and 7' to 7½' high, connected with each other through similar narrow passages. A separate tunnel, or a narrow passage, 51' long, also exists proceeding from the eastern side of the first of these four apartments and leading to the open country outside. The other passage from the hall, going to the west, similarly leads to another set of four apartments, of approximately the same sizes, (excepting one which is smaller), and similarly connected with each other. From the second chamber of this latter set a narrow tunnel branches off to the north to a 17' deep well through which it further takes off, rather irregularly, in a north-westerly direction, to a considerable length, with four smaller chambers on the way, one of which is a semi-circular one. The extreme end of this passage is nearly 255' from the hall at the entrance of the cave. This passage is between 3' to 4' wide and 3½' to 4½' high, the rooms on its way being 4' to 6' high. The cave was recently, in 1946, fully explored by Swami Pranavananda.

and the above description is based on the account published by him. He noticed another cave, but having only one chamber, now occupied by a Bairagi Baba. It is underneath a small mound called Kuppā-ghāt.

Local belief is that the caves connect with the towns of Sultanganj and Colgong or with Monghyr many miles away. In about 1812 Buchanan had noticed the cave and was told that human bones were found in it 15 years previously ; but he took the excavation to be a hiding place of robbers. It was ascertained later by Cunningham that seven of the silver punch-marked coins, found here with the human bones, were lying in the Indian Museum, Calcutta. He, therefore, identified the cave with the long subterranean gallery mentioned by Hiuen Tsiang as existing near about this place and about which the latter quotes an interesting legend current in his time. Cunningham mentions the cave as existing in the locality called as Māyāganj. Bloch visited the place in 1903 and did not think it to be very old. It is interesting that there had been no finds here to connect it with any religion or sect, nor anything positive to indicate that it was all through a product of human workmanship. No inscription or carving has so far been noticed to exist inside and it is not clear whether the mud plaster on 'walls or roof' referred to in Swamiji's account is man-made or a natural formation.

For the name Barāri of the village and of the cave reference may be made to the Muslim tomb of one Maskan-i-Barāri at Champanagar, *q.v.*, a few miles away, who was possibly a Muhammedan saint of some repute. It appears most likely that the village is known after him who might have also occupied the cave for some time (cf. No. 182 below).

Buchanan, *Bhagalpur*, p. 73 ; Cunningham, *ASI*, XV, p. 31 ff ; Bloch, *An. Rep. ASI, B. C.*, 1903, p. 7 ; and Swami Pranavananda, *JBORS*, XXXIV, pp. 117-125.

46. **Barat (GARA) FORT AND MOUND—**

A mile north-east of the Sitamarhi hill (*q.v.*) and close by this village is a 20' high mound on which stands a mud-built fort with round towers at corners. The fort encloses an oblong area, about 300'x250', and is said to have been built by one Durinarayan Chaudhari Harkatya Brahmin. The mud walls were seen by Beglar in 1872 standing 20' above the level of the mound and appeared to him "to have been baked or in some way submitted superficially to the action of fire after being built".

From the proximity of the ancient cave at Sitamarhi hill local legend associates the mound with the residence of sage Vālmiki of the *Rāmāyana*.

Beglar, *C. ASI*, VIII, p. 107-8 ; Grierson, *Notes on the District of Gaya*, p. 26.

47. **Barawang** (GAYA)—FORT, MOUND AND TANK—

Buchanan in his journal mentions this place as situated 10 miles west of Tekari and containing ruins of a fort, about 1100' x 750', with earthen ramparts strengthened by irregular bastions. The rampart and counterscarp seen by him were 100' thick and 24' to 30' high and were surrounded by an enormous ditch 350' wide. Inside the enclosure were considerable ruins of brick buildings. To the south was noticed by him another mound of bricks with broken images collected under a tree and near by was a tank. Buchanan attributes all these remains to the Kol chiefs.

Buchanan, *Patna-Gaya*, I, pp. 136-37.

48. **Barew** (GAYA)—FORT AND MOSQUE—

Near the village is a ruined fort said to have been built by Kamdar Khan or Kamgar Khan, one of the noted military adventurers of the area in the 18th century A. D. An old mosque also exists here which was seen in good condition by Grierson in about 1900 A. D.

Grierson, *Notes on the District of Gaya*, p. 26; *BODG*, *Patna*, p. 28 ff for Kamdar Khan.

49. **Barh** (PATNA)—ŚAIVA TEMPLE—

In the portion of this large village called as old Barh is an old temple of Śiva with the name of Amaranātha. Since the village is situated at a spot exposed to danger from floods it is called as Barh. It is situated on the old route from Bengal to Northern India and had been a scene of many battles and military camps in late historical times.

BODG, *Patna*, pp. 199-200.

50. **Barijangadh** (PURNEA)—FORT AND TANK—

The place is 3 miles south of Bahadurganj (*q.v.*) and has a ruined fort named after its builder, one Barijan, according to local legend (cf. also Asurgadh, *q.v.*, above). Inside the enclosure of the fort are traces of an old tank called as Dāk Pokhar, with absurd legends current in the locality about it.

BDG, *Purnea*, p. 185.

51. **Basarh** (MUZAFFARPUR)—FORT BUDDHIST, HINDU AND JAIN REMAINS, AND TANKS—

History :—The village Basarh is situated about 22 miles south-west of Muzaffarpur. As will be observed elsewhere the Mauryan pillar at the nearby village of Kolhua (*q.v.*) was perhaps first noticed in 1784 by Mr. Law but whether the ancient mounds or ruins at Basarh attracted his attention or not is not clear. Some time before 1835 J. Stephenson noticed in his journal "the Ruins and Site of an ancient city near Bakhra." He refers to the ruins of a large fort of an oblong

shape "of considerable antiquity", but he heard of no existing tradition that could be depended upon concerning its origin. (cf. *JASB*, 1835, p. 129). In 1861-62 Cunningham visited the place, but he found the mound of the fort called *Liājā Bisāl-kā-gaḍh*, of which Stephenson knew nothing. Following the accounts of the Chinese pilgrims he at once identified Basarh with the famous city of Vaiśālī of the Buddhist tradition; but this was not readily accepted by scholars till the beginning of this century. Rhys Davids thought that the site of Vaiśālī was somewhere else in Tibet; while Hoey attempted to locate it at Chirand, *q.v.*, in Saran district. In 1902 V. Smith examined the question of the identification of the site very thoroughly and concluded that Basarh and the adjoining villages now occupy the site of the ancient city (cf. *JRAS*, 1902, pp. 167-238). In 1904 Bloch excavated at the mound and from his report of the excavation the identity became quite clear, for some of the seals discovered therein bear inscriptions actually mentioning the name Vaiśālī, i.e. obviously of the town which existed at the site.

The name Vaiśālī of an important town figures quite prominently in the epic and Purānic traditions wherein it is also mentioned as Viśālā, derived after its founder named King Viśālā, who, it is said, belonged to the famous solar dynasty of the Ikshvākus. Like Rājagṛiha or Rājgir the origin of Vaiśālī definitely goes back to pre-Buddhistic times; and we find it to be quite of an important town in the days of the Buddha. The early Buddhist texts refer to Vaiśālī as the capital of the powerful kingdom of the Licchavis who followed a peculiar oligarchical form of government. Buddha often visited Vaiśālī in the course of his wanderings and had obtained considerable following for his new doctrines there. The city is cherished by the Buddhists as the place where the Buddha announced his approaching *nirvāna* and as the place where the Second Buddhist Synod was held in about 443 B. C. The Jains also claim that Mahāvīra, their great teacher, was born at Vaiśālī. Soon after Buddha's death, King Ajātaśatru of Rājagṛiha attacked Vaiśālī and annexed the territory to his kingdom. From that date little is heard of Vaiśālī till the 4th century A. D. when we hear that Chandragupta I married a Licchavi princess and established the kingdom of the Guptas. The township, it appears, continued to exist till the end of the Gupta period. When in early 5th century Fa-Hian visited Vaiśālī he found the town well habited and not in ruins. But two centuries later Hiuen Tsiang describes it in ruins to a great extent. He refers to the circuit of the town as 60 or 70 li (i. e. 10 to 12 miles), containing several hundred *saṅghārāmas* or monasteries then mostly dilapidated. Little is heard of Vaiśālī after Hiuen Tsiang and it is not known how the name of the modern village Besarh or Basarh, situated to the

south of the great fort-mound, came to be known in later times. The name Besarh is found mentioned in the *Ain-i-Akbari* of Abul Fazl and may have, therefore, come into vogue from some time earlier, since we get a tomb of a Muhammedan saint named Miranji, who died here in 1495 A. D. The name Vaiśālī of a town in Tirhut may have continued to exist till the 12th century A. D. since M. Foucher refers to two palm-leaf manuscripts containing inscribed miniature paintings, mentioning : *Tirabhukti Vaiśālī Tārā* i. e. "the Tārā of Vaiśālī in Tirabhukti or Tirhut". This is further evident from the fact that Buddhist images of the Pāla period, with inscriptions, have also been found in the locality (cf. Kolhua, below and *An. Rep., ASI, 1903-4*, pp. 82 and 86).

(1) *The mound called Rājā Bisāl-kā gaḍh* :—The mound is situated close to the north of the modern village. As had been already stated it was first mentioned by Stephenson in 1834 but he could then know nothing of the local tradition that its origin was attributed to King Viśāla of the epic or Purānic fame. In 1861-62 Cunningham mentions this tradition as implied in the name Rājā-Bisāl-kā gaḍh as quoted by him. It should be stated here that Hiuen Tsiang says that the "royal precincts are about 4 or 5 li round. There are a few people living in it." The "royal precincts" obviously refer to the ruins of what is now called as Rājā-Bisāl-kā gaḍh for its circuit also comes to about 5000 feet, i. e. a little less than a mile which agrees closely with what the Chinese pilgrim says. The area enclosed, as measured by Cunningham, is about 1580 feet long, north to south, and about 750 feet wide east to west. The mound is about 6' to 10' high above the surrounding country. There are traces of round towers at corners and of a surrounding ditch 150' to 200' wide which is now under cultivation. The main entrance or gate of the fort appears to have been on the south, at the centre, as is indicated by traces of embankment across the ditch here. On the northern side there may have been only a small postern gate but no traces of embankment crossing the ditch is to be seen on this side. The ramparts rise very slightly above the general level of the area inside the mound but, from the outside, from the bottom of the ditch, the height is about 15 feet. Cunningham tried a few diggings in this mound across the ramparts with a view to find some portions of the old walls but with no success. He was disappointed to find "only accumulations of broken bricks and rubbish, with a few uninteresting fragments of pottery". He found three clay whorls, one copper trenal, one clay pestle (*thāpi*), three beads of bloodstone, jacinth, and crystal, one square copper coin cast in a mould, with an elephant, Bodhi tree and other symbols. The only object of any interest was a burnt clay ink-stand, with a large Buddhist symbol, and a short inscription in Gupta characters, reading *Śrī Viśvasatasya* which may be the

owner's name.

In 1904 Bloch excavated portions of this mound at eight different places and exposed remains of brick buildings, mostly irregular in plan and consisting of rooms or chambers of remarkably small size, there being only a few larger rooms as discovered by him. The floors exposed are of concrete or a layer of bricks, the bricks being oblong in size up to 16 inches in length. A few loose bricks with "some carvings in simple patterns on one side" were also discovered. A large number of tiles, obviously meant for roofing, were found in the debris. "Their shape is oblong and flat, with a rill in each longer side near the edge, one above and one below, which shows that they were joined together. Close to the rounded top is a small hollow, made evidently in order to fix the tiles on the wooden planks of the roof. The top of the roof evidently was crowned by small pinnacles, similar to those which we observe in ancient carvings. ...The buildings appear to have been secular throughout, and no remains of any temple have been discovered". (cf. *An. Rep., ASI, B. C., 1903-4, p. 18*). According to Bloch the buildings belong to two separate periods of occupation, viz. (i) not later than the time of the imperial Guptas, i.e. the 4th-5th centuries A.D. and (ii) perhaps of the Muhammedan times partly because of the pieces of glazed pottery of Muhammedan type and partly because of the thinner and square-sized bricks. Amongst these ruins he recovered only one Muslim coin of Hussain Shah of Jaunpur (A. D. 1458-1476).

Bloch does not give the correct sequence or context in which the tiles were discovered. The significance of their discovery has not been given due importance up till now; but it should be pointed out here that such discoveries of *roofing materials* at ancient sites in India are quite rare and their study is of considerable importance in the study of ancient Indian architecture. Bloch, however, makes no reference whether any traces of wood which may have been used in the roofs were noticed by him, as they were found in the excavations at Patna by Spooner in 1913-14.

Bloch's diggings were carried at some places to a depth of nearly 24 feet where the subsoil water prevented him digging further. At one place he found "three curious old wells" by the side of each other. Two of them were 24' deep and in one of them, at the water level, he found "a curious round piece of clay, four feet in diameter and about six inches high¹, which looked almost like the mouth of another well. Half of it was

(1) In his detailed report in *An. Rep., ASI, 1903-4, page 92*, instead of the "round piece of clay" he mentions "three rings of burnt clay, placed one above the other" and 2' 6" in diameter and 15" in height. He states further: "How these curious circles of burnt clay got down there, and for what purpose, is still a puzzle to me." It is not clear whether we should take it to be a ring-well, or something else, the purpose of which still remains to be ascertained.

covered by the wall of the big well. In the other well was found at the bottom a neat piece of ivory evidently used as a lamp-stand. Perhaps it had fallen into the well by accident, when the place was still inhabited." (cf. *An Rep., ASI, B.C.*, 1903-4, p. 18). In the third or smallest well Bloch noticed two small holes in the opposite sides of its walls, at half of the depth, which may have been meant to receive wooden beams laid across the well, though no wooden remains as such are mentioned by him. Near the eastern well Bloch discovered an earthen jar which was "so brittle that it broke as soon as it was touched". Its shape is "peculiar" and its surface was glazed in "fine chestnut brown colour". It was found at a depth of 9 feet and according to Bloch it belonged to "the earlier stratum". The pieces of jar as restored showed its height as 16 inches or so approximately. It is likely that this jar belonged to the group of the polished pottery, generically called as N.B.P. now, and assigned to a date between B.C. 600 to B.C. 200. If this is so, the discovery is quite significant for the large size of an N.B.P. pot.

Of the numerous finds made by Bloch, those worth noting are : (i) stone-tablets, carved in beautiful floral and geometrical patterns, (ii) numerous terracotta animal and human figures, some of which are artistically comparable to the Gandhāra sculptures; (iii) an ivory lamp-stand, (iv) pottery, including glazed pieces of Muhammedan date, (v) a copper tripod and a copper dish, (vi) beads of semi-precious stones, (vii) a horn-pin and other miscellaneous objects and (viii) most interesting of all, about 720 inscribed clay seals bearing, in all, over 1100 seal-impressions on them. Excepting a few, all these seals were found deposited in a subterranean brick chamber, 10' square, and were seen mixed up with fragments of pottery burnt wood and rubbish. These seals were, according to Bloch, attached to letters or similar documents; though no such letter or document was found with them. A majority of them are pieces of unbaked clay, while a few look as if they had been heated a little before dispatch. It is pointed out by Bloch that unlike seals found at other ancient sites in India, these Vaiśālī seals are not votive tablets "either put down as offerings near holy shrines or taken away as memorials by pilgrims." Palaeographically Bloch would assign the seals to the fourth or fifth century A.D. Some of the seals refer to royal personages like Govindagupta, Mahādevī or queen Dhruvasvāminī and Ghaṭotkachagupta. Other seals are of high officials like *Kumārāmātyā-dhikarāṇa*, *balādhhikṛta*, *balādhhikarāṇa*, *Yuvārāja-bhattāraka*, *Aścapati*, *Dharmamahāmātra* and others. Seals of Chief of Police, Chief of Treasury, a Chamberlain, Chief of military forces, a judge, etc. are also included in the lot. Besides these, there are numerous seals of private persons like bankers or traders or their guilds.

While one seal bears a mark of a *liṅga* with *triśūla* on each side which may, therefore, have been a temple seal. The geographical names Tirabhukti, Tira and Vaiśālī are also found mentioned in some of the seals.

A number of symbols or emblems are found impressed on the seals such as foot-prints, flower-pot (or *kalāśa*), a pair of conches (*śaṅkhas*), a wheel (not essentially the Buddhist *dharmachakra*), "money bags" (?), the sun, the moon, a bull, a lion, a fire-altar combined with a pair of foot-prints, *liṅga* with *yoni*, figure of Gaja-Lakshmi and Kubera holding a purse and the like. From the character of these emblems, it is at a clear that they have nothing to do with Buddhism and if, at all, they indicate any religious affinities they are more with the orthodox Hinduism than with Buddhism or Jainism. The reading on one of the seals has been translated by Bloch as "Nārāyaṇa, the lord illustrious Viṣṇupada" but it is not clear whether we should take it as a seal of the famous temple of the Viṣṇupada at Gaya (*q.v.*). Like the numerous religious seals from Nalanda (*q.v.*) these secular seals from Vaiśālī found by Bloch and later by Spooner (being referred to shortly) form a very absorbing subject of separate study.

In 1912-13 Spooner continued Bloch's excavations in the fort area, carrying the same trenches to a depth of 16 to 18 feet. A few more spots were also excavated by him. But he could get no better structural ruins than what were exposed earlier by Bloch. At the lower levels he did get "several large square bricks of an antiquity manifestly greater than that of any of the walls uncovered." Except "one round well and a wall or two of no apparent importance near it" he could recover practically nothing of the earlier monumental remains in the lowest levels. He could not, however, reach the virgin soil since, at the depth of 18 feet, he came by the subsoil water underneath which he could still find fragments of pottery and other proofs of occupation. It is in these deeper levels that he got a polished piece of sandstone of Mauryan date. At the extreme edge of the mound at the north-eastern angle he sank a trench with a view to trace the "fort-wall" to a depth of 7 feet but to no result. No fort wall or rampart made of masonry could be traced by him. He adds: "But whereas we found no walling, we did on the other hand find very noticeably and singularly sandy soil, and this would seem at present to confirm the suspicion that the site had no masonry defences. The sand was apparently thrown up in the excavation of the encircling moat, and from it I am tempted to conclude that an earth embankment was all the circumvallation that the site possessed." Similarly he could not find any traces of any palatial buildings as claimed by the local tradition to exist buried in the mound.

The finds of antiquities in Spooner's excavations were,

however, quite numerous and varied. He discovered a fairly large number of terracotta figurines, animal as well as human, with peculiar characteristics, some of which can be dated to the third or second century B.C. A dozen copper and silver punch-marked coins were also recovered. Like Bloch, Spooner also found numerous inscribed seals, 235 in number, and bearing 283 impressions. He did not, however, get a large hoard of them at one spot like what Bloch got in 1904. The main features of the seals are more or less the same as were observed in those found by Bloch, except that some of Spooner's seals are of much earlier date, a few of which were assigned by him to as early a period as the third century B. C. The seals recovered by him include one with inscription reading: *Bhagarata Ādityasya* and having an emblem of the fire-altar. It is perhaps a seal of a Sun temple. A second seal has an inscription in Mauryan Brāhmī script reading perhaps: *Vesālī anusainyānaka - Takara* which Spooner translated as (the seal) "of the Vaiśālī Police at Takara (outpost)," though the reading and the translation are open to doubt. Historically the most important of the seals, is, however, the one bearing the bull device, standing in the centre, with the inscribed legend referring to Mahādevī Prabhudamā, daughter of Mahākshatrapa Rudrasīmha I and sister of Mahākshatrapa Rudrasena I. A fourth seal refers to *Vesālī-nāma-kunḍe Kumārā-mātyādhikarāṇasya* which would indicate existence of some tank or sacred spring at Vaiśālī. It is to be noted that Spooner also could notice nothing particularly Buddhist amongst the ruins at this fort mound.

Though the identity of the site with that of ancient Vaiśālī had, more or less, been firmly established by these excavations, the antiquity assigned to it by the traditions, Buddhist, Jain and Hindu, could not, however, be conclusively proved so far. The remains of the ancient fort itself could not be traced. In 1950 or so Krishna Deva excavated at the mound again but the result of his work has not been published. In this year (1959) itself the Jayaswal Institute undertook excavation to solve the problem of the existence of fortification at the mound and it is learnt that Altekar had succeeded in locating the actual remains of the fort-walls; but full details of these discoveries are not readily available to be incorporated here.

(II) *Mound of Buddhist Stūpa and Muslim Tombs* :—About 1000 feet to south-west of the *gaḍh*, or "fort" above, is another high mound of solid brick-work which was also noticed in 1834 by Stephenson in his journal. He mentions it to be 40 feet high and having Muslim tombs on its top, of which one was of a saint, named to him as Mir-Abdulla, "dead about 250 years ago" i.e. before 1834. In 1861-62 Cunningham gives the height as 23' 8" above the fields and the name of the saint as Mir Abdul. He identified the mound as representing the remains

of one of the many *stūpas* referred to by Hiuen Tsiang in his account of ancient Vaiśālī. The outlines of this *stūpa* and its characteristic features, if any, have, however, not been ascertained as yet. From the presence of a Muslim saint's tomb on it, it is obvious that the site was quite a sacred and important one and it is quite likely that it is one of the many *stūpas* specially described by Hiuen Tsiang. Cunningham states that out of these "only two were of any size, namely, that erected on the spot where Buddha had announced his approaching *nirvāṇa*, and that which contained the relics of the half body of Ananda", the one of the most favourite of Buddha's disciples. He hints at the possibility that the mound here may represent either of them and possibly the one over the relics of Ananda.¹ This appears to be confirmed by the fact that an annual fair is held here which seems to have been established long before the time of the Muslim saint, because it is held on the 9th day of the dark fortnight of *chaitra* and is regulated by the solar reckoning of the Hindus. The point can, however, be more satisfactorily settled if the mound could be excavated, but this does not become possible because of the Muslim tombs on its top.

The most important of the Muslim tombs on the top of the mound was stated to be of Mir Abdal or Abdulla up to Cunningham's time; but Bloch was told in 1903 that it represented one "Miranji, a mere title and a clear proof of the legendary origin of the saint." Kuraishi, however, investigated into the matter and says that the tomb contains really the relics of a well-known Muslim saint of Bihar, named Shaikh Muhammad Qazin. This saint, he says, was a descendant of the famous Imam Muhammed *alias* Taj Faqih who figures prominently in the history of Maner (*q. v.*). He was born in Maner in A.H. 838 (A.D. 1434) and died here in A.H. 901 (A.D. 1495). He is said to have travelled widely as far as Mandu in Madhya Pradesh and was the grand-*pir* of Shah Muhammad Ghauth, one of the greatest saints of India, whose magnificent tomb still exists at Gwalior. It is further said that the eldest son of Shaikh Qazin was killed in an attempt to build a mosque at Basarh possibly on this mound. Kuraishi bases this information on an account furnished by the Maulvis of Rasulpur in the district who claim to be descendants of the saint.

The tomb is architecturally not a significant building. It is surrounded by a high enclosure-wall of bricks and to the east are the ruins of a small mosque. Kuraishi does not discuss its age though he refers to the saint's son having been

(1) Bloch says that this Basarh *stūpa* "though a monument of considerable importance is not referred to by the Chinese" (*cf. An. Rep., ASI, B.G. 1903-04, p. 86*). The *stūpa* over Ananda's relics should also be located elsewhere, far away from Basarh (*cf. Chirard, q. v.*)

killed by the Hindus in an attempt to build a mosque possibly on this spot. Inside the enclosure are a number of other tombs. Some time before Cunningham's visit in 1861 an excavation was made at the foot of the mound and two ornamental stone pillars of medieval date were found therein; but their existence at the spot and the purpose they served are nowhere seen explained.

(iii) *The Buddhist remains near north-west of the Gaḍh* :—

Hiuen Tsiang gives a very detailed account of the important Buddhist monuments as seen by him at Vaiśālī. He could not deal with all the Buddhist remains because he says: "the sacred monuments are so many that it would be difficult to enumerate them." He visited Vaiśālī in the early seventh century when most of these monuments were in ruins, i.e., they were erected much before the time of his visit i.e. in the early Gupta period or even much earlier. It is, however, surprising that in the excavations at Rājā-Viśālkā gaḍh practically no Buddhist antiquities were recovered and out of the hundreds of seals found therein practically no distinctively religious seals of the Buddhists are to be noticed, as we get them at Nalanda and elsewhere. This point, therefore, deserves to be noted when references are made to the numerous Buddhist remains at Vaiśālī which were apparently situated in the vicinity of the fort outside its enclosure walls.

Amongst the important monuments mentioned by Hiuen Tsiang near the gaḍh was the monastery of the Sammitīya school of Hīnayāna Buddhists where he resided during his stay at Vaiśālī. Nearby this monastery were three *stūpas*, of which the most important was the one over the Lichchhavis' share of the relics of the Buddha, situated to the south-east of the monastery. It is said that the emperor Aśoka opened this *stūpa* for its relic-contents. The second *stūpa* marked the site where Sāriputta and others became *arhats* or achieved *nirvāṇa*. Hiuen Tsiang locates the monastery and the three *stūpas* about a mile to the north-west of the royal precincts, i. e. the gaḍh mound. This would lead us to the area near Kharaṇa Pokhar and the high level ground of Chak-Ramdas. The area of nearly 24 square miles around Basarh was surveyed in 1903 or so and a map was published by Bloch with his report of excavations from which these positions will be quite clear. V. Smith basing his conclusions on the information supplied by P. C. Mukerji says that the Sammitīya monastery and the three *stūpas* should be located in the area between the Kharaṇa tank and the village Pharawal, or more properly Uphraul which is about a mile further north-west of the tank. Mukerji mentions the existence of a large mound in this locality in 1897; but, in 1903, Bloch says that in spite of repeated enquiries he could hear or see of no such mound in the area; on the other hand, he observed here, to the east of the village Bania,

only a "low depression, called a 'Char' with a little water in its centre. This evidently is the remains of a tank, which may have belonged to the monastery, but the fields all around it show no signs of bricks and are all under cultivation; neither could I find any traces of brick-buildings inside the groups of mango trees west of the "Char" (cf. *An. Rep., ASI*, 1903-4, p. 84). It may be pointed out, however, that in the immediate vicinity of the hamlet of Bania, to the south-east, is the area Chak-Ramdas, as noticed by Bloch also, where considerable ruins of bricks and potsberds are seen scattered over the entire area. But the problem whether the remains of the Sammitīya monastery, and the three great *stūpas* near by, can still be looked for or not, had not been taken up in earnest during all these years.

In 1957-58, however, the Jayaswal Institute took up the work of excavation in this area near the Kharaṇa tank with a view to examining the problem thoroughly. The work was undertaken by Altekar who laid several trenches all around the tank to find out whether it had been anciently surrounded by a wall. It was found that on the southern, western and eastern sides of the tank, at the foot of the slopes of the existing embankment, there did exist an earlier masonry embankment-wall, built throughout of bricks of uniform size (15" x 9" x 2"), indicating that it had not suffered any changes in later times. The wall is 3' 4" thick and has been traced over a length of 72' and 95' respectively on the southern and north-eastern sides, the height being between 6" to 2' approximately. Near the centre of the southern side of this embankment-wall was found a concrete platform 2 feet below the foundation-level of the wall. The platform would, therefore, be of an earlier date as compared with the embankment-wall. Cast coins and terracotta figurines "stylistically assignable to Śuṅga age," were found in the course of the digging and from the stratigraphical sequence, in which they were recovered, this embankment-wall has been assigned to the second century B. C. It is said that the tank was originally called as *abhishhka-pushkarinī*, which was exclusively used by the Lichchhavi Chiefs only. According to Altekar this was a much smaller tank but was later, in the second century B. C., enlarged and surrounded by the embankment-wall, now discovered by him. The existing tank is 1420' long and 660' wide. The present name of Kharaṇa, however, still remains to be explained.

To the north-east of the tank is a small low mound hardly 2' high, which was also excavated by Altekar and was found to contain the remains of a *stūpa*, enlarged four times after its original construction. The original *stūpa* was, according to Altekar, a small structure, 95' in diameter, built of mud, over

a deposit which contained the N. B. P. sherds which were also found in the core of the *stūpa*. It is further stated by him that this mud-*stūpa* was later encased in a masonry of burnt bricks (15" × 9" × 2") and from the fact that pieces of polished Chunar sandstone were found in the debris outside this brick *stūpa* it is concluded that this subsequent masonry work was done probably in the reign of Aśoka. It may, however, be pointed out that it is not unlikely that like the *stūpas* at Nandangarh (*q.v.*), the "mud-stupa" may be a mere filling of this later brick *stūpa*; but for a clarification on this point, we should await the detailed report of the excavation. What is further striking is that the size of the bricks of the masonry *stūpa* is exactly the same as that of the bricks used in the embankment-wall of the tank assigned to the second century B. C. already referred to. These are points which have to be taken into account while arriving at the probable date of the original construction which has tentatively been taken to be of pre-Mauryan times by Altekar. Hiuen Tsiang locates the famous *stūpa* over Buddha's relics in this area which has apparently led Altekar to the conclusion that here we have that famous *stūpa* originally erected by the Lichchhavis over their share of the relics of Buddha's body soon after the death of the latter. The core of the *stūpa* was also excavated in its centre where, within the area of an earlier breach, was found "a soapstone casket cracked by the pressure from above and only one-fourth full of ashy earth, together with a small conch, two glass beads, a small piece of gold-leaf and a copper punch-marked coin." The casket and its contents were certainly an interesting and important discovery; but unfortunately it contains no inscription which could have made the point of the date of the original construction more certain and definite.

There had been further enlargements of the *stūpa* as indicated by the excavation. "The second enlargement was relatively flimsy, being almost entirely of re-used burnt bricks and brick-bats, along with a few mud-bricks. The third enlargement, also of burnt bricks and brick-bats, increased the diameter of the *stūpa* to 40 ft. The fourth and last enlargement was mainly in the nature of buttressing the preceding one."

If this *stūpa* be identified with the relic *stūpa* of the Buddha it would certainly be the most sacred and important monument for the Buddhists of Vaiśālī; and a question may be raised why it did not receive the attention of the faithful in the later ages, since, it is known that Buddhism continued to survive till the twelfth century A.D. at Vaiśālī. Altekar has given the probable age of the last or fourth enlargement of the *stūpa* as the second century A.D. He further says that in about A.D. 100 "there was a change in the bed of the Gaṇḍakā or one of its tributaries, which resulted in the relic-*stūpa* being surrounded by water

which undermined its foundations. Further repair or enlargement of the *stūpa* became impracticable as it became water-logged—the ashes in our casket were once soaked in water—and pious pilgrims contented themselves by paying their homage to the disintegrating *stūpa*, which contained the Buddha-relics.” It is not clear whether the fourth enlargement took place before or after the change in the river bed. It is interesting that early in the fifth century Fa Hian makes no mention of this *stūpa*; while about two hundred years later Hiuen Tsiang saw it near about the same site. He says that the relic-*stūpa* “was built by a King of Vaiśālī. After the Nirvāṇa of Buddha, a former king of this country obtained a portion of the relics of his body, and to honour them as highly as possible he raised (this building) (cf. Beal’s translation, VI. II, p. 67). This would clearly indicate that the *stūpa* did exist in the seventh century A.D. and was seen by Hiuen Tsiang as a high building; while the *stūpa* as excavated by Altekar shows no traces of its existence as a sacred monument after the second century A. D. It is also to be noted that Hiuen Tsiang mentions also a *stūpa* on the spot, apparently in this very area, where Sāriputta and others became *arhats* (i.e. those who achieved *nirvāṇa*) while Fa Hian states to have seen a “tower which was built over half the body of Ānanda” somewhere in this area. The evidence so far available is indeed too conflicting and irreconcilable to conclusively accept the identity of this *stūpa* as the Great Relic Stūpa of the Buddha (cf. Altekar, *JBRS, Buddha Jayanti Issue*, Vol. II, pp. 6-7).

IV. *Buddhist remains to the north and south of the Gaḍh* :—According to Hiuen Tsiang a number of *stūpas* and monasteries were located in area half a mile north-east of the Sammitīya monastery i. e. about a mile north of the *gaḍh* mound. These monuments included the site of the house of the famous courtesan Āmrapālī (whose hospitality Buddha had not disdained to accept), and the *stūpas* marking the sites of the residences of Vimālakīrtti and Ratnākara. The possible sites of these monuments, if they existed, have not been searched for nor located up till now. A hamlet called Abu Chāk exists more than a mile to the north of the Gaḍh. This hamlet is mentioned by V. Smith as Chak Abora which, according to him, preserves the memory of the name of the celebrated courtesan Āmrapālī referred to above. It is possible the hamlet is situated on or near some ancient ruins but the fact, before it is accepted, needs verification on the spot.

The modern village of Basarh, to the south of the gaḍh, is itself situated on an ancient mound, as is evident from remains of several old brick buildings now covered by modern houses.

V. “*The Alms Bowl of Buddha*” from Vaiśālī (?):—Cunningham in his Report for 1880-81 gives an interesting account of an alms bowl which he says originally belonged to Vaiśālī and is referred to as such by Fa Hian also. It is said in

Buddhist tradition that before Buddha took leave of the Lichchhavis of Vaiśālī, shortly before his death, he presented them his alms-bowl as a memorial which was eventually cherished highly by the Lichchhavis and it is said a *stūpa* was built over it. The city of Vaiśālī was celebrated in early days of Buddhism for its possession of this famous bowl. Fa Hian says that he saw it at Fo-lu-sha (i. e. Peshawar) but he is silent as to how it got there. According to Cunningham the bowl was carried off from Vaiśālī either by Kanishka or by his successor Huvishka early in second century A.D. A few generations after Fa Hian's visit to India, it appears, the bowl was further carried away from Peshawar to Kandahar in Afghanistan where it still stood in 1880 "in an obscure little Muhammedan shrine." It is described as "a huge bowl, carved out of a solid block of dark green serpentine." Six lines of Arabic inscriptions were later carved on its straight sides, but their contents do not appear to have been examined in this context. Cunningham only says that the inscriptions are of early date referring perhaps to the names of Sabuktugin and of Mahmud. This curious history of the alms bowl given by Cunningham does not seem to have attracted much notice from the later explorers and excavators of Vaiśālī to ascertain how far it is correct and historically true (cf. Cunningham, *ASI*, XVI, pp. 6-12 and Plate III for a photo copy and inscription).

VI. *The Śaiva shrines and the extent of the city* :—There is a local tradition that the limits of the ancient city are marked by four *liṅgas* at its corner, of which the two northern ones are still visible, while the two southern ones are hidden and hence are called as Gupta Mahādevas. Their positions are indicated in Bloch's map ; but the sites of these *liṅgas* do not seem to have been carefully examined or explored so far. The north-western shrine and the *liṅga* is quite modern but may be marking the site of an earlier Śaiva shrine. The north-eastern *liṅga* is an ancient Chaumukhi Mahādeva (i.e. it is a four-faced *liṅga*) and is standing inside a pit which evidently represents the remains of a brick temple. Bloch refers to it as "of the ordinary medieval type". (cf. *An. R. p.*, *ASI*, B. C., 1903-4, p. 15). Neither the *liṅga*, nor the temple, which may have existed to enshrine it, have been described fully anywhere ; nor are their age or characteristics found mentioned by any authority so far. The sites of the two Gupta-Mahādevas or *liṅgas* (?) remain unexplored. V. Smith quotes P. C. Mukerji saying that he found distinct traces of a rampart to the west and north of the south-eastern Gupta Mahādeva. Bloch also refers to traces of an old earthen rampart between the two Gupta Mahādevas. These are observations suggestive enough of the probable correctness of the tradition regarding the limits of the ancient

city ; but the problem needs a more thorough and systematic investigation since the accounts of the two Chinese pilgrims do not quite agree with these indications. If the traditional limits are accepted the ancient city would be seen to occupy an irregular quadrangle, roughly $1\frac{1}{2}$ miles each side i. e. an area of nearly $2\frac{1}{2}$ square miles. The Raja-Visālakā *gaḍh* would roughly occupy a central position within its boundaries and thus would be the citadel inside the walled city. It is indeed very striking that the corners of this walled city would thus be marked by Śaiva or Hindu shrines ; while in the central citadel or the *gaḍh* mound we see clear evidence of the overwhelming predominance of Hindu relics as already pointed out above (p. 26). This is a coincidence significant enough and would probably indicate that the ramparts of the ancient town demarcated by the *liṅgas* were intimately connected with each other and were perhaps coeval in time with some of the remains of the ancient citadel. Such a demarcation of the limits of the city would, however, leave most of the Buddhist monuments outside the town, mostly towards north and north-west with the notable exception of the *stupa* with the Muslim tombs on its top. This appears quite possible since the Jain tradition also says that Vaiśālī consisted of three portions viz. Vaiśālī, Kuṇḍagrāma and Vaṇiagrāma besides the Kollāga suburb. The modern village of Bāṇia apparently represents ancient Vaṇiagrāma and thus is situated outside the old town limits while the suburb Kollāga may be represented by modern Kolhua, also outside the walls of the town, towards the north-west. But before these conclusions are arrived at, it is felt necessary that the respective areas are carefully explored and excavated wherever necessary to verify the correctness of the tradition.

VII. *Jain Remains at Vaiśālī* :—According to a Jain tradition Lord Mahāvīra, the last of the Tīrthankaras, was born at Kuṇḍagrāma and at Vaṇiyagrāma was his residence both the places being part of or near Vaiśālī. While the modern village of Bania can be taken as representing the site of ancient Vaṇiagrāma there is no place in the locality which in name can so represent the place Kuṇḍagrāma where Mahāvīra was born. At the former place it is said by V. Smith that some time, in about 1890 or so, two statues of Jain Tīrthankaras were discovered about 8' below surface, 500 yards west of Bania ; but Bloch could not see them in 1903 since they had been taken away some ten years before his visit to the place. It should be noted that no ancient site of a Jain sanctuary as such has so far been located near the village.

The location of Kuṇḍagrāma identified first by Hoernle with the modern village of Vasukund, about $1\frac{1}{2}$ miles north-east of the *gaḍh* mound and this has been generally accepted.¹ It

1. Bloch, like Jacobi, whom he quotes, did not accept this identification,

should be noted, however, that no ancient Jain ruins have been discovered in this area upto now. In fact in this locality no other ancient ruins, of the Buddhists or Hindus, have been brought to light. There is no information whether the area was at all explored in search of such ruins. It is further remarkable that the place had not, and perhaps had never, become a place of pilgrimage for the Jains, as should normally be expected. Except for the strong literary evidence there is nothing to support that Vaiśālī or the Kuṇḍagrāma nearby it, was the birth-place of Mahāvīra.

VIII. *Tanks* :— It will be seen from the map published by Bloch that a number of tanks and *chārs* or low-lying areas surrounded the old *gadḥ* or fort. The tanks mentioned in the map are: Ruksowia Pokhar, Ghoḍā Pokhar (a name normally associated with local stories in Bihar that it was demarcated by a horseman skirting round it under specified conditions), Kharaunā Pokhar, the Gaṅgā Sāgar and the Bāwan Pokhar mostly situated towards the west of the *gadḥ* mound. There are besides a number of other smaller tanks in the area. It should be noted that stone as a building material is not found readily for miles around Basarh and in fact in the whole of North Bihar. Bricks, therefore, were normally used for substantial structures of importance; and for an important city like Vaiśālī the quantity of bricks required must have been quite enormous. Thus, as is the common experience in Bihar, huge quantities of earth were excavated for the manufacture of bricks which eventually led to the formation of the tanks. Whether the tanks of Vaiśālī were formed in this way or whether they indicate the existence of an old bed of the river Gandak or its tributary, i.e., the modern rivulet called Neoli, now flowing further westwards, is a point worth examining carefully in view of the conclusion arrived at by Altekar regarding the later history of the "Relic Stupa". Hindu tradition, however, says that there were at Vaiśālī 52 tanks of which the existing Bāwan Pokhar was probably the fifty-second in number. The tradition further alleges that the mythic event of Vishṇu's conquest of the demon King Bali took place in this area, the King Bali being the primitive ruler of Vaiśālī. It is said some medieval images were discovered in the Bāwan Pokhar but the details of the discovery and of the images are not available (cf *Bengal List*, p. 400, *BDG Muzaffarpur*, p. 140).

Stephenson, JASB, 1835, pp. 218 ff; Cunningham. *ASI*, I, pp. 55-56; XVI, pp. 6-12 and 89-92 and Plate III; Smith, *JRAS*, 1902, pp. 467-88; *Bengal List*, p. 39 ff; Bloch, *An. R-p.*, *ASI*, 1903-4, pp. 73-122 and *An. Rep.*, *ASI*, B.C., 1903-4, pp. 14-20; Spooner, *An. Rep.*, *ASI*, 1913-14, p. 98-185; Kuraishi, *List*, pp. 20-28; *Homage to Vaisali*, published by Vaisali,

Samgha, 1948 ; *Indian Archaeology*, 1957-58, pp. 10-11 ; Altekar, *JBRs, Buddha Jayanti Special Issue*, Vol. II, pp. 1-11.

52. **Bediban** (CHAMPARAN)—FORT, AND TEMPLE WITH ARABIC INSCRIPTION IN WORSHIP—

The village is situated about half a mile north-east of the Pipra railway station. It contains remains of an ancient fort, 925' x 670', with an average height of 12' above the surrounding country. The ramparts are mud-built and are surrounded by a broad and shallow ditch.

Close to the north of the fort is a lofty terrace, 91' x 68' and 20' high, surrounded by a brick wall with two long flights of steps on the north and east. On this terrace is a Hindu temple consisting of the sanctum, 16½' square, and a portico in front and facing east. In the shrine the object of worship is a 2' square stone slab containing 7 lines of Arabic inscription, worshipped locally as Bhagawān-kā Charaṇ-pada, e.g., foot-prints of the Lord or Bhagwān. Being covered with offerings of ghee and oil, the inscription could not be read fully. The date appears to be A.H. 847 (A.D. 1450) and the name Mahmud, as can be read, may refer to King Mahmud of the Sharqi dynasty of Jaunpur. Various explanations are offered for this strange form of worship. Cunningham believed that the place was once sacred to the Muhammedans and was thus appropriated by the Hindus ; though Bloch would not consider this to be likely. Local belief is that the terrace, on which the temple stands, was once a sacrificial altar (or Vedithe i. e. Bedi) from which the name Bediban (i.e. literally forest of the sacrificial altar) has been derived.

Cunningham, *ASI*, XVI, pp. 15-26 ; *Bengal List*, p. 384 ; Bloch, *An. Rep., ASI, B.C.*, 1902, p. 8 ; Horowitz, *List*, No. 208 ; *BDG*, Champaran, p. 150.

53. **Begampur** (SANTAL PARĠANAS)—(SEE RAJMAHAL, *q. v.*)

54. **Begusarai** (MONGHYR)—SARAI—

Inside the town is a sarai from which the name Begusarai has been derived. The sarai consists of an open enclosure surrounded by shops and lodging houses. No details of the history and antiquity of this sarai are available.

BODG, Monghyr, p. 203

55. **Bela** (GAYA)—ŚAIVA AND BUDDHIST TEMPLES—

The village is situated on the Patna—Gaya branch line of the Eastern Railway, about 12 miles north of Gaya. One and half miles east of the Bela Dak Bungalow are remains of temples, Hindu as well as Buddhist of which only broken

images had survived, as seen by Beglar in 1872 or so. Of them a *liṅga* is credited with a superstition that in spite of all attempts it could not be moved from its place. Beglar also saw here a piece of Buddha image with the usual Buddhist creed formulae inscribed on it. He further mentions the temple of goddess Kālī with a statue of the goddess in her skeleton-form in the shrine.

Beglar, *CASI*, VIII, p. 65 ; *Bengal List*, 328 ; Grierson, *Notes on the District of Gaya*, p. 21.

56. **Belwa** (SARAN)—MOUND AND ŚAIVA AND VAISHṆAVA
TEMPLES—6TH CENTURY A. D. AND LATER

The village Belwa is about 5½ miles to north-west of Gopalganj. Near the village is a mound locally known as Bhairo-kā-sthān which was excavated by Pandey in 1919, yielding ruins of a large temple with smaller shrines attached to it, and enclosed by a compound wall. On the evidence of sculptures and other datable antiquities found here the temple has been assigned to late medieval period, but underneath it was discovered a much earlier temple which cannot be later than the 6th century A. D. This latter temple consists of two shrines placed side by side, one dedicated to Viṣṇu and the other to Śiva. The antiquities found here include three bronze images (two of them representing Śiva *liṅga*—one being four faced—and the third perhaps Buddha under the sacred tree) and a stone image of Viṣṇu. This earlier temple, according to Pandey, was destroyed by the Chinese General, Wang-hiuentse, who ravaged the country in 647 A. D. The later temple may have been sacred to Viṣṇu and was perhaps destroyed in the 13th century or later. The antiquities are in the Patna Museum.

The other larger mound near the village is attributed by the local people to the Bhars. It was also partially excavated by Pandey in 1919, leading to discovery of seven punch—marked coins, three silver-coated copper pieces, three copper coins of the Kushan dynasty, including one of Kanishka and eleven terracotta seals or impressions. Most of these were, however, lost in transit before they could be cleaned and studied.

An. Rep., ASI, E. C., 1918-19, pp. 46-47

57. **Belwadag** (RANCHI) ANCIENT ASURA SITE AND TANK—

On the northern and western sides of the stream are two large uplands, strewn over with brickbats and under cultivation. They are locally called as *iṭādānṛ* or brick-fields and are believed to represent the *gaṛh* i. e. fort or place of an Asura Raja. S. C. Roy carried out trial excavations here in 1915 and discovered foundations of brick-walls of a building, the bricks

measuring 17" x 10" x 3". Copper ornaments and three gold coins were found here earlier. One of the gold coins was examined by Spooner and was found to be a Kushan coin of Huvishka type. Stone implements and beads were also reported to have been discovered here before. Another "Asura" monument here is a tank called as Asura Pōkhra which is now silted up and cultivated.

S. C. Roy, *JBORS*, I, pp. 230-34.

58. **Benusāgar** (SINGHBHUM)—FORT, ANCIENT SITE, TANK AND ŚAIVA TEMPLES—

The village is situated in the extreme south-east of the district on the border between Orissa and Bihar States. It is known after the local name of a large tank nearby called as Benusāgar, said to have been excavated by one Benu Raja. Colonel Tickell visited the place in 1840 and was told that Benu Raja, referred to above, flourished some 200 years ago (before 1840) and fled from the place owing to the incursions of the Mahrattas. This is most unlikely since the Mahrattas had become so powerful only in the middle of the 18th century. Tickell found the tank to be 600 yards square, with stone-built *ghāts* or embankments and having by their sides numerous richly carved stones or sculptures which may have once belonged to small temples ranged around the tank. Inside the tank he saw an island crowned by a temple which was "almost a shapeless mass." In about 1875 Beglar visited the place and noticed the sculptures, with some details. From their exquisite carvings he ascribed them and the temples to 7th century A. D. Most of the sculptures represent exclusively Śaiva deities such as Gaṇeśa, Kālī, Mahishāsura-marddinī Durgā etc. while only two or three of them are Jain figures. The tank is evidently as old as the temples though the history of its excavator, the Benu Raja of the local tradition, is still to be ascertained. The fort referred to below is also attributed to Benu Raja, who according to one local legend was said to be son of the Raja of Kesnagadh.

At the south-eastern corner of the tank Colonel Tickell noticed the *debris* of a small fort or *gadhi* enclosing an area, 900' x 450', with its massive walls strengthened further by bastions or towers at the corners. Inside, in the centre, he saw two sunken platforms, with steps going down, in which were lying idols in all stages of decay, some of them being buried many feet below in the soil. Tickell took away three of these images with the help of some Nagpur Dhangars since the local people dared not touch them. About 300 yards south of the *gadhi* he noticed another mound of bricks locally said to represent the Kacheri or office of the Raja. In the cultivated high-lands

also were observed by him bricks scattered about showing that "a substantial town or bazar must have existed here".

BDG, Singhbhum, pp. 207-9; Beglar, *CASI*, VIII pp. 69-71.

59. **Berautpur** (DARBHANGA)—FORT—

The village is about 12 miles north of Madhubani and contains ruins of a small fort or *gadhi* covering an area of two-thirds of an acre. Only traces of its walls and rooms were visible till the beginning of this century. Inside, in a hollowed out recess, a cylindrical pillar is seen which is worshipped as Śiva by the local people. The local Telis or oilmen claim that Raja Beraut (i. e. King Virāṭa ?) who flourished at about the time of the Mahābhārata war, belonged to their caste and had built the fort.

BDG, Darbhanga, p. 143.

60. **Bettiah** (CHAMPARAN)—FORT, TEMPLE AND CHRISTIAN CONVENT—

Remains of the fortification of the town were visible till the beginning of this century. The place was visited by Father Tiffenthaler in the 18th century who describes it as a "populous city defended by a great castle surrounded by walls and fortified by towers; near it are the temple and convent where dwell the missionaries of the Franciscan order." The convent belonged to Capuchin Mission established here by the Italian Revd. Father Joseph Mary in 1745 with the support of the then Raja of Bettiah. It is to be noted that a part of the town is called as Christian Tola after the numerous Christian converts inhabiting it.

BDG, Champaran, pp. 153-156.

61. **Bhagalpur** (BHAGALPUR)—MOSQUE, MUSLIM TOMBS, CLEVELAND MEMORIALS AND OLD CANONS.

The name Bhagalpur would mean either "a city of good luck" or "a city of refugees" but how and when this name originated it is not known. Close to Bhagalpur is the town of Champanagar which is believed to be the modern representative of the ancient city of Champā, the capital of the kingdom of Aṅga (cf. Champanagar, *q. v.*) A copper-plate inscription was found at Bhagalpur referring to King Nārāyaṇapāla, a Pāla King of Bengal and to its having been issued from Mudgagiri (i.e. modern Monghyr, *q. v.*) (see Bhandarkar's *List* No. 1618 for references). The discovery of the inscription appears to be related more to Champānagar than to Bhagalpur which seems to have come into existence at a much later date. Bhagalpur figures more than once in Muhammedan Chronicles of the 16th century. Akbar passed through the place twice in 1573 and 1575 and his governor Raja Mān Singh camped here

for a long time in 1592 and after. It was subsequently made the headquarters of the imperial Fauzdar or military governor.

In the town is a pretty monument known as the mausoleum of Ibrahim Hussain Khan whose history does not seem to have been ascertained. It is not clear whether he should be identified with Ibrahim Shah of Jaunpur of the 15th century A.D. An inscription of A.H. 850 (A. D. 1446) of this King is reported to exist on a tomb in the Rani Bibi's garden in the town in Manda Roga Muhalla. Bloch visited the place in 1903 and casually observed that the building is a modern one and is of little interest, though the *Bengal List* says that it was built 200 years ago (i.e. before 1896).

Near the mausoleum are lying two old canons, one of them having an old Bengali inscription dated Śaka 1580 (A.D. 1658) referring to its capture from the Muhammedans by the Assamese King Jayadhwaja Sirmha. The inscription further mentions Gubākahaṭṭi (i.e. modern Gauhati) where the canon was left. It appears in 1662 Mir Jumla, the Mughal Governor, invaded Assam and brought back a number of canons, of which this was one, which eventually found its way here.

The *Bengal List* refers to mosques in general as being 200 to 150 years old (i.e. before 1896) and then in worship. Since a military governor of the Mughal Emperors was posted here from the 16th century old mosques are to be expected to exist in the town. The matter, therefore, needs further investigation.

There are in all two monuments at Bhagalpur raised in honour of Mr. Augustus Cleveland, Collector of the district in about 1780. One of them was built of bricks by the landlords of the district and another of stone sent by the East India Company from England. The record on the latter monument says that Cleveland "accomplished the entire subjection of the lawless and savage inhabitants of the Jungleterry of Rajmahal who had long infested the neighbouring lands by their predatory incursions and attached them to the British Government by a conquest over their minds without bloodshed and terror of authority". Cleveland died in 1784 at the young age of 29.

Bengal List, p. 422 ; *BDG, Bhagalpur*, p. 29 ; Bloch, *An. Rep., ASI, B.C.*, 1903-4, pp. 6-7 ; *EL*, II, p. 280.

62. Bhagwanganj (PATNA)--MOUNDS OF STŪPA AND TEMPLES--

The village is situated a few miles south-east of Bharatpura in Dinapore sub-division. There are several mounds near the village, the largest one of which was proposed to be identified by Beglar with the famous Drōṇa Stūpa of the Buddhist tradition which was visited by Hinen Tsiang early in the 7th century A. D. Beglar in his report for 1872-73

describes this mound as of low height, 35' to 40' in diameter and about 20' high. It obviously represents a *stūpa*, as seen then by Beglar, from the large bricks set in fine mud-cement, laid horizontally, and from the clear traces of the socket-hole, 18" square, on the centre of the top, where, no doubt, the umbrella or *tee* was set up. From the proportion of the height of the *stūpa* to its diameter and from the size of the bricks Beglar suggested that the *stūpa* would be the very one set up by the Brahmin Drōṇa over the vessel with which, according to the Buddhist tradition, Buddha's relics were measured. He would thus date this *stūpa*-mound to the 6th century B. C. Local tradition, however, knows nothing of this history and ascribes the mound to the Muhammedan saint Makhdum Shah and, strangely enough, point out his *dargah* existing here as well as at Bihta (*q. v.*), the other mounds near the village being called as the saint's *āsīhāns*. Beglar could not, therefore, excavate the mound. The other smaller mounds also contained bricks and Beglar took them to be remains of structures or probably temples. (cf. also Bhat-Pokhar and Don Buzurg *q. v.*)

About 2 miles from Bhagwanganj, on the bank of the river Punpun Beglar noticed, in about 1872, remains of a stone and brick temple, 40' square, with only part of its basement marked by a line of moulded stones existing at the time.

Beglar, *CASI*, VIII, pp. 17-ff. ; *Bengal list*, 274. *BODG*, *Patna*, pp. 200-1

63. **Bhagwanpur** (SHAHABAD)—FORT—

Bhagwanpur is situated 6 miles south of Bhabhua and was the seat of one of the most ancient Rajput families in Bihar. The family is said to have descended from the Rajas of Takshaśīlā (or Taxila in Western Punjab), who first migrated to Fatehpur Sikri near Agra and thence to Bihar. Of the descendants of the family Babar Shah was a contemporary of Akbar and his seat was at Chainpur (*q. v.*) of which he was a Zamindar. The great grandson of Babar Shah was Bhagwan Singh who founded the town known after him and built a mud fort here.

Buchanan, *Shahabad*, pp. 137-ff, *BODG*, *Shahabad*, pp. 157-8.

64. **Bharatpura** (PATNA)—FORT AND BUILDING—

The village is known after the name of Bharath Singh, a Zamindar of Arwal and Masaurhi in the District, who flourished in the 18th century A. D. He also built here a fort and a palace.

BODG, *Patna*, p. 201.

65. **Bhaskinath** (SANTAL PARGANAS)—TANK AND ŚAIVA TEMPLE—

The village is situated between Mandar Hill (*q. v.*) and Dumka. Near it is a tank which, according to local legend, was excavated by Vasu Patra, a Parihar Rajput, who, it is said, discovered a *liṅga* while digging for roots, began to worship it and dug the tank for offering libations to it. According to Beglar the temple was built over the *liṅga* by a Gwālā, Rupā Māñjhi, who began the work and by the Rajas of Negāwān who completed the construction. The *Bengal List*, however, mentions that a sculpture with inscription of 10th century was then enshrined in the temple.

Beglar, *CASI*, VIII, p. 137 ; *Bengal List*, p. 462.

66. **Bhatbinor** (MANBHUM)—ŚAIVA TEMPLES—

In about 1872 Beglar noticed here ruins of large Śaiva temples built of plain cut-stones. He saw only a few sculptured stones at the site.

Beglar, *CASI*, VIII, p. 161.

67. **Bhat-Pokhar** (SARAN)—STŪPA MOUND—

The place was visited by Dr. Hoey in about 1900. He noticed here a brick mound representing the remains of a *stūpa* which he proposed to identify with the Drōṇa *stūpa* of the Buddhist tradition. (cf. Bhagavanganj and Don Buzurg *q. v.*)

Hoey, *JASB*, 1901, p. 30.

68. **Bhawārā** (DARBHANGA)—FORT AND MOSQUE—16TH CENTURY A. D.

The village is half a mile south of Madhubani and contains a mosque now in ruins with only a front wall and six arched openings having survived till the beginning of this century. It is locally said that it was built by Ala-ud-din Hussain, one of the last independent kings of Bengal (1493—1518).

South of the village are the remains of a fort built by Raghu Singh, one of the early members of the Darbhanga Raj family who resided here till 1762 when Pratap Singh removed his house-hold to Darbhanga.

BDG, Darbhanga, p. 143.

69. **Bhikā-Ban** (SARAN)—TEMPLE, ANCIENT SITE AND WELL—

The village is also called as Bhikābānd and is situated a few miles north-west of Saran Khās (*q. v.*) Dr. Hoey visited it in about 1900 and noticed near a very large banyan tree brick remains and an old well. South of these he saw an old temple with the name of Bhikāban which Hoey took to have

been derived from "Bhikshu's forest", thus indicating existence of an earlier Buddhist site at the place. This seems to have been confirmed by the name Kapia of the two villages nearby recalling the famous Buddhist story of a monkey (i. e. Kapi) rendering service to the Buddha. He does not mention the deity to whom the temple was dedicated.

Hoey, *JASB*, 1900, p. 79, *BODG Saran*, p. 152.

70. **Bhojpur (SHAHABAD)**—FORT AND BUILDINGS—

A few miles north of Dumraon are two villages of the name of Bhojpur not far from each other, one called as Bhojpur Kadim and another called Bhojpur Jadid. (See *BODG, Shahabad*, map). In about 1812 Buchanan visited the place and noticed traces of the old channel of the river Ganges which is now more than ten miles away in the north. He was of the opinion that an extensive town of old Bhojpur existed here which was swept away by the Ganges, since he had noticed ruins of bricks along the old channel. According to the local tradition Raja Bhoj of Ujjain or Malwa invaded this territory, subdued the original tribe of the Suirs and settled down here. Ruins of palaces built by Raja Bhoja and his descendants were pointed out in the locality, but they do not seem to have been explored so far, nor the truth of the tradition verified or investigated into. The District Gazetteer mentions that the Cheros were subdued by Raja Bhoja and that they originally inhabited the country.

Buchanan, *Shahabad*, p. 72 ; *BODG, Shahabad*, pp. 158-59

71. **Bichna (RANCHI)**—FORT, PRE-HISTORIC OR ASURA SITE (?)

In the fork between the two streams near the village is an old site called as *gaḍh* or fort and associated locally with the Asuras. It is covered with brick-bats and potsherds and was explored by S. C. Roy in about 1915. There have been reports of occasional discoveries of stone celts, beads, worn-away iron arrow-heads, polished stone slabs with rounded tops, four-legged stone stools, a small copper celt, iron slags etc in large quantities and some pieces of gold. Some of the potsherds found here were observed to have been "glazed with some substance like enamel" while some pieces were seen "ornamented with concentric circles rising tier above tier". The other pottery is "much thicker than the pottery now in use in these parts." Coggin Brown who examined the pottery from this and other similar "Asura" sites says that tentatively the pottery may belong to the "early iron period". It is generally wheelmade and the glazed pieces, according to him, give "the light red of the earthenware a decidedly darker tint and higher polish." The unglazed pieces are also "beautifully smoothed."

For the finds here of a copper axe-head and of a thick and heavy grinder and a polished and well-finished chisel of gneiss cf, *JBOBS*, VI, p. 418 and *JBOBS*, II, 76-7 respectively,

S. C. Roy; *JBOBS*, I, pp. 240-42; and Coggin Crown, *op. cit.*, p. 129-30.

72. **Bihar (PATNA)**—FORT, BUDDHIST AND HINDU RUINS AND MOSQUES, MUSLIM TOMB, BUILDINGS, BRIDGE ETC.

History :— In his journal Buchanan quotes a local Jain tradition that a certain Padmodaya Raja founded the town 2800 years ago (i.e. before 1812 and gave it the name of Bisālāpurī (or Viśālā-purī). When Colonel Franklin visited the place in 1820, the Jain Pandit attached to him gave another tradition that the town was anciently called as Viśākhapura, after King Viśākha of the Ugravamśa dynasty who was a contemporary of Maharaja Śrēṇika of Rajgir (i.e. Rajgir). Buchanan adds in his account that the large fortress of Bihar was universally called as that of Maga Raja or of the Maghiya Raja, the latter expression, according to him, meaning the Raja of Magadha, who it was believed built the fort 15 to 16 centuries before him (i.e. in 3rd to 4th century A.D.). He, therefore, attributed the foundation of the fort to the Andhra Kings who ruled this region as part of their empire. A 9th century inscription from the village Ghōsiāwān, about 12 miles south of Bihar, refers to the town of Yaśovarmmapura which Cunningham had identified with modern Bihar; and this is, according to Beglar, perhaps confirmed by the existence of the local community of Jaswar Kahārs who are traditionally believed to have migrated from Ramapurā near Rajgir and settled down at Jaspur (i.e. Bihar). In the Nalanda seals the place Srīnagara is frequently mentioned which may have been an important town, if not a capital, under the Gupta and Pāla Kings and A. C. Banerji had proposed to identify this town with that of present Bihar. (cf. also Patna, *q. v.*, for the name Nagara.)

The first authentic historical information on the ancient name of the town has, however, been found in an inscription on a Buddhist image, made of brass, found in Bihar itself and now with the Baṅgīya Sāhitya Parishad (cf. inscription No, iii below). It is of the time of Nārāyaṇapāladeva (9th century A.D.) and mentions one Rāṇaka Ṭhāruka of Uddaṇḍapura (i.e. modern Bihar). This identification of Uddaṇḍapura with modern Bihar is well confirmed by the local tradition quoted by Beglar that before the Muhammedan invasion the town was called as Bihar Daṇḍi or Daṇḍa Bihar. Cunningham, while strongly supporting the identification, quotes an extract from the Ceylonese chronicle mentioning the town

of Danta which would be the same as Udantapura. He adds that in about 815 A. D. King Gopāla is said to have built a temple at Nālandara near Otantapura (cf. *ASI*, VI, 191). It is to be noted that Tārānātha in his history of Buddhism refers to the town as Otantapura in connection with the reign of Gopāla, the first Pāla King, and again mentions Udaṇḍapuradēśa while dealing with the Muhammedan conquest of the region. That the region was so known by this name as late as in the 14th century appears more probable from another inscriptional reference from Gaya, *q. v.*, to Thākura Kulachandra, Governor of Gaya, belonging to Dakṣiṇāgāra in the Udaṇḍa-pura-dēśa. In early Muhammedan chronicles the town is frequently mentioned with the name of Udaṇḍ Bihar, the latter expression being derived from the magnificent monastery or Vihāra built here by King Gopāla, the founder of the Pāla dynasty before the middle of the 9th century A. D. In later days the first part of the name was invariably omitted by the Muhammedan historians. The town is, at present, also known by the name of Bihar Sharif after the name of Shah Sharifuddin, the famous patron saint of Bihar, or, according to another tradition, from the numerous tombs of Musalman saints existing in the various parts of the town.

(i) The Fort :— The remains of the ancient fort which were visible till the time Buchanan visited it, have now almost disappeared. He describes it as being of a very irregular shape, defended by a strong rampart of stone, cut in rude large masses from the adjacent rock and strengthened by round bastions at all salient angles. He saw the foundations remaining almost everywhere entire. The surrounding ditch was as wide as 600' towards the east while its narrowest portion on the west was 400' wide. Except for small canals winding through it the entire area of the ditch was under cultivation. The total area covered by the fort, *including* the ditch was 312 acres¹ and surrounding it on all sides was the expanse of the town. The gates were entirely in ruins as stated by Buchanan but Broadley in 1872 refers to the northern and southern gates of which the former was "still tolerably perfect", and "was flanked by towers" (cf. *JASB*, 1872, p. 288).

Numerous brick and stone remains were found to exist inside the fort representing mostly Buddhist buildings, a few Hindu temples and some Muhammedan tombs. Of the many Buddhist images and carvings removed from the place, some

1. Kuraishi, p. 51 quoting Cunningham, gives the total area of the fort as 2800' x 2100' = 5880000 square feet i. e. about 135 acres and *not* 312 acres as given by himself. The measurements were made by Mr. Law before Buchanan who quotes the former and says that 312 acres include the ditch. The walls are stated to have been 18 to 20 feet thick and 25' to 30' high. The *Bengal List*, p. 256 gives the thickness of wall at base as about 60 feet.

are in the Indian Museum, Calcutta, and the others in the Patna Museum. In about 1872 Broadley, the then Sub-Divisional Officer, made a large collection of the sculptures and published his description of some of them. A large number of other sculptures, including some of Hindu deities, are with private parties and in modern temples of the town, while many of the Hindu images are lying in the old wells some of which have been described by Kuraishi. The earliest of the antiquities found in the fort is a fragment of sandstone pillar, 14' high, now in the Patna Museum. It contains two important Sanskrit inscriptions, one of the time of Kumāragupta (A. D. 413-455) and the other of Skandagupta (A. D. 455-480), the son and successor of the former. The inscriptions were edited by Fleet¹ (cf. *C I I*, III, p. 49 ff.)

According to Buchanan, after its destruction by the Muhammedans in the 12th century, the fort was never occupied by them as a stronghold except that later, under the Mughals, a small mud fort was erected in its south-eastern corner to accommodate a small Rajput garrison whose descendants were the only inhabitants of the fort till 1812. This mud fort and a large mud-built house called as Kacheri or office within it were both in ruins when Buchanan saw them. He further gathered from the Rajputs that before the Mughals and after its destruction by the Muhammedans, a Muhammedan saint named Qadir Qumaish used to reside in the fort with his disciples. The tomb of this saint still exists in the fort with those of his disciples with a mosque attached to it. The tomb was built mostly out of the materials taken from the ruins of the great Buddhist *vihāra* in the fort as will be evident from the miniature carved *chaityas*, pillar pieces and other carvings practically studded into its pavement. Over the entrance of its mosque is a Persian inscription recording construction of a domed building in the dargah of a saint at Bihar in the reign of Islam Shah Suri (cf. Kuraishi, p. 57, who appears to record another inscription from this place at *EIM*, 1922-23, pp. 28-29. It is further not clear whether the above inscription refers to this mosque).

The fort area is at present occupied by civil and Municipal buildings and by a portion of the town itself thus resulting in almost the total disappearance of its ruins.

cf. Buchanan, *Patna-Gaya*, I, p. 213 ff; Franklin, *IA*, XXXI, 60; Cunningham, *ASI*, I, 37-38; III,, 135-36; XI,

1. Broadley had removed this pillar from the site and set it up on a pedestal opposite to the Bihar Court House. It appears during the time he was the Sub-Divisional Magistrate of Bihar the entire unscrubbed surface of the pillar was "covered with rudely cut inscription in which his own name figures twice". Cunningham has rather strongly criticised these "evidences of Mr. Broadley's rule in Bihar". cf. *ASI*, XI, pp. 192-3.

185; Beglar, *CASI*, VIII, 75-76; Broadley, *JASB*, 1872, p. 288 ff; A. C. Banerji, *IHQ*, XXVII, p. 151; Kuraishi, p. 54 ff; Bengal List, p. 256 ff; *BOUG*, Patna, p. 202 ff; *IC*, p. 170-73.

(ii) *The Buddhist Sites* :— A mile away from the fort towards the banks of the Panchana river remains of several Buddhist buildings were seen by Broadley sometime before 1872. The site was marked by heaps of bricks, the stones and pillars having been taken away to adorn the nearby mosque of Habib Khan and the dargah of Sharfuddin.

The isolated hill to the north-west of the town is locally called as Pir Pahadi or Badi Pahadi which Broadley had identified with Indra-śīlā-guhā of the Buddhist tradition as mentioned by Hiuen Tsiang. Cunningham, however, did not agree with this identification. According to Broadley, local tradition makes it the site of a famous “Maghaia Sanghat” i.e. a “Buddhist Monastery”? He found here *chaityas*, portions of gateways; and a unique Jain (?) image with an inscription of Mandanapāladeva on its pedestal. The tomb of Malik Ibrahim Bayyu stands on this hill and was built almost entirely out of the materials of a Buddhist temple, which must have existed previously at the site. About 1000 feet north-east of the tomb Cunningham noticed a square platform of brick perhaps indicating basement of a *stūpa*.

North of the fort area is a level plain called as Logani where Broadley noticed in 1872 or before traces of a large *vihāra* and many granite columns. In the same area he found “several beautiful basalt pillars”. It appears the materials of this *vihāra* were used in the construction of the nearby Dargah of Shah Ahmad Charniposh.

(cf. Cunningham, *ASI*, I, p. 37: III, p. 149, XI, p. 186, Broadley, *JASB*, 1872, pp. 284 ff, *Bengal List* pp. 258-60).

(iii) *The Muhammedan Tombs* : *Tomb of Bādē Chishtani* :— in his journal Buchanan refers to the tomb of Bādē Chishtani as being the most ancient Muslim monument at the place. It was situated in the northern part of the city in an area called Musadpur. He was told that the saint, buried inside it, first introduced Islam into this part of the country in the beginning of the 12th century when the ancient fort was already destroyed and the local Raja Sahaladeva, who lived at Tunggi, was himself converted by the saint. Nothing is known of the place Tunggi and the history of this Raja so far. It is said that the saint's tomb was built on the site of a temple which was destroyed for the purpose. “One door of the temple has been allowed to remain as a monument, and forms the entry through a wall of bricks, by which the tomb is surrounded. This door has been highly carved and subdivided into compartments that have

evidently contained images, but these have been carefully eradicated."

After Buchanan none of the authorities mention the saint nor his tomb under the name of Baḍe Chishtani. It is not clear whether he is confused with the other saint of the name of Pir Pahār (cf. below) or whether both the names signify the same person. The point, therefore, needs to be investigated further after local inspection of the place. It is to be noted that the isolated hill near the northern part of the town is known both as Pir Pahāḍi or Baḍi Pahāḍi hill.

cf. Buchanan, *Patna-Gaya*, I, pp. 192-3.

Tomb of Pir Pahar : Sayyid Ahmad Pir Pahār is one of the Musalman saints of Bihar, about whose history nothing is at present known, though he would be one of the earliest of such saints. Blochmann refers to an inscription taken from the vault of his tomb in Bihar, recording construction of a portico by one Mubarak Muhammad, who was a dear relation of the reigning sovereign Muhammad Tughlaq of Delhi. The inscription is dated A. H. 737 (A. D. 1336-37) and was kept in the Bihar Museum in 1873. It does not mention the name of the saint and thus the statement in the District Gazetteer that he died in 1336 A. D. is not supported by sufficiently reliable evidence. The name of the isolated Pir Pahadi hill near the town would, however appear to have been given after him

cf. Blochmann, *JASB*, 1873, p. 299; *EI*, II, p. 292; Horowitz, *List*, No. 238, *BODG*, Patna, P. 205.

Tomb of Malik Ibrahim Baya :—On the summit of the Pir Pahāḍi hill is the well-known tomb of Malik Ibrahim Baya or Bayyu, one of the great saints of Bihar. Blochmann quotes an interesting tradition told by the local Mujawirs (or custodians of the tomb) that the Malik was originally an inhabitant of Butnagar (i. e. Vatanagara ?) and was entrusted by Sultan Muhammad Tughlaq with the task of subduing the Raja Hamsakumar of Rohtasgarh (*q. v.*). In the course of a victorious battle the Malik was killed and the Raja also lost his life. The Raja's head and sacred thread were, it is said, buried at the foot of the hill at a spot known as Muṇḍamālā (i. e. literally "garland of skulls"). The name of the Raja is not known from any other historical source and the tradition may be a pure fiction.

The tomb consists of a large enclosure, 184' x 159', of low brick walls, with the mausoleum in its middle standing on a low platform, 70' 8" square. The building itself measures 31' 6" square internally and 48' square externally and has walls tapering upwards with 8' 3" thickness at base and with cornices composed of bricks carved in floral designs and laid in stepped

projection. A curiously elongated dome crowns the building, indicating an early age for the construction. On its north and west are arched recesses inside, while on the south and east are two arched doorways. The materials for the building, mostly bricks, were obviously taken from the Buddhist ruins on the hill and according to Cunningham on this very site may have once stood a Buddhist *vihāra*. Kuraishi refers to two Persian inscriptions in the building, one over the eastern entrance, dated A. H. 753 (A. D. 1353) and the other on the southern doorway, undated, both mentioning the saint in a general way and his valour and meritorious victory over the enemy. Blochmann mentions the third inscription from the tomb, which was at the site in 1873, giving the name of the saint as Malik Bayyu Ibrahim, the date 753 A. H. (1353 A. D.) and the name of the ruling sovereign Sultan Firuz (i. e. of Delhi). The inscription is perhaps in the Indian Museum now.

The tomb is said to have been built by Sayyid Daud, the eldest of the seven sons of the saint, who is also buried inside. A small domed tomb of one Maulana Mubarak of Patna stands within the southern portion of the enclosure. The corners and entrance of the enclosure once had small domes, of which the north-eastern one is still intact. About 100 yards to the north-east is an arched doorway, which once gave access to a mosque, containing an inscription giving the date of the construction as A. H. 973 (A. D. 1565).

The building of the tomb is architecturally important as representing one of the earliest specimens of Islamic architecture in Bihar, the other similar building being at Hilsa (*q. v.*).

cf. Kurishi, pp. 57-61; Blochmann, *JASB*, 1873, pp. 300 ff; Buchanan, *Patna-Gaya*, I, 193; Cunningham, *ASI*, I, 37; *JASB*, 1839, 352-3; *EI*, II, p. 292; Broadley, *JASB*, 1872, 286; *An. Rep.*, *ASI*, B. C., 1902, pp. 18-19; *Bengal List*, 256; Horowitz, *List*, Nos. 239, *BODG*, *Patna*, p. 205.

Tomb of Shah Sharfuddin :—Hazrat Ahmad Sharfuddin Yahya Maneri was one of the great Muslim saints of Bihar. Being regarded as the patron saint of the place, the town was called as Bihar Sharif after him, according to one local tradition. He belonged to the family of the saints of Maner (*q. v.*). He died at an advanced age of 122 in 1380 A.D. His tomb stands on the south bank of the Panchana river and is held in great veneration by the Muhammedans. The tomb is built mostly out of materials like stone carvings, pillars etc. taken from the ruins of earlier Buddhist shrines. Blochmann refers to an inscription from here, dated A. H. 777 (A. D. 1569), of the time of Sulaiman Kararani of Bengal, in praise of the door leading to a minor tomb within

the premises. Ravenshaw noticed another inscription of A. H. 1058 (A. D. 1648) of the reign of Shah Jahan, recording repairs to the tank belonging to the Dargah. The Gazetteer seems to refer to a third inscription recording the construction (or reconstruction?) of the tomb in 1569 A. D.

cf. *JBRs*, XXXIV, pp. 87 ff. for the full name of the saint and cf. *JASB*, 1839, P. 350 ff; *Bengal List*, 258-60; Broadley, *JASB*, 1872, 294; *BODG Patna*, p. 205; Blochmann, *JASB*, XLIV, 1875, p. 304; Ravenshaw, *JASB* VIII, p. 351 and Horowitz, *List*. No. 248.

Tomb of Badruddin Badr-i-Alam :— Badruddin Badr-i-Alam was a well-known saint of Chittagong (now in East Pakistan) who settled down in Bihar and died in 1440 A. D. His tomb is locally called as Chhoti Dargah. He originally belonged to Meerat and had spent a long time at Chittagong from where he was invited by the Saint Shah Sharfuddin but he arrived some days after the latter's death in 1380 A. D. Blochman mentions a curious stone slab with inscription on its both sides, one of the reign of Firuz Shah of Bengal recording erection of a mosque during the governorship of Hatim Khan in A. H. 715 (A. D. 1315), and the other also of the reign of Firuz Shah, the Sultan of Delhi and date A. H. 761 (A. D. 1359). It appears the former inscription was walled up when the other inscription was engraved, though treating a Muhammedan inscription containing the name of god in this manner would otherwise be repugnant to the feelings of a Muhammedan. In 1873 the slab was lying leaning against a wall of the Dargah and was considered "an infallible cure for evil spirits of all sorts".

Cf. Blochmann, *JASB*, 1873, pp. 250 and 302-3; *EI*, II, 291, *EIM*, 1917-18, pp. 34-35; Horowitz, *List*, No. 236, *BODG*, Patna, p. 205.

Tomb of Shah Charam Posh :— A little to the east of a plain area called Logani is the tomb of Makhdum Shah Ahmad Charam Posh. Here in 1872 Broadley noticed "a splendid monolith covered with the most delicate carving". The doorway of the tomb "itself is a grand specimen of Budhistic art, and, according to tradition once served as the great entrance to the *vihāra* in the old fort. A figure of Buddha once occupied the centre, and the plinth is composed of three rows of most exquisitely sculptured foliage, etc., and two other mouldings, which once, doubtless, contained figures, are now covered with several yards of finely carved Persian verse. The doorway is eleven feet high and seven broad". According to Blochmann the Persian verses contain religious or moral precepts. No information is available regarding the history of this saint. The *Bengal List* refers to "a valuable inscription" at the tomb, but it

has not been noticed or edited elsewhere. (cf. Broadley, *JASB*, 1872, 295 ; Bloch, *An. Rep.*, *ASI* ; *B. C.*, 1902, p. 12 ; *Bengal List*, p. 260 ; *BODG*, *Patna*, p. 205.)

(iv) *Christian Tombs* :— Outside the northern side of the fort are some Christian tombs of which two have inscriptions in Armenian characters on their tomb-stones and bear dates of 1646 and 1693 A.D. respectively. The stones now appear to be in the Indian Museum, Calcutta.

Cf. *CASI*, I, p. 38 ; *BODG*, *Patna*, p. 205.

(v) *Mosques* :— In Kabir-uddin-ganj, the northern-most *mohalla* of the town, Blochmann noticed, sometime before 1873, a ruined mosque with "three cupolas, the centre one circular, the others octagonal". Two of its lofty minarets had then fallen down. An inscription was also found here of A. H. 792 (A. D. 1390) recording erection of the mosque by Khwaja Ziya in the reign of Mahmud Shah Tughlaq, Sultan of Delhi.

Cf. Blochmann, *JASB*, 1873, p. 303.

Opposite the Chhota Takia on the other side of the river Adyanadi there once stood a mosque which had disappeared before 1873 with only a large square stone platform then left at the site. A stone slab was found here with an inscription of A. H. 847 (A. D. 1443) recording construction of the Jama mosque in the reign of Mahmud Shah of Jaunpur by one Nasir Ibn-i-Baha.

Cf. Blochmann, *JASB*, 1873, p. 305, Horowitz, *List*, No. 244 ; *BI*, II, p. 293.).

Blochmann refers to a mosque already in ruins in 1873 then known by the name of Pahārpur Jami Masjid, where two inscriptions were found, both of A. H. 859 (A. D. 1455) recording construction of the mosque in the reign of Mahmud Shah of Jaunpur.

Cf. Blochmann, *JASB*, 1873, pp. 305-307, Horowitz, *List*, Nos. 145-46.

Said Khan was one of the Governors of Bihar under Akbar during 1595 to 1601 A.D. He is "said to have had special passion for eunuchs, of which he had 1200". One of them, Ikhtiyar Khan who acted as his Wakil, built a mosque, now known as Juma Masjid, in A.H. 1004 (A.D. 1595), as stated in an inscription found therein. (cf. *JASB*, 1839, p. 351. Bloch, *An. Rep.*, *ASI*, *B.C.* 1902, p. 19 ; *BODG*, *Patna*, p. 205.)

In the reign of Shah Jahan, Habib Khan, an Afghan of the Sur clan, built a mosque which was known after him. In 1872 Broadley saw the mosque completely deserted. It was built entirely out of materials taken from earlier Hindu or Buddhist shrines. Broadley had noticed several carvings in its



floor. In its enclosure he found a "magnificent slab of basalt, six feet long", with "a most curious (perhaps unique) series of twenty figures under pillared canopies;—one, the god Gaṇeśa; two to eleven, incarnations of Viṣṇu (Hindu); twelve to twenty, the nine planets (Buddhistic)". Bloch mentions the date of the mosque as A.H. 1047 (A.D. 1637) but he does not say whether the date is given in any inscription belonging to the mosque.

cf. Broadley, *JASB*, 1872 pp. 294-5; Bloch, *An. Rep.*, *ASI*, B.C., 1902, p. 19; *Bengal List*, 258; *BODG*, *Patna*, p. 205.

In about 1873 Blochmann noticed in the town a "cluster of religious buildings" then known as Chhota Takyah, i.e. "the small cloister" in which there was a tomb of Shah Diwan Abdul Wahhab, who is said to have died in 1096 A.H. (A.D. 1684). Here in the ruins was found an inscription of A.H. 799 (A.D. 1397) recording construction of a Khanqah by Ziya-ul-Haq in the reign of Mahmud Shah Tughlaq of Delhi. The name of this builder has already been referred to on the previous page. (cf. Blochmann, *JASB*, 1873, p. 304.).

(vi) *Buildings*: (a) *Hatim Khan's Palace*—Hatim Khan, a son of King Firuz Shah of Bengal and Governor of Bihar for some time, had built a palace known after him as Hatim Khan's palace. In about 1873 Blochmann saw it in ruins on a gentle eminence to the east of the Bihar hill with an attached lofty gateway, a roofless mosque and an arched hall, fast falling to decay. There was also an inscription on the gateway recording its construction during the governorship of Hatim Khan in A.H. 709 (A.D. 1309). (For another reference to Hatim Khan see p. 49 above and Blochmann, *JASB*, 1873, p. 249; Yazdani, *EIM*, 1917-18, pp. 22 ff.)

(b) *Building called Navaratna*—In his *Journal* Buchanan describes "a solid square building of one storey called as Navaratna from its containing nine chambers, one in the middle, one at each corner, and one at each side. These chambers, intended for entertaining company, are arched with brick, and had the roofs been high, and the doors large, might have had a good effect. The execution is very clumsy. Surrounding this building has been a garden divided into very small plots separated from each other by narrow walls of brick and plaster, which contain small canals for watering each plot. There have been also in the garden some *jet d'eau* in small cisterns of brick and plaster. In this garden there is all the stiffness without the variety of neatness of the old parterre. It was, however, shaded by many fine trees scattered about without order. Such were the accommodations,

which the more wealthy citizens of Behar had for the entertainment of their friends." Buchanan also describes in detail a Baoli or well which obviously formed part of the scheme of the Navaratna building. He says that it was "a square brick building half sunk into the earth" and surrounding "a small octagonal court open above, and sunk until water was found. This well was lined with bricks and a suit of eight chambers opened into the central area". Connected with these chambers were also a number of "galleries, stairs, closets and corners" all roofed over with a thick terrace of plaster. The floors were, however, sunk quite low so much that even in January Buchanan saw them under one foot of water. The Baoli must have been once "a cool and pleasant retreat" in summer days and would otherwise have been "a very great luxury" except for its faulty system of water supply causing the flooding of the floors. The Baoli and the Navratna were "the chief curiosity of the place" in Buchanan's time while as late as 1924 the District Gazetteer refers to it as a "curious structure" called as *navratana*, situated near the *cutchery* railway station of the town, and containing paintings on its inner walls, of which Buchanan makes no mention. It is surprising that Cunningham, Beglar, Blochmann, Broadley, Bloch and others who later describe the various monuments of Bihar have nowhere noticed the building and the well. (cp. Buchanan, *Patna-Gaya*, I, p. 217 ff; *BODG. Patna*, p. 206).

In 1873 while writing on *Geography and History of Bengal* Blochmann informs that in about 1332 A.D. "a palace had been built or renovated, in Bihar for the Imperial Naib, which tradition still calls as '*sukunat*' or residency". He further refers to an inscription of A.H. 732 (A.D. 1332) recording renewal of a gate and a portico during the reign of Muhammad Tughlaq of Delhi. The building has not been referred to elsewhere and it is not known whether its ruins are still traceable. An inscription of A.H. 732 has been reported in *EI*, II, pp. 291-3 from the Bayley Sarai at Bihar and is apparently the same inscription noticed by Blochmann. (cf. Blochmann, *JASB*, 1873, p. 251; *EI*, II, pp. 291-3).

(vii) *Jain Temples* :—Colonel Franklin visited Bihar in 1820 and saw two Jain temples in the town containing stone and copper images. (cf. *IA*, XXXI, p. 69).

(viii) *Old Bridges* :—Cunningham in his first report for 1862-5 refers to the existence of two bridges "with pointed arches over some irrigation canals". (cf. *CASI*, I, p. 37).

In addition to the inscriptions noticed along with the individual monuments the following inscriptions were found at Bihar :—

- (i) Buddha image inscription of the reign of Surapāladeva. The image is in the Indian Museum, Calcutta. cf. *JPASB* Vol. IV, p. 108 ff. and Bhandarkar's *List* No. 1615.
- (ii) Inscription of the 9th regnal year of Nārāyaṇapāladeva cf, R. D. Banerji, *Memoirs, ASB*, V, p. 62 and Bhandarkar's *List*, No. 1617.
- (iii) Buddhist brass image inscription of the reign of Nārāyaṇapāladeva referring to Rāṇaka Ṭhāruka, a resident of Uddāṇḍapura cf. R. D. Banerji, *IA*, XLVII, p, 113 ; and R. C. Majumdar. *Vaṅgīya Sāhitya Parishat Patrikā*, Vol. XXVIII. The image is of a four-armed goddess ; cf. Bhandarkar's *List* No. 1619.
- (iv) Inscription of the 13th regnal year of Vighrahapāladeva III. It is in Indian Museum, Calcutta. cf. Cunningham *ASI*, III, p. 21 and Bhandarkar's *List* No. 1633.
- (v) Bihar Hill image inscription of the 3rd regnal year of Madanapāla. It is on an image of goddess Pārvatī now in Patna Museum. The date of the inscription corresponds to 1147-8 A.D. cf. *JASB*, XIX, 1953, p. 105 ff. *CASI*, III, p. 124 and Bhandarkar's *List* No. 1638.
- (vi) Buddha image inscription of the 4th regnal year of Mahendrapāladeva. The image is in Indian Museum, Calcutta. cf. R. P. Chanda, *An. Rep* ; *ASI*, 1923-24, p. 102 and Bhandarkar's *List* No. 1642.
- (vii) Inscription of the 9th regnal year of Mahendrapāladeva. It is now missing. cf. R. D. Banerji, *Memoirs, ASB*, V. p. 64 and Bhandarkar's *List* No. 1647.
- (viii) Inscription of the time of Sultan Alauddin Masud Shah of Delhi. Blochmann states that it was found "let into brick-work on the north side of the Great Dargah" and "is at present (i.e. in 1873) in the Bihar Museum. It records crection of a building during the governorship of Abul Fath Tughril in A. H. 640 (A.D. 1242). cf. Horowitz, *List* No. 233 and Blochmann *JASB*, 1873, p. 345.
- (ix) Inscription of the time of Nasiruddin Mahmud of Delhi. It is said to have been found in the yard facing the shrine of Fazlullah in Baradari Mohalla of the town. It was in Bihar Museum collection in 1873. It records construction of the tomb (i.e. of Fazlullah ?) during the Governorship of Muhammad Arsalan Tatar Khan and is dated A.H. 663 (A.D. 1265).

cf. Horowitz, *List* No. 234 and Blochmann, *JASB*, 1873, p. 247.

- (x) Inscription at Bayley Sarai dated A.H. 767 (A.D. 1365) cf. *EI*, II, pp. 291-3.
- (xi) Inscription at Bayley Sarai dated A.H. 960 (A.D. 1353) cf. *Op. cit.* .
- (xii) An inscription of A.H. 1175 (A.D. 1761) of the reign of Shah Alam II recording erection of Imambara. cf. Ravenshaw, *JASB*, VIII, p. 351 and Horowitz, *List* No. 251.

73. **Bihia** (SHAHABAD)—FORT AND A “SATI” MONUMENT—

Bihia was once said to have been the seat of the Hari-hobans Rajputs from about the 11th century A. D. They originally belonged, so their tradition goes, to Ratanpur in Madhya Pradesh from where they migrated to Manjha (i. e. Manjhi, *q. v.*) in Saran district which they conquered from the Cheros; but left two centuries later and settled at Bihia. Here, in about 1528 A. D., their Raja, Bhupat Deo, violated a Brahman woman, who in disgrace burnt herself to death. Mortified at this the clan left Bihia and settled at Ballia in Uttar Pradesh. Close to the railway station is the “tomb” of the Brahmin woman now worshipped as a deity. The Rajputs had built a fort here which is now in ruins.

Body, Shahabad, pp. 161-62.

74. **Bihra** (PATNA)—TEMPLE MOUND—

A few miles from Bhagwanganj is the village Bihra about 25 miles south of the village of the same name on the East Indian Railway. Near it, along the river Punpun is a large brick mound, 45' square and 25' high. The different sizes of bricks, seen in the remains, indicate that there had been here two temples built in two different periods. On the top of the mound are a few mis-shapen stones which are worshipped by the local Muhammedans; for, as at Bhagwanganj (*q. v.*) nearby this mound is also believed to be the Dargah of a Muhammedan saint named Makhdum Sah.

Beglar, *CASI*, VIII, 19.

75. **Bijak Pahar** (MANBHUM)—ROCK INSCRIPTIONS—

Near village Gondwa is a hill called Bijak Pahar which lies along the pass on the road to Chaibasa. At the foot of the hill on its rock, near to the east of the road, Beglar noticed four inscriptions, two in the “curious shell characters” and the other two “in a transition form of Uriya.” Of the latter two records one is a longer one and reads: “*Lakshmana prathama Banjārā*”. It obviously refers to one of the members of the famous nomadic

tribe of the Bañjārās who, it appears, were carrying trade in this area. What the word "prathama" (i.e. "first") here indicates is not clear. Very probably it would mean the head of a particular caravan or tribe of the Bañjārās. Beglar does not give the reading of the other inscription in transitional Oriya script, as it is worn out and fragmentary. He assigns both these inscriptions to the period of Raja Mukund Deo of Orissa (i.e. about the 16th century A. D.). The *Bengal List*, however, reads "*Vanechara*" for *Bañjārā*. An eye copy of the two records "in the curious shell characters" is given by Beglar in his report. From the form of their characters he was convinced that they are as old as the sixth century A. D. and that he would ascribe them to the time of King Śaśāṅka of Bengal. These inscriptions are not found noticed or studied afterwards. In view of the locality in which they are found they do deserve further study and investigation.

Beglar, *CASI*, VII, p. 192 ; *Bengal List*, p. 564.

76. **Bijalgarh** (BHAGALPUR)—FORT—15TH CENTURY A. D.

Srideo, Kap and Bijal were three brothers belonging to the Bhar tribe which held parts of Bhagalpur district in about the 15th century A. D. Each of them built a fort known after their respective names.

BDG, Bhagalpur, p. 42.

77. **Bilonja** (MANBHUM)—FORT, ŚAIVA AND JAIN (?) TEMPLES AND TANKS—

Bilonja is situated two miles south of Chechgaongadh (*q. v.*). Close to the east of the village a large mound was noticed by Beglar in about 1872, known, locally as *gaḍh* or fort and measuring about 400' × 100'. Nearby was seen by him a large lake and another low mound locally called as Nava Ratna, representing ruins of a temple. It is not clear from Beglar's account whether the Nava Ratna was a Jain or Śaiva temple though he refers to several statues and other materials from it taken away by the villagers to build modern temples. Inside the village he further observed plain stone pillars like those found at Hasra, or Kauva Dol in Gaya District.

Half a mile north-east of the village is a tank with numerous cut-stones and images representing the Śaivite deities, Gaṇeśa and Mahishamarddiṇī Durgā, as noticed by Beglar in about 1872. There were obviously one or two Śaiva temples here. The images were worshipped by the local people who called the place by the name of Kalyanithan.

Beglar, *CASI*, VIII, p. 160

78. **Bimligadh** (SANTAL PARGANAS)—FORT AND BUDDHIST
ROCK-CUT IMAGES—

In Manihari Tappa of the District is the village Bikram Kila which was once a seat of the local chiefs in 15-16th centuries A. D. The fortress near the village is known as Bimligadh, after Bimala, the wife of Birendra Singh, one of the chiefs, who was a contemporary of Raja Man Singh. Close by the fortress are two images carved out of rock which may represent the Buddha. There is a curious local practice of throwing stones at them, while passing in order to ward off evils. The rock carvings do not appear to have been noticed afterwards and hence deserve further investigation and study.

BDG, Santal Parganas, p. 272.

79. **Birbandh** (BHAGALPUR)—EMBANKMENT—

The most important remains in the district of Bhagalpur, north of the Ganges, is a long embankment following the course of the Daus river from inside the Nepal territory to above the point where the river falls into the river Tiljuga. According to information given to Buchanan it commenced from a fort on a hill overhanging the Daus river (in Nepal?). He describes it as "a very high and broad rampart of earth with a ditch on its west side. The counterscarp is wide, and, at the distance of every bowshot, has been strengthened by square projections reaching the edge of the ditch. The whole runs in an irregular, zigzag direction, for which it would be difficult to account. Further south, the width and dimensions of both rampart and ditch diminish, nor can any of the flanking projections be traced. For the last mile it consists merely of a few irregular heaps clustered together, apparently as if the workmen had suddenly deserted it..." The embankment is locally known as Bir Bandh, traditionally attributing its erection to a prince named Bir. A village of the name of Birpur is situated not very far from it on the Nepal frontier. Nothing, however, is known about the history of this prince. Buchanan was of the opinion that the embankment was erected perhaps in 12th century by the last Sena King of Bengal, Lakshmana Sena II, as a defensive measure against the enemy. Buchanan had presumed that the embankment was a fortification for military purposes; but it is now the opinion of many that it was erected primarily to restrain the river's overflow. Local legends say it was the work either of a god or a demon, one of the stories being that an Asura from the Nepal hills intended to erect it within a night upto as far south as the Ganges, in order to fulfil a condition precedent for his proposed union with the river goddess Gaṅgā; but, the latter made a cock to crow well in advance and the former left the work incomplete. The

embankment is also locally known as Mazurpī-khāttā (i. e. "dug by hired men"). It has been wrongly shown in Purnea district by *Bengal List*.

Buchanan, *Purnea*, p. 72; *Bengal List*, p. 430; *BDG*, *Bhagalpur*, pp. 40-42.

80. **Binda** (RANCHI)—PREHISTORIC SITE—

S. C. Roy reported discoveries of a chisel of scistose stone, a polished but broken celt of gneiss, a broad flat-bladed axe-head of gneissose rock, large elongated cell of schist, a small triangular polished celt of quartzite, and a small hatchet of quartz from here.

S. C. Roy, *JBORS*, II, p. 68 ff.

81. **Bisapi** (DARBHANGA)—INSCRIPTION—

A copper-plate inscription of Śivasimhadeva of Mithila dated VS 1455, Śaka 1321, Lakshmana Sena era 292 (?) and the year 807 (i. e. Fasli year) equivalent to A. D. 1398 recording grant in favour of Thakkura Vidyāpati was found from here. It is alleged that it is a spurious grant. It says that it was issued from Gajarathapura. Śivasimha was a famous independent king of the Thakur dynasty of Tirhut. He was subdued by the Delhi Sultans and had a tragic end. He was famous as a great patron of learning in whose court the great Mithila poet Vidyāpati flourished. His wife Lakshimā was also a learned woman. In spite of these historical facts the authenticity of the inscription has been disputed by Grierson on other grounds.

Grierson, *IA*, *XII*, p. 190; *XXVIII*, *JASB*, 1899, p. 96; *BDG*, *Darbhanga*, pp. 17-18.

82. **Bishungadh** (HAZARIBAGH)—TEMPLES WITH INSCRIPTIONS AND WELL—17-18th CENTURIES A.D.

Beglar's reports for 1874-76 contain a casual notice of the place which he does not seem to have visited. The *Bengal List*, however, says that there are a number of temples here, built of bricks "in the Bengal style" with ornamental work on their facades. It also refers to numerous small temples, some of them with inscriptions. The inscriptions are said to be in debased Nagari of about 200 years old (i.e. in 1896). The *List* further adds: "Mr. Beglar's copies of the inscriptions have been mislaid and no one else, that he knows of, has copied or published them. Though not of great interest, yet as records of the past, they perhaps deserve to be copied or published." Considering the meagre sources available for the history of this region and its comparatively very few number of monuments of note it would be worthwhile to explore the place again especially for the inscriptions.

Beglar, *CASI*, XIII, 73; *Bengal List*, p. 546.

83. **Bisudih** (MANBHUM)—ANCIENT SITE (ASURA ?)—

S. C. Roy noticed discovery of a copper celt in the jungle near the village.

JBORS, II, 85-6.

84. **Biswāk or Biswā** (PATNA)—BUDDHIST SITE, TANKS AND TWO MUD FORTS—

The name of Biswā or Biswāk (?) Parganah is mentioned in *Ain-i-Akbari* after the name of a large town which then existed. The remains of such a town were noticed by Broadley in about 1872 existing $1\frac{1}{2}$ miles south of another ancient village of Ongari (*q. v.*). Broadley saw two enormous tanks to the east of the village and two mud forts of considerable size and antiquity. To the north of one of the tanks he noticed "a long line of tumuli, which mark the site of some large Buddhist *vihāra*. I cleared away one end of it, and came on a perfect heap of figures, some of them quite unique. With one exception (that of an idol of Ganesh) all the remains discovered by me were purely Buddhist. One figure is eight-handed and somewhat resembles the many-handed divinity of Tillarh (*q. v.*), and another is a Padmapāṇi Buddha nearly life-size. Besides the figures, I dug out a *charaṇu*, almost like those of Rajagriha". It appears the place was not explored further later.

Broadley, *JASB*, 1872, pp. 253-54.

85. **Bodh-Gaya** (GAYA)—THE BODHI TREE, BUDDHIST AND HINDU REMAINS, TANKS ETC.

History :—The village of Bodh-Gaya is situated on the left or western bank of the river, variously named as the Falgu, Nerañjarā Nirāñjanā, Nilāñjanā or also as Lilāñjanā, about 5 miles south of the district town of Gaya. About $\frac{1}{2}$ miles from Bodh-Gaya on the Dhongra hill is the village of Urel, representing the ancient village Uruvela, Uruwelaya or Uruvilwa where the eldest of the three Kāśyapa brothers, the most famous of the sages of Buddha's time, is said to have lived. The name Uruvela has been variously derived by Cunningham from the sandy wastes of the river or from the forest of Bel trees close by. The Ceylonese chronicles, the *Mahāvamsa*, the *Lalita-vistāra*, and other Buddhist texts abound in references to Uruvela as the place intimately associated with the events of Buddha's life just before his achievement of perfect wisdom underneath the famous tree. The sacred place of the tree may, therefore, have been known originally from the village of Uruvela for some time, till it acquired a separate name for itself. Such a name was later variously known as Bodhi, Mahābodhi, or Buddha Gaya. The term Bodhi was probably in common use in the time of Aśoka

and in many later inscriptions the place is referred to as Mahābodhi. The name Buddha-Gaya occurs first in an apocryphal inscription of Amara-Deva and in Akbar's time it may have been the more commonly used name to distinguish it from Gaya which had by then grown to considerable sanctity and importance after the decline of Buddhism. Abul Fazl mentions the latter place as Brahma Gaya obviously to distinguish it from the holy site of Buddhism. The same term Buddha-Gaya is now indicated in the modern name of Boddha-Gaya.

(i) *The Bodhi Tree* : The sacred tree, from which the name of the place has been so derived, is variously mentioned in Buddhist canonical literature and inscriptions as Sambodhi, Mahābodhi, or Bodhidruma. It is the Indian *Pipal* tree called as *ficus religiosa* in scientific terminology. It is believed to have continued to exist since the days of the Buddha. Tradition recounts that it was destroyed by Tishyarakshitā, queen of Emperor Aśoka, who got it revived immediately. It was again uprooted by King Śaśānka of Bengal but the King Parṇavarman of Magadha revived it soon thereafter. Barua, however, opines that the tree was uprooted by the latter to make room for the temple. In 1811 Buchanan saw it in full vigour and it was according to him 100 years old in his time. In 1862 Cunningham saw it much decayed while in 1876 it was completely destroyed in a storm but a young scion of the parent tree was already in existence to take its place. Since the *Pipal* tree is a quick growing and short-lived tree, there must have been a long succession of fresh trees raised from seed from the time of Aśoka down to the present day. Barua has given the details of the various recognized processes of propogating this sacred tree by the Buddhists (cf. *Gaya and Buddha-Gaya*, Vol. II, p. 5). Underneath the tree was placed, perhaps by the Emperor Aśoka, a polished sandstone slab called as Vajrāsana or "diamond throne" representing the seat of the Buddha (See (iii) below) and around it was, later in 1st century B. C., erected a stone railing.

cf. Cunningham, *Mahabodhi*, pp. 1-3 ; 30-33 ; R. L. Mitra, *Buddha Gaya*, pp. 92 ff. ; Barua, *Gaya and Buddha-Gaya* I, pp. 192-4 ; II, 3 ff. ; *BDG Gaya*, 46 ; CASI, I, p. 5, III, p. 80-81.

(ii) *The Stone Railing* : Remains of a massive stone railing are at present found enclosing the Great Temple (See (iii) below) on three sides (viz. north, west and south) along its plinth or basement, the western side being provided with a small entrance facing the Bodhi tree inside. The railing consists of pillars or uprights with mortice holes to hold cross-bars and with copings on the top. The uprights are 12" to 14" in section and the corner and entrance pillars 14½" in section

The total height of the railing from ground level is about 10 feet. Part of the railing is of sandstone while part is of granite. Some of the uprights and cross-bars and many of the copings have disappeared. The railing bears carvings such as sculptured panels, medallions, and other ornamental patterns, those on the sandstone portion differing materially from those on the granite portion. The former contain *relievs* representing scenes from the Buddha's life, the sacred tree, the wheel, the *stūpa*, the Gaja-Lakshmi, the sun-god with his horse-drawn chariot and human figures like kings, merchants, devotees etc. The latter contain mostly ornamental *motifs* or details such as the eagles, *Kirtti-mukhas*, *chaityas* etc. characteristic of the Gupta period (4-5th centuries A. D.).

The sandstone portion of the railing contains many inscriptions—seventeen of them referring to a noble lady Kuraṅgī as the donor, three to Sirimā (two of them jointly with the noble lady Kuraṅgī), another female donor, one to Nāgadevī, wife of King Brahmamitra and three others referring to gifts of persons named Amogha, Bodharakshita, and an unknown person whose name is not legible. Besides these there are other three inscriptions on the sandstone copings viz. (i) of an unknown donor recording endowment to the temple and adorning it with painting and plaster, perhaps belonging to the 6th or 7th century A. D. (ii) of Prakhyāta-Kirtti, a monk belonging to the royal family of Ceylon, also of about 6th or 7th century A. D., (iii) of Jinadāsa, a Buddhist monk from Parvata, i.e. Multan in the Punjab, in Devanagari characters of 15th or 16th century A. D.

On a closer examination the railing shows two stages in its erection, viz. (i) the original one consisting of the sandstone portion only and enclosing a smaller quadrangle with the Bodhi tree and the Diamond Throne inside, erected very probably by the noble lady Kuraṅgī of the above mentioned inscriptions, who was wife of King Kaushikīputra Indrāgnimitra of about 1st century B. C. and (ii) enclosing a larger quadrangle, with the Great Temple inside, in addition to the Bodhi tree and the Diamond Throne, by the removal of the earlier railing posts and by the addition of the granite portion erected probably by King Pūrṇavarman of Magadha in 7th century A. D. The existing railing represents the second stage except for the missing parts and for certain minor additions and changes made by a Burmese mission in the course of later repairs. Of the missing parts, 3 pillars are in the Kensington Museum, London, and 3 or 4 pillars in the Indian Museum, Calcutta.

Cunningham, *Mahabodhi*, pp. 11 ff; 58 ff; *CASI*, I, 10; III, 86-98; R. L. Mitra, *Buddha Gaya*, pp. 71 ff; 144 ff; *BDG*, Gaya, 55, Barua, *Gaya and Budha Gaya*, pp. 12-19, 47—48, 66-73, 79 ff and *IHQ*, VI, p. 1 ff.

(iii) *The Ancient Vajrāsana and the Great Temple—*

While removing the supporting buttress against the western wall of the Great Temple, in the course of repairs and renovation in 1880, Beglar and Cunningham found, placed against the wall, a polished Vajrāsana throne of grey sandstone, 7' 10½" × 4' 7½" and 6½" thick. Its upper surface is carved with geometrical patterns, circular in the middle, with a double border of squares, while the four sides are richly carved with pigeons and the conventional acanthus flowers and the geese usually seen on Aśoka's pillar capitals. On the narrow edges of its upper surface is an illegible votive inscription in early Brahmi script intended to record a gift of the Throne. Underneath it was discovered a brick platform 3' 4" in height ornamented, on its sides, with figures of men and lions. Inside the masonry of the brick platform, in the middle of its front face, was found a ball of stiff earth or clay which, when broken, yielded a number of gold and silver objects, gems and pearls including a hollow golden amulet imitating the obverse *motif* of a coin of Huvishka on both its faces and 5 punch-marked coins (for details see Cunningham, *Mahabodhi*, p. 20). While removing the plaster on the platform it was further noticed that the mortar "instead of being composed of sand and lime, consisted of coarsely pounded coral mixed with small fragments of sapphire, crystal, pearl and ivory, bounded together with lime", obviously indicating that this shrine or the Vajrāsana was held in highest veneration and sanctity.

Cunningham states that "it would seem that it (i. e. the polished sandstone slab of the Throne) did not occupy its original position and I believe that it must once have formed the upper slab of the sandstone Throne which was found *inside* Aśoka's Temple". He would further date both the brick-platform and the Great Temple to the reign of Indo-Scythian king Huvishka (cf. *Mahabodhi*, pp. 18-21). Barua, however, assigns both the sandstone slab and the platform to the beginning of the Christian era and would attribute their erection to the lady Kuraūgī of the inscriptions on the railing (see (ii) above), the sandstone portion of which may have originally enclosed the Vajrāsana Temple.

How and when the Great Temple was erected in relation to this earlier Vajrāsana temple has not been satisfactorily explained so far. It appears, however, clear that the erection of this great temple, of much larger dimensions, involved dismantling of the sandstone railing, which previously enclosed a smaller quadrangle with the Vajrāsana temple and the Bodhi tree inside. Further it is obvious that as part of the scheme of this new construction a far larger length of railing was required which was provided by additions, as seen in the granite portion

of the existing railing. Hieun Tsiang gives a vivid description of the Great Temple as seen by him and has also handed down the tradition, current in his time, of the history of its construction. He says, "On the site of the present *vihāra* (temple) Aśoka-rājā, at first, built a small *vihāra* (temple). Afterwards there was a Brahman votary of Śiva-Maheśvara who reconstructed it on a large scale". He then adds that a younger brother of the Brahman excavated the tank, called Buddha Pokhar, on the south, while a Brahmin sculptor was employed by the builder for the purpose of executing the beautiful image of the Buddha enshrined inside. About the name and history of this Brahmin builder of the Great Temple Hieun Tsiang does not give any more details, though it has been suggested that he was possibly a minister of the staunch Śaivite King Śaśāṅka of Bengal. The Chinese pilgrim would further indicate that the railing was enlarged by King Pūrṇavarmā of Magadha some time after King Śaśāṅka's death. The pilgrim's statements have, however, not been corroborated by a more authentic evidence and in the circumstances it would suffice to say that the temple and the enlarged railing existed in his time and were erected some time before his visit to it in early 7th century A.D.

The Great Temple, as it exists now, with the restoration work carried out by Cunningham and Beglar in 1880, consists, in plan, of the main shrine chamber 47' 3" x 48' 8" externally and 20' 4" x 13' internally, with a narrow passage through the thickness of the wall, an ante-chamber and portico in front. The temple is built on a slightly raised terrace paved with granite stone slabs with large-size bluish bricks plastered all over their surfaces. The exterior face of the walls and of the lofty spire above them are ornamented with horizontal tiers or rows of niches, done in plaster, each niche once holding a stucco image of the Buddha perhaps gilded over in gold. Many of the images have disappeared.

The *sanctum* inside is double-storied and has a vaulted roof plastered over and ornamented with rows of panels each containing a small Buddha figure. Along its western wall is a raised pedestal of black basalt, 4' high and 5' 9" broad, for the enshrined image of the Buddha, with the granite paved floor in its front. The floor-slabs bear carvings of figures of pilgrims, on their knees, facing the pedestal and holding flags or offerings. The Śiva *linga*, installed later, is placed in the centre of the *sanctum*. The ante-chamber in front of the *sanctum* and the entrance porch have, both of them, vaulted roofs. The total height of the building from the basement floor to the top of the pinnacle is about 160 feet.

During the last 1300 years or more after its construction

the temple had undergone additions, renovations, restorations and repairs of which the following are more important and are referred to in the inscriptions from the temple, viz. (i) by a monk named Prakhyāta—kīrtti, a monk belonging to the Ceylonese royal family, who did the new coating of plaster and paint, in about the 7th century A. D. (ii) by king Kyanzittha of Pagan, Upper Burma, who got some repairs done between 1084-1112 A. D. (iii) by King Letyaminan of Arban who, some time in the 12th century caused certain repairs to be done to the temple and perhaps to the railing also, (iv) by King Bodawpaya or some other King of Ava (Mandalay) in early 19th century A. D. (See Cunningham, *Mahabodhi*, pp. 24-29 and Barua, *Gaya and Buddha-Gaya*, II, p. 43 ff.)

The temple was thoroughly repaired and restored in 1880 by Cunningham and Beglar under the orders of Sir Ashley Eden, the then Lieutenant Governor of Bengal. The fallen spire was completely restored and the corner turrets added at the four corners.

In addition to the sacred tree and the ancient railings and the temples (to be referred to below) there are numerous votive *stūpas*, *chaityas*, remains or traces of other shrines and another tree, now sacred to the Hindus, inside the premises of the Great Temple. Numerous sculptures, carvings and inscription slabs were also found in course of repairs and other excavations in the courtyard and *dēbris* of the temple. For those of them, which were removed to the Indian Museum Calcutta, Anderson's *Catalogue and Handbook of the Archaeological Collections in the Indian Museum* pp. 33-70 ; 120-133 ; and *Supplement* to it by Bloch may be seen. The others are now in the newly set up Bodh Gaya Archæological Museum. The inscriptions found at Bodh Gaya, including those on the railings, are as follows :—

- (i) Illegible inscription on the polished Vajrāsana sandstone slab of about 1st century B. C. or A. D. referred to above. Cf. Cunningham, *Mahabodhi*, p. 20, 58 ; Barua, *op. cit.*, p. 65.
- (ii) 15 inscriptions on the pillars and 2 on the coping of the sand-stone railing referring to gifts by the Lady Kuraṅgī. Cf. Cunningham, *op. cit.*, p. 15. Barua, *op. cit.*
- (iii) The inscription of Sirimā on a pillar fragment of the sandstone railing referring to gift by her. cf. Barua, *op. cit.*, p. 67.
- (iv) Inscription on a pillar fragment of sand-stone railing referring to Nāgadevī's gift ; *ibid.*
- (v) Of Amogha on a rail bar of the sand-stone railing *op. cit.*, p. 68.

- (vi) Of Bodhirakshita, a Ceylonese monk, on rail-bar of sand-stone railing; *ibid.*
- (vii) Of some donor and mentioning Paṭihār; *ibid.*
- (viii) Inscription of the year 64 of unspecified era, (probably Śaka ?) on a Buddha, (in Bodhisattva stage) image. It refers to the reign of king Trikamala and to monastery named *amātya-dhruva-vihāra*. Cf. Barua, *op. cit.*, p. 70; *IHQ*, IX, 417-8 and Bhandarkar's *List* No. 1258.
- (ix) Of Mahānāman, a resident of Amaradvīpa and born in Laṅkā (Ceylon) recording erection of a temple by him in the year 269 (i. e. 588-9 A. D. of the Gupta era ?). It is on a stone-slab now in Indian Museum, Calcutta. Cf. Fleet, *CII*, III, p. 274 ff. and Bhandarkar's *List*, No. 1325.
- (x) Of Sthavira Mahānāman, on pedestal of a Buddhist image now in Indian Museum. Cf. Fleet, *op. cit.*, p. 276 and Bhandarkar's *List* No. 1739.
- (xi) On a pedestal of a Buddhist image (now in Indian Museum, Calcutta) referring to its two donors viz. Dharmagupta and Daṁshtṛasena of Tishyāmra-tīrtha. Cf. Fleet, *CII*, III, p. 282 and Bhandarkar's *List* No. 1738.
- (xii) Of an unknown donor recording endowment to the temple and adorning it with painting and plaster, perhaps belonging to, according to Bloch, the 6th or 7th century A. D.; cf. Barua, *op. cit.*, p. 68:
- (xiii) Of the Buddhist monk or Śramaṇa Prakhyāta-kīrtti belonging to the royal family of Laṅkā (or Ceylon). It is on a coping of the stone railing (now in Patna Museum) and is datable to 6th or 7th century A. D. Cf. Barua, *op. cit.*, p. 71 and Bhandarkar's *List* No. 1737.
- (xiv) Of the 26th regnal year of Dharamapāla, Pāla king, recording consecration of the four-faced Mahādeva and excavation of a tank by one Ujjvala, son of a sculptor, at a cost of 3000 *drammas*. Cf. *J.P.A.S.B.*, 1908, pp. 101 ff. and Bhandarkar's *List* No. 1609.
- (xv) Of the 15th regnal year of Rāshṭrakaṭa king Tuṅga-dharmāvaloka. It is on a stone slab discovered by Cunningham in 1861 at the Mahant's gateway. It records the erection of a *gundhabūtī* or temple. Cf. Cunningham; *Mahabodhi*, p. 66. The inscription is in Indian Museum, Calcutta. Cf. Bhandarkar's *List* No. 1668.

- (xvi) Of the reign of Gopāladeva II, Pāla king, recording consecration of a Buddha image by one Śakrasena. Cf. *JPASB*, 1908, p. 105 ff. and Bhandarkar's *List* No. 1623.
- (xvii) Of the 11th regnal year of Mahīpāladeva, Pāla king, on the pedestal of an image of Buddha in *bhūmi-sparśa-mudrā*, now worshipped as one of the "five Pāṇḍus" in a shrine in front of the Great Temple. Cf. R. D. Banerji, *Memoirs, ASB*, V, p. 75 and Bhandarkar's *List* No. 1627.
- (xviii) Fragmentary inscription of Pūrṇaḥadra of the Chhinda family referring to the erection of *gandhakūṭi* or temple with three images. It refers to Uddaṇḍapura, where the temple was erected (?) and to Āchārya Jayasena. Cf. *IA*, IX, p. 143; Cunningham, *Mahabodhi*, pp. 64-5; and Bhandarkar's *List* No. 1459 and fn. 2.
- (xix) Of the reign of Rāma-Pāla-deva, Pāla king, on a long slab. It is undated and was noticed by Cunningham in his *Mahabodhi* at p. 65. It is not seen referred to anywhere else including in Bhandarkar's *List*. Cunningham does not specify its findspot but it is presumed that it is from Bodh-Gaya.
- (xx) Of one Udayaśrī from Simhala. It is now in Patna Museum and is datable to 11-12th centuries A.D. Cf. Bhandarkar's *List* No. 1740.
- (xxi) Of Āchārya Buddhasena, Lord of Piṭhi, Cf. Bhandarkar's *List* No. 1749; This king is mentioned as the ruler of Piṭhi by Dharmasvamin in 1234 A.D.
- (xxii) Of the time of King Jayachandradeva of Kanauj, recording the excavation of a large cave by Buddhist monk Śrimitra at Jayapura with images in front. Cf. Sanyal, *IIIQ*, V, p. 14 ff and Bhandarkar's *List* No. 401. For Ajayapura of Hieun Tsiang cf. Bakraur (*q. v.*).
- (xxiii) Of the time of Aśokachalla and dated 51 of Lakshmaṇa-Sena era. It is now in Indian Museum, Calcutta. Cf. Bhandarkar's *List* No. 1467.
- (xxiv) Of the time of Aśokachalla (or Aśokavalla?) of the Khaśa country of the Sapādalaksha hills recording votive offerings by a Kshatriya named Sabanapāla. It is dated 74 of Lakshmaṇa-Sena era. Cf. Bhandarkar's *List* No. 1468 and *EI*, XII, p. 30.
- (xxv) Of Jinadāsa, a Buddhist monk from Parvata, i.e., Multan in Western Punjab, in Devanāgarī characters of 15th or 16th century A.D.

- (xxvi) Spurious inscription of Amaradeva, dated V.S. 1005 (A.D. 948) mentioning him as one of the nine jewels of the court of Vikramāditya. Buchanan refers to it as "undoubtedly modern" and as composed by some person of a Vaishṇava sect. He could not find it at the site. Cf. Buchanan, *Patna-Gaya*, I, p. 148 also *CASI*, I, 6-7; Bhandarkar's *List* No. 63.
- (xxvii) Chinese inscription of a priest named Yun-shu of A.D. 1021 containing hymn of praise. Cf. Cunningham, *op. cit.*, p. 69 for details.
- (xxviii) Chinese inscription of two pilgrims; *op. cit.*, p. 71.
- ((xxiv) Another Chinese inscription of a pilgrim recording erection of a votive stone *stūpa*; *op. cit.*, p. 71.
- (xvx) Chinese inscription of 1033 A.D. recording erection of a *stūpa* by the command of the Emperor Tai Tsung of the Great Sung dynasty; *ibid.*
- (xxxi) Chinese inscription recording the visit of the pilgrim Chi—I. *op. cit.*, p. 73.
- (xxxii) Fragmentary Chinese inscription noticed by Cunningham, *op. cit.*, p. 74.
- (xxxiii) Burmese inscription of 1295-98 A.D. recording repairs to the temple. Cf. *EL*, XI, pp. 180-20.

For the short records of visits of pilgrims found on the pavement stone slabs both inside and outside the Great Temple see Cunningham, *op. cit.* pp. 82-83. Most of them belong to the 14th century A. D. Cf. also *CASI*, I, pp. 9-10; Cunningham, *Mahabodhi*, pp. 17-29, 56 ff; Barua, *Gaya and Buddha Gaya*, pp. 37-47 and 65 ff; *BDG*, Gaya, 44 ff; *CASI*, I, 5 ff; III, 86-98; VIII, 67 ff, XI, 146. Buchanan, *Patna-Gaya* I, p. 147 ff. etc.)

(iv) *The other Buddhist Temples—The Jewel Walk Shrine :—*

According to Buddhist tradition, immediately after enlightenment, Buddha walked to and fro, near the sacred tree, for seven days. The spot, where he so walked, appears to have become sacred quite early and a shrine was built over it perhaps by the noble lady Kuraṅgi in about 1st century B.C.; since a representation of such a shrine is found in one of the bas-reliefs at Barhut. In Buddhist tradition the shrine is called as "Jewel-walk-shrine" or "*Ratna-charṅikrama-chaitya*." The spot is situated close to the north of the Bodhi tree within the area enclosed by the existing railing. The remains of the ancient shrine now consist of a long brick platform, 53' x 3' 6", and about 3' in height, bearing, on its upper surface, carvings of two lotus flowers each representing, serially, a foot-print of the Buddha.

Traces of a pillared structure over the platform are also visible in the surviving bases and in one pillar still standing *in situ* and bearing representation of a beautiful female figure on one of its sides. In all, it appears, there were 22 pillars, in two parallel rows of 11 each, running east to west along both sides of the platform. From its representation in the Barhut bas-reliefs, it appears, the superstructure was an open-pillared hall canopied by a flat or gabled roof. (cf. Cunningham, *Mahabodhi*, pp. 8-9 ; Barua, *op. cit.*, pp. 25-28.

The Vāgīśvari and Tārā Devī Temples :—To the east, or rather north-east, of the Great Temple on a higher level are two brick shrines of a much later date. These were seen by Buchanan who says that both the temples were erected by one of the ancestors of the Mahant of the Bodh-Gaya Math. The images, enshrined in both the shrines, were obtained from the ruins of the Great Temple. One of them, though a Buddhist male deity, was worshipped as Vāgīśvari-dēvī while the other, also a Buddhist male divinity, was worshipped as Tārā devī. The temple of Vāgīśvarī is now pointed out by Barua to represent the site of the "*animīśa-chaitya*" or "fixed gaze shrine" of the Buddhist tradition where, it is believed, Buddha stood steadfast gazing fixedly on the scene of his victory (or enlightenment) in the second week after that memorable event. Cunningham, however, identified this sacred spot with that of a large basement immediately to the north of the "Jewel-walk-shrine" (already described above) and on the other side of the railing. The description of Hieun Tsiang that it was "to the north of the place where Buddha walked" would also point to this basement as the site of that shrine, which no longer exists, except for the traces of a small *stūpa*. As regards the Tārā Devī Temple, it may be stated that the village Tārādih is mentioned in the Mughal emperor's *firman* of 1727 as including the area of the Great Temple. The erection of the Tārādēvī temple here by the Mahants may therefore be connected with the name of the village deity, (to be mentioned below). (cf. Buchanan, *Patna-Gaya*, I, p. 150 ; Cunningham, *op. cit.*, p. 35 ; Barua, *op. cit.*, pp. 24-25.

It is said that in the fourth week after the enlightenment Buddha sat cross-legged on a spot meditating with a view to formulate the *abhidhamma-naya* or higher modes of exposition of his doctrines and this spot is also held specially sacred by the Buddhists. Hieun Tsiang's account would place it to southwest of the Bodhi tree which Cunningham identified with that of the basement still existing to southwest of the tree. But the Jātaka Nidāna-kathā would locate it to the northwest and the modern Buddhist pilgrims, especially the Burmese, still offer worship in a small shrine facing north in the north-western portion of the enclosure of the Great Temple.

There are other sacred spots within the precincts of the Great Temple similarly associated with other incidents in the Buddha's life immediately before and after enlightenment. But it has not been possible to correctly identify these spots.

Cunningham, *Mahabodhi*, p. 34 ff; Barua, *Op. cit.*, ff. 251 ff.

(v) *The Hindu Monastery, Temples and Samādhis* :—Gosain Ghamandi Gir belonged to one of the seven orders of the Śaivite Sannyāsins of Śaṅkarāchārya's school, called as Girs. It is said, in the course of his pilgrimage, Ghamandi Gir came here in about 1590 A. D. and was so attracted by its solitude that he selected it as the place of his religious devotion. He was the first Mahant or founder of the Hindu Math or monastery. In about 1727 the then Mahant received, by royal *firman* from the Mughal emperor Muhammad Shah, the grant of the village Tārādih where the ruins of the Great Temple stand and thus acquired possession of the shrine. Ghamandi Gir, the founder of the Math, was buried in front of the Great Temple and a shrine or samādhi was erected over the spot, which still exists. To the east of the Great Temple is the monastery of the Mahants which is still under occupation. Inside the Math area are a number of Hindu temples built in the course of the last two or three centuries. There are also the samādhis of the other Mahants and sannyāsins.

(cf. Buchanan, *Patna-Gaya*, pp. 91-92; 139 ff, *BDG, Gaya*, pp. 48-49; *Bengal List*, pp. 290-2; R. A. N. Singh, *History of the Bodha Gaya Math*.)

(vi) *Tanks* :—There are in all three tanks referred to in Buddhist tradition. The tank close to the south of the Great Temple was known as Buddha-pokhar. It measures 504' × 425'. According to Hieun Tsiang it was excavated by the brother of the Brahmin who built the Great Temple. To its further south is another tank called as Śakra's or Indra's tank, i. e., according to Buddhist belief, built by the god Śakra for the Buddha to bathe immediately after enlightenment. To its east, in the midst of the jungle, is pointed out another sacred tank of the name of Muchalinda named after a Nāga-rājā who, according to tradition, protected the Buddha while engrossed in samādhi after his enlightenment.

Barua, *Op. cit.*, p. 50; *Bengal List*, p. 294; Cunningham, *Op. cit.*, pp. 39 ff.

(vii) *Other Buddhist Sites* .—Like the other famous Buddhist sites of Saranath, Nalanda, Kushinagar, etc., there must have been a number of monasteries attached to the Great Temple at Bodh Gaya. Both Fa Hian and Hieun Tsiang refer to the existence of such monasteries at the place in their times. The latter says that a king of Ceylon built a great

Saṅghārāma or monastery at Bodha-Gaya which is also testified by a copper-plate inscription of Mahānāman (?) found here (cf. Cunningham, *Mahabodhi*, 42-43).

To the north of the Great Temple is a large mound called locally as Amarasimha's fort or *gadḥ* on which modern buildings stand at present. The mound measures 1500' to 2000' in length and about 1000' in breadth. Buchanan was told a local tradition that this was the site of a palace of a Suir or Śābara chief named Amar Singh, about whose historicity little is known. In 1885 Cunningham and Beglar excavated part of this mound and exposed the remains of a monastery with 9' thick outer wall and massive round towers at its four corners. In plan it was an open court at centre, with a well in one side and a series of square chambers surrounding and facing it.

On the other sides of the Great Temple are also to be seen elevated mounds which have not been explored so far. Presumably they represent sites of ancient Buddhist monasteries or other less important shrines. (cf. Cunningham, *Mahabodhi* pp. 42-43).

86. **Budhain** (GAYA)—SITE (?)

Grierson identified this place with that of Buddhavana mentioned by Hieun Tsiang. It is situated between Rajgir and Jethian (*q. v.*) about 6 miles north-east of the latter. Stein visited it in 1899 but noticed no remains. He did not agree with the identification since Hieun Tsiang places Buddhavana in the opposite direction of Jethian.

Grierson, *Notes on the District of Gaya*, p. 23 ; Stein, *IA*, XXX, 61-62, 83 and also *JBORS*, III, p. 297 ff.

87. **Buddhapur** (MANBHUM)—ŚAIVA TEMPLES AND MEMORIAL PILLARS :—

Saiva Temples :—The village is situated on north bank of the Kasai river, four miles north of Manbazar. On the top of a low hillock nearby is a large temple of Śiva called as Buddhēśvara with four attendant shrines at its four corners and the whole group enclosed by a low wall ornamented with projecting pilasters, cornices and footings. The main temple consisted of a *sanctum* and the usual pillared halls or *maṇḍapas* as found in the temples of its class in this area. The *sanctum* had disappeared before and its place taken by a later brick shrine as seen by Beglar in 1872-73. On the two sides of the entrance, into its *antarāla*, there are two recesses ; while the entrance itself resembles much the one into the Great temple at Bodh Gaya. The tower of the temple had a characteristic pinnacle in the shape of "an urn-shaped vessel, supported by four cobras with expanded hoods and forked tongues and is graceful in

outline and design". The exterior of the temple is ornamented with only plain mouldings. The local people hold the temple as holy as the famous temple of Gadādhara at Gaya. (*q. v.*). The temples are assigned by Beglar to 12-13th centuries A. D.

Nearby were remains of no less than five smaller temples, in utter ruins, as seen by Beglar in 1872-73. (Cf. Beglar, *CASI*, VIII, 197, *BDG*, *Manbhum*, 267; *Bengal List*, 562; *An. Rep.*, *ASI*, 1903, p. 15; *Proc. ASB*, 1865, pp. 83-84).

Memorial Pillars :—Near the above temples and inside the village there are a number of pillars with sculptured panels representing scenes like, a man on horse-back or holding a drawn sword or a bow in one hand and a shield in another; a man with a *chowrie* bearer standing behind him and in some cases with another additional attendant holding an umbrella over his head. There are also representations of hunting scenes, while on two pillars are panels representing probably a donkey over a cow in the act of coition with an inscription below referring to "the boundary flag of the Lord of five mountains (i. e. Panchet, a large village in the locality, *q. v.*) which one should not curtail or decrease." The inscription is perhaps of the 11th century A. D. There are inscriptions on some of the other pillars also which are assigned to 8th to 10th centuries A. D. by Walsh.

These peculiar monuments were first noticed in 1865 by Lieut. R. C. Beavan and later Beglar refers to them as Sati stones to which Bloch did not agree, the latter taking them to be of much later date. Walsh, however, studied nine of them and found them to be memorial pillars, except two, which are boundary marks. Six of these pillars are now in Patna Museum.

Beavan, *Proc. ASB*, 1865, pp. 83-84; Beglar, *CASI*, VIII, 198; Bloch, *An. Rep.*, *ASR*, *B. C.*, 1903, p. 13; Walsh, *JBORS*, XXIII, 429 ff; *BDG*, *Manbhum*. p. 267-8.

Other Temples :—In 1903 Bloch visited the place and noticed smaller stone temples and "numerous monolithic shrines" in the jungles close to the village on the banks of the Kasai river. He does not give further details about them.

Bloch, *An. Rep.*, *ASI*, *B. C.*, 1903, p. 15.

88. **Bundu (RANCHI)**—BURIAL SITE AND ŚAIVA TEMPLES—

The place was visited by Col. Dalton in 1871. He noticed here a burial ground with a section of an understratum of graves at places where the soil had been cut away by water and the cinerary urns were exposed. Further on the right bank of the Kanchi river, on the road to Chokahatu, he came "unexpectedly on some very old-looking ruins of stone

temples, eight in number, apparently dedicated to Śiva, as I noticed several *lingas* about as the only visible object of worship. The temples were mere ruins built of cut stone, square and put together without any cement or clamps. No one in the neighbourhood has the faintest notion by whom, or at what period, these shrines were constructed."

Col. Dalton, *JASB*, p. 115; *BDG*, *Ranchi*, p. 243.

89. **Burha** (GAYA)—BUDDHIST SITE—

The village is about 2 miles to the east of Manda Hills (*q. v.*). It was visited in about 1847 by Major Kittoe who then noticed "several sites where there have been *chaityas* and a large *vihāra*". Nearby are hot springs which appear to explain the existence of these ruins in the locality.

Kittoe, *JASB*, 1847, p. 277; *BDG*, *Gaya*, p. 231.

90. **Burhadi** (RANCHI)—PREHISTORIC SITE (?)—

In about 1870 Valentine Ball discovered here a stone celt. *Proc. ASB*, 1870, 268.

91. **Burju** (RANCHI)—PREHISTORIC SITE—

A polished chisel made of slaty rock was found here and secured by S. C. Roy.

JBORS, II, p. 67.

92. **Buram or Boram** (MANBHUM)—ŚAIVA TEMPLES AND MEMORIAL PILLARS :—

Saiva Temples :—The village is situated on the southern bank of the Kasai river about four miles south of Jaypur railway station. It was visited and its remains described first by Col. Dalton in about 1866. Beglar visited it in about 1872. The ruins or mounds are situated on a knoll at the edge of the river. They represent remains of exclusively Śaiva temples, some of them built of bricks and the others of stone. The seven temples described by Beglar are as follows :—

(i) This was the first temple beginning from the south. It was built of bricks, $18'' \times 12'' \times 2 \frac{4}{5}''$ and $9'' \times 12'' \times 2 \frac{4}{5}''$, neatly and carefully cut and smoothed and set close without mortar. The temple stood on a high basement and consisted only of a shrine chamber, $11' 8''$ square, with the spire above it adorned externally with rows and tiers of niches on all its four faces. Inside was a figure of a four-armed goddess seated on a lion i.e. the goddess Pārvati. Col. Dalton gives the height of the temple, without its fallan upper portion, as about 60 feet.

(ii) Near the above shrine was a temple built of sand-stone cut carefully and set without mortar and with plain mouldings. It consisted of a *sanctum* with a tower above it. Nearby were

seen lying a carved architrave and side-posts, perhaps forming entrance of another temple on the same spot.

(iii) Near the above stone temple were found ruins of another large temple consisting of a *sanctum* with the spire above it and having rather shallow mouldings on its exterior.

(iv) To the north of the brick temple, i.e. No. (i) above, was a similar but smaller brick temple. It consisted originally of a *sanctum* only ; but a large pillared hall was perhaps added to it later with pillars taken from the ruins of other earlier temples, the mounds of which were still seen in the vicinity. Fine carvings with lotus and other floral designs were originally cut on the bricks which, in later works, were plastered over. To its east were lying three figures representing Pārvatī, Gaṇeśa and a female deity, perhaps belonging to a small temple which once stood on the spot.

(v) Near the above temple and close to the south of No. (iii) above was a stone shrine. It consisted of a *sanctum*, 8½' square, with its material and ornamentation like the other stone temple.

(vi) To the east of the brick temple, i.e. No. (iv) above, was another brick temple facing north. Here, in the ruins, Beglar noticed a well-preserved life-size image of Mahishāsura-mardīnī Durgā, which according to him was "the finest piece of sculpture in the place."

(vii) To the north-west of the above structure was a brick temple much plainer than the other brick temples at the place. It was later plastered over with elaborate and profuse ornamentation on the plaster. Inside its *sanctum* was a Śiva *liṅga*.

Besides these ruins of temples Beglar noticed other mounds also but of no special interest according to him. He was, however, struck by the exclusively Śaivite character of the monuments, not a single Vaishṇavite figure being seen at the place. According to him there must have been "a large and rich, and probably intolerant, Śaivite establishment here."

Beglar had noticed amongst the ruins a circular slab with only two letters "Ka" of about 10th century A. D. inscribed on it. An inscription was, however, found on one of the temples referring to one Yuvarāja or crown prince Bali-Akshaya, son of Rudra. It has been assigned by R. C. Majumdar to 13th or 14th century A. D. This may perhaps be the age of some of the temples. (cf. Dalton, *JASB*, 1866, p. 187 ff.; Beglar *CAST*, VIII, pp. 184-86 ; *Bengal List*, pp. 556-60 ; *BDG*, *Mambhum*, pp. 265-67 ; R. C. Majumdar, *JBOIS*, IX, p. 416 and Bhandarkar's *List*, No. 1755.).

Memorial Pillars : Walsh noticed three memorial pillars, like those at Buddhapur (*q. v.*) near one of the above

temples. They also bear sculptured panels and one of them has an inscription of about 13th or 14th century A. D. referring to the accession to throne of Śrī Rudra Śikha Juarāja, who is obviously the same person referred to in another inscription from the place already mentioned above.

Walsh, *JBORS*, XXIII, pp. 442-43.

93. **Buruhatu** (RANCHI)—PREHISTORIC SITE :—

A broken chisel of slate stone and a broken and polished chisel of quartzite were found here and secured for his collection by S. C. Roy.

JBORS, II, 75.

94. **Buruma** (RANCHI)—ANCIENT SITE (ASURA ?) :—

Near the village is an old site ascribed locally to the Asuras. Some copper bracelets and earthen jars, pots and cups with decorations on some of them were discovered here.

S. C. Roy, *JBORS*, VI, pp. 413-20.

95. **Buxar** (SHAHABAD)—FORT AND ANCIENT SITE :—

The town is locally believed to be of Vedic age where, it is said, some of the Vedic hymns were composed. Its ancient names include (i) Veda-garbha i.e. womb of the Vedas (ii) Aghsar i.e. effacer of sin (iii) Vyāghra-saras i.e. Tiger's Tank (iv) Chitravana i.e. spotted forest or tiger (v) Siddhāsrama or Mahāsrama etc. Buchanan quotes various local legends, one, associating the demon Bakāsura of the Mahābhārata with the place, another making it the scene of the sage Gautama's hermitage and of the story of his wife, Ahalyā, as stated in the epics. The third legend is commonly told that the irritable sage Durvāsas cursed Vedaśiras, another sage, for having played pranks in tiger's skin to frighten the former. The curse was that Vedaśiras was to continue to exist in that animal's form, but he was restored to human life after bathing in the tank called Aghsar, whence the place had come to be called as Vyāghrasar or Buxar.

In spite of this persistent tradition about its very high antiquity Buxar has not yielded any monuments of much historical importance so far. Facing the Ganges on a high bluff was the historical fort of Buxar commanding the reaches of that river, and standing in a position of considerable strategic importance. The fort seems to have been built on an artificial mound of ancient remains which is being slowly washed away by the river. In about 1812 Buchanan saw the fort considerably ruined, only its southern side then existing with its bastions. He mentions further a sort of subterranean passage in the fort, then locally called as Pātālapurī, in which ancient images were kept. In his visit, in 1871-72, though Cunningham was told of other ancient names of the place like Rāmeśvara, Viśvāmītrāsrama

and Paraśurāma (?) he could not notice any remains of antiquity, it being, according to him, "a purely Brahmanical site" possessing "nothing of archæological interest". In 1926-27 a small trial excavation (at a spot on the river bank between the Kāmarekhā ghāt and *Uharitravana*) was carried out by Banerji-Shastri who discovered two inscribed seals, in early Brahmi characters, and a number of terracotta heads with characteristic head-dresses. The seals have been assigned by him to 3rd or 4th century B.C., their readings being (i) '*Sadasanasa*' and (ii) '*Hathikasa*' respectively. He has also attempted comparison of the head-dresses of the terracotta figures with those mentioned in some of the Vedic hymns. A complete report of his excavations has, however, not been published so far. The mound is thus admittedly very ancient and needs further exploration early, since the river is slowly washing it away.

Buchanan, *Shahabad*, 65 ff; Cunningham, *ASI*, III, 64-66, Banerji-Shastri, *JBORS*, XVII, 410-11; XVIII, 1-3; *JBHS*, III, 187; *BODG*, *Shahabad*, 162-64.

96. **Chacho Nawātolī (RANCHI)**—PREHISTORIC SITE—

A "Medium-sized triangular polished celt" of schist was found here and secured for his collection by S. C. Roy.

JBORS, II, p. 66.

97. **Chainpur (SHAHABAD)**—FORT AND MUSLIM TOMBS AND MOSQUE, TEMPLE OF A BRAHMIN'S GHOST—15-16TH CENTURIES A.D.—

The Fort: According to local tradition, quoted by Buchanan, Chainpur was once the seat of the Sakarwar Rajput family, who perhaps expelled the Cheros and had originally belonged to Fatehpur Sikri near Agra. It may be noted that an area south of the Chambal river and not far from Fatehpur Sikri is called as Sikarwar where the Rajputs of this tribe still predominate. The most important of the chiefs of Chainpur family was Raja Sālivāhana. The fort at Chainpur is attributed to him, but of his history and date little is so far known. It appears, however, likely that he flourished some time before Sher Shah.

Buchanan saw the fort surrounded by a ditch, and having ramparts of stone with battlements, a round bastion at each corner, a large handsome gate on the north and a smaller gate on the south. "In the middle of the east and west faces have also been semicircular bastions. The whole extent including the ditch, is 390 feet from north to south and 369 from east to west. The space within has been filled with buildings, partly brick, partly stone, with several very large wells lined with stone, reservoirs for jets of water, and other comforts becoming a family

of rank". Inside the fort is a small Hindu shrine dedicated, strangely enough, to the ghost of a Kanauji Brahmin named Harshu Panre (or Pangre), who is represented by a piece of stone inside worshipped as such by the people of the locality. A story is current (as told by Crooke and quoted in the district Gazetteer) that the Brahmin was the family priest of Raja Sālivāhana and his newly built house was razed to the ground by the Raja at the instance of his Rani. The enraged Brahmin did *dharma* or fasted unto death at the palace or fort gate and, according to local belief, had become a Brahmin ghost haunting about the place. The Raja and his family had a tragic end soon after the incident except for his daughter who had been kind to the Brahmin. Buchanan was also told of this legend but he took it as "an invention of very modern date" since close to it was a monument of a Muhammedan saint, "a place into which no devil durst have thrust his nose, so long as the Muhammedan officers retained authority". In Buchanan's time it was the "principal object of worship in the vicinity" and the priest attached to the shrine was then "making a considerable profit".

Cf. Buchanan, *Shahabad*, 136-37 ; *BODG, Shahabad*, 154-5 ; *Bengal List*, 372 ; Bloch, *An Rep. ASI, B. C.*, 1902, pp. 21-22.

Bakhtiyar Khan's Tomb : About a mile west of the village is a large mausoleum, now known as that of Bakhtiyar Khan, the name mentioned by Buchanan being Itiyar Khan. Of his history Buchanan says that his eldest son, Futeh Khan, married a daughter of Sher Shah, though these facts have not been testified by any recorded history so far. The tomb consists of a large court, 288' x 230', with a walled enclosure, the main mausoleum being in the middle standing on a low plinth. The enclosure has two small doorways, or *khidkis*, on its north and south and a square domed chamber at each of its four corners. The main gateway is on the east of the enclosure, consisting of a grand arched entrance with double-storeyed chambers on both sides surmounted by two graceful cupolas on the two sides at the top. The main building of the tomb, inside the court, is octagonal in plan, 139 feet in diameter externally including the 8' 4" wide arcaded verandah surrounding it on all sides. The verandahs are roofed over by 24 small domes, three on each side of the octagon, clustering round the drum of the grand hemispherical dome over the main tomb-chamber. The main dome is further adorned with graceful pillared cupolas on the corners of the octagon, a similar cupola taking the place of the finial to crown the top of the building. Internally the tomb chamber is 56' in diameter and contains 30 graves in addition to that of Bakhtiyar Khan. In the open courtyard outside are a number of graves scattered about. The main mausoleum resembles in many respects the tomb of Hassan Khan Sur at

Sasaram, (*q. v.*), except for the finial on the tomb of the latter which consists of the usual *kulaśa*. Certain verses from the Quran and a Persian couplet on the *Mīhrab* or prayer niche on its western wall are the only inscriptions recorded to exist within the building.

It is said Bakhtiyar Khan had another son named Daud Khan who built a smaller tomb for himself, a little to the north of that of his father's; but before he could complete it he died and was buried in it without the covering dome above.

Buchanan, *Shahabad*, 137 ff; Kuraishi, 141-43; *Bengal List*, 372, *BODG*, *Shahabad*, 164-65; *An. Rep.*, *ASI*, *B. C.*, 1902, p. 21.

Mosque: The village has got a mosque called Jama Masjid which, according to Bloch, though of no special architectural interest, is looked upon with great veneration by the Muham-medans of the place. It may be, however, stated that Buchanan makes no mention of a mosque of such reputation at the place. Bloch further refers to an inscription of 1668-69 A. D. at the mosque, but it does not appear to have been edited or transcribed later.

Buchanan, *Shahabad*, 136 ff; Bloch, *An. Rep. ASI, B. C.* 1902, p. 22; *BODG*, *Shahabad*, 164.

98. **Chakai** (MONGHYR)—TWO FORTS—

There are two forts here, in ruins, one of them called as Fategarh or Sarkari-garh or Hastings Fort and the other as Chandmarhi. The former was probably built by Captain Brown between 1774 to 1779 A. D. as a defensive position against the hostile Ghatwals of the region. Upto 1926 only bare outlines of both the forts could be seen.

BODG, *Monghyr*, 207.

99. **Chakradharpur** (SINGHBHUM)—PREHISTORIC SITE—

Finds of stone implements had been reported along the banks of Binjai and Sanjai rivers. They are found mostly between the gravel and alluvial deposits at approximately 18 feet below the existing soil level. The finds include chert flakes, scrapers, knives, burins etc. Some celts were, however, found in the soil deposits only about 7' 6" below the plateau level.

S. C. Roy, *JBORS*, III, pp. 349 ff.

100. **Champānagar** (BHAGALPUR)—FORT, ŚAIVA AND JAIN
TEMPLES AND MUSLIM
TOMB :—

The city of Champā, as capital of the ancient kingdom of Aṅga, is found frequently mentioned in ancient Indian literature. King Karṇa of the Mahābhārata is said to have ruled from here. A western suburb of the town of Bhagalpur

is at present known as Champānagar, near which is a large hillock or flat-topped mound, called as Karṇagaḍh, which should have otherwise been attributed to King Karṇa of the great epic ; but Buchanan consulted all the Brahmins of the district, who, he says, "disallow the idea of his being the contemporary of Yudhishṭhira and consider him as a prince who attempted to seize on the throne of Vikrama." (cf. also Monghyr, *q. v.*). It is to be noted, however, that an inscription of about the 11th century from Jaynagar in the nearby district of Monghyr refers to the town of Champā within the domains of Pāla King Palapāla. (Cf. Jaynagar, *q. v.*).

The mound of Karṇagaḍh, as seen by Buchanan, was "a square rampart, without works, but surrounded by a ditch". He further adds that while digging a tank in the vicinity the people of Mr. Glas, surgeon to the station, found four small brass images of which one had an inscription bearing the date 325. Buchanan took the date to be in the era after the Jain Tīrthamkara Pārśvanātha. The inscription does not seem to have been transcribed or edited later. In about 1914 it was reported that in a Sarovar or tank, situated in the outskirts of Champānagar, which would appear to be the same tank of Mr. Glas, certain Buddhist and Jain sculptures were recovered (cf. *JASB*, 1914, p. 335). According to B. C. Law this tank can be identified with the one excavated by the queen Gaggara of the Buddhist tradition to whom Buddha preached his doctrines presumably at this place. On the mound itself Buchanan saw two small Śaiva temples, one of Śiva and another of the goddess Pārvatī, with collection of old sculptures inside. Old images and carvings are also seen at a number of places lying scattered in the suburb.

Champānagar is considered by the Jains as one of their sacred places of pilgrimage. In the Kalpa-Sūtra Champā is mentioned as one of the places where the last Tīrthamkara Mahāvīra stayed for three rainy seasons in the course of his religious wanderings (cf. B. C. Law, *Mahāvīra : His Life and Teachings*, pp. 32-3). Buchanan refers to "two temples of considerable size, and covered with plaster, the ornaments on which are very rude. The one has been lately rebuilt, and the other is not yet quite finished, both entirely at the expense of such of the family of Jagat Seth, the banker, as still adhere to the worship of their fathers although the chief has adopted that of Viṣṇu". Both the buildings were double-storeyed and built in the same style. Inside their shrines he saw "small images of white marble representing the 24 deities of the Jain religion, sitting cross-legged ...the temples are not dedicated to Pārasnath, as was pretended, but to Vasupūjya". Vasupūjya is said to have been born at Champānagar or Champāpurī according to the prevalent Jain tradition. Col. Franklin's account also mentions the two temples

of which one was built, according to his information, in about 1760 A. D. by the Śvetāmbaras of Murshidabad. Bloch visited the place in 1903 and says that one of them was only 20 years old then, which remark should be correctly applied to a renovation or repair rather than to original construction of the building. He noticed certain images of Ādinātha and Mahāvīra in one of the two temples which "may be thousand or more years old". He noticed two inscriptions on the two marble images of Tīrthāṅkaras, one dated V. S. 1525 (i. e. A. D. 1468) and the other V. S. 1881 (i. e. A. D. 1824) The largest temple, he was told, had two inscribed brass images; but he could not see them.

At the nearby hamlet of Kabirpoor Buchanan noticed another Jain temple with the foot-prints or *pādukās* of the 24 Jain Tīrthāṅkaras with an inscription dated V. S. 1694 or Śaka 1559 i. e. 1637 A. D. In front of this temple were "two hollow columns of brick, with a spiral stair in the centre of each. These are called Mānikasthamba, or in the vulgar dialect Maniktham (cf. Sikligarh, *q. v.* below for another pillar of this name). The Pujāri, a Maithili Brahmin and in fact a Hīndu, stated to Buchanan that "a woman of great riches, named Yamuna Bai, and descended from the original founders, having some years ago come from Karinja in the south, near the sea, settled an endowment on his father to induce him and his descendants to act as Pujaris."

Buchanan, *Bhagalpur*, pp. 70 ff., 75-76; Franklin, *IA*, XXXI, 68-69; Bloch, *An. Rep.*, *ASI*, *B. C.*, 1903, p. 7; *Bengal List*, 424; B. C. Law, *Historical Geography of Ancient India*, 217; *JASB*, 1914, p. 335; *BDG*, *Bhagalpur*, 26-7; 166-7.

Muslim Tomb: In about 1873 it was reported that a Muhammedan tomb existed near Champānagar with the name of Maskan-i-Barari (literally meaning "domicile of virtues"). An inscription was found here consisting of 3 lines recording its construction by one Khwaja Ahmad Samarqandī, Faujdar of Munger Sarkar by order of Nawab of Prince Shah Parwiz, son of Emperor Jahangir. It is interesting to note that not very far from Champānagar is the cave known as Barāi-kā-kuppā (cf. Barari, *q. v.* above) and it appears most likely that the cave has derived its present name from that of the inmate of this tomb, who might have been a Musalman saint of some repute. Like some of the other Musalman saints, as at the Nagarjuni hills (*q. v.*) and elsewhere he may have occupied the cave for some time and the cave thereafter perhaps came to be known after him.

Proc. *ASB*, 1873, p. 200.

101. Chandimau (PATNA)—FORT AND BUDDHIST SITE—

The village is about 2 miles north-west of Giriak, (*q. v.*), and its ancient ruins were first noticed by Broadley

some time before 1872. He says that "a beautiful tank forms the western boundary of the village, which possesses a large mud fort built early in the last century by Kamdar Khan Mian of Rajagriha. To the south of the tank is the ruin of a *stūpa* near which I found a pile of Buddhist idols—most of them much mutilated. I recovered, however, one very fine figure of BuddhaA little further to the east I came on another large heap of Buddhist carvings, door lintels, *chaityas* etc. and the pieces of an enormous Buddha .." A few years later Cunningham visited the place but found that most of the finer images were already removed by Broadley. Amongst the broken figures, however, he discovered one "long inscription in three lines of small letters" referring to Rājagrha and to King Rāmapāladeva of the Pāla dynasty. The Buddhist image bearing this inscription is now in Indian Museum, Calcutta.

Broadley, *JASB*, 1872, pp. 259-60; Cunningham, *ASI*, XI, p. 169; and *An Rep.*, *ASI*, 1911-12, p. 161 ff; R.D. Banerji, *Memoirs*, *ASB*, V, p. 93; cf. also Supplement.

102. Chankigadh (CHAMPARAN)—FORT OR MOUND—

The village is also known as Jānakigadh and is situated about 6 miles east of Ramnagar railway station. From the name of the village the mound has been connected by the District Gazetteer with King Janaka of the Rāmāyaṇa though a local tradition gives a different account of its history. It is said that a chief or King of possibly the name of Chanaka lived here whose sister was married to the Raja of Nandangadh, (*q. v.*), some 12 miles to the south. The mounds at both the places are unusually high and it is surmised that the forts, which they were supposed to represent, were so constructed that the two chiefs could signal to each other by means of lights and thus maintain contacts. Another version of the same legend says that the occupant of this fort was the priest of the Buddhist Raja of Nandangadh. Whatever be the truth behind the legends there is something common between the two mounds.

The mound lies to the east of the village. It is a mass of solid brick-work, 90' high, the bricks in the ruins measuring $12\frac{1}{2}'' \times 12\frac{1}{2}'' \times 2\frac{1}{2}''$ and resembling those found in Mauryan sites. The mound is L shaped, the longer arm being indicated by the lofty main ridge, running east to west and showing traces of massive brick walls at its sides. The shorter arm is a continuation of the main ridge from its eastern end towards the south, where, after a short distance, it turns to the west in a gradual slope merging with the ground level and forming a sort of tank in between the angles. The top of the main ridge is level flat, about $400' \times 150'$, where on one side is a low platform held sacred by the local people as Devī Āsthān. In about 1887 a

Sub-Divisional Officer of Bettiah made a small excavation at the mound and discovered a canon ball, an iron spike and some copper coins; but these antiquities could not be traced afterwards. Cunningham was confident that if it were "judiciously excavated" "neither labour nor time expended upon it would be wasted, the mound bears every appearance of an excellent field for discovery". No such excavation had been undertaken here so far.

Cunningham, *ASI*, XVI, 109-110; XXII, 50-51; Bloch, *An. Rep., ASI, B. C.*, 1902, p. 7; *BDG, Champaran*, p. 157; Kuraishi, 1-3; *JRAS*, 1902, p. 157.

103. **Chhapra** (SARAN)—DUTCH CEMETERY—17-18TH CENTURIES A. D.

The name Chhapra of the town is believed to have been derived from the word "*chhappar*" meaning "thatched roof", as the people here usually lived in houses of wattled walls and thatched roofs because of the frequent danger from the river floods. It is also called as Chirāṇ Chhapra from a more ancient place called Chirāṇ, (*q. v.*), 6 miles to its east.

In his *Memoirs* the emperor Babar refers to a village Chouparah, which seems clearly to be the modern Chhapra. Tavernier and Bernier together visited Chhapra in 1666 and found the Dutch settled here for the saltpetre trade, who after refining the saltpetre sent it to the Hoogly by the river Ganges. The English also had settled at Chhapra for saltpetre trade by about the beginning of the 18th century. It is said that the French and the Portuguese had likewise opened factories here. To the north-west of the town is the Dutch Cemetery containing a mausoleum of J. V. Horn, the then Chief of the Dutch factories in Bihar, who died and was buried here in 1712 A. D.

BDG, Saran, p. 143 ff.

104. **Charaut** (MUZAFFARPUR)—HINDU MONASTERY OR MATH—

Mahant Jai Kishun of an earlier Hindu Math in Nepal territory founded the monastery here in 1761 when the village was granted to him by the Maharaja of Darbhanga for the purpose. The Mahants appear to be the adherents of Rāma or the Rāma sect of Vaishṇavism.

BDG, Muzaffarpur, p. 143.

105. **Charra** (MANBHUM)—VAISHṆAVA, ŚAIVA AND JAIN TEMPLES AND TANK—

The village is situated 4 miles north-east of Purulia on the road to Barakar. In 1872-73 Beglar visited it and noticed ruins of numerous temples with their carvings, broken images, including "votive *chaityas* with mutilated figures either of Buddha or of one of the Jain hierarchs" lying in the village. Only

two temples were seen by him existing in a partially ruined state. The ruins are, according to him, principally Vaishṇavic. He calls the place as Chhorra while Bloch, who visited it in 1903, names it as Churra. Of the temples the latter says that they "are small, insignificant, stone temples..... As the images..... are almost entirely Jain figures, with the exception of one stone *līṅga*, I conclude that the temples originally belonged to the Jains." The District Gazetteer adds that originally there were seven temples of which only two exist, and all these and some large tanks in the vicinity were the works of the Saraks as asserted by the local tradition. The place was last visited in 1918 by Anantaprasad Sastri who describes the two temples as being 50 feet high, one of them being in a somewhat better condition of preservation. He further refers to an image of a female deity discovered from the tank, representing, according to him, the Hindu goddess Sahasrabhujā (i. e. thousand armed ?). He also noticed a number of Jain images scattered about the village.

About a mile from the village was found an image of a ten-armed deity called locally as Pāṇeśvara with a number of other stones lying about indicating existence of a small temple at the spot. It was possibly a Śiva temple. (Cf. A. Sastri, *JBORS*, V, pp. 284-5).

Beglar, *CASI*, VIII, 182; *Bengal List*, p. 566; Bloch, *An. Rep. ASI, B. C.*, 1903, p. 14; *BDG, Manbhum*, 268; A. Sastri, *JBORS*, V, 283; X, 171.

106. **Chechgaongadh (MANBHUM)**—ŚAIVA AND JAIN TEMPLES—
ROCK-CUT CARVINGS AND
INSCRIPTIONS :

Saiva and Jain Temples : Eight miles south-west of Katras on the banks of the river Damuda (or Damodar) were said to have been very extensive ruins of some 16 temples, representing a large religious establishment, which were described by Beglar in his report for 1872-73. The ruins covered an area $\frac{1}{2}$ mile in length and $\frac{1}{4}$ mile in width and were locally called as Chechgaongadh. The largest of the temples was obviously Śaivite as seen from a *līṅga* in its shrine. From the ruins of smaller temples on all its four sides closeby it is obvious it was the main temple surrounded by the former as subsidiary shrines. It consisted of a *sanctum* an outer chamber, a large pillared hall and a portico in front. Numerous carvings and sculptures were seen by Beglar amongst these ruins, which struck him as of very high workmanship, comparable with the fine carvings of the famous temples of Khajuraho and Udaypur in Madhya Pradesh. The carvings, according to him, include representations of elephant figures, Mahishāsoramardīnī Durgā, *līṅgas*, *arjhas*, and some

Jain and Buddhist deities. One of the figures he took to represent the Kalki incarnation of Vishnu. He draws comparison between the spires or *śikharas* of the temples at Khajuraho and those of the temples here, though the latter were mostly dilapidated.

A short distance away from this group of temples, towards east and west, along both the banks of the river Beglar further noticed ruins of other temples with numerous *liṅgas*, *aryhas*, etc. lying about suggesting their Śaivite affiliation. According to local tradition all the ruins at Chechgaongadh are attributed to one Raja Maheśvara who is said to have belonged to the community of the Ghatwals, who still inhabit the area about Katras. An inscription mentioning the ancient name Chichitāgāra of this place is referred to below.

Rock-Cut Carvings and Inscription : Beglar noticed an old Nagari inscription, in two lines, on a ledge of rock, along the west bank of a rivulet, close to east of the largest temple referred to above. The first line he read as "Chichtāgāra" i. e., according to him, referring to modern Chechgaongadh, while the second line was read by him as "Srayaki Rachhabansidra" which shows "clearly that there were Jain or Srawaki temples here". Beglar further states, "On the flat rock alone are cut numerous *aryhas*, *liṅgams*, *charaṇas* and figures, male, female etc., all rather rudely."

The Bengal List and the District Gazetteer apparently drew their information from the above report of Beglar. Bloch, however, visited the area in 1903; but he says, rather summararily, that the place Chechgaongadh and its ruins as mentioned in the Bengal List are "altogether fictitious" for he found that "nobody knew anything there of a place of this name". He makes no mention of Beglar and of his detailed report while saying so. The area does not seem to have been explored later and in view of the elaborate description and specific locations of these ruins and of the rock-out inscriptions and carvings given by Beglar in his report the place deserves to be fully explored and the information verified on spot.

Beglar, *UASI*, VIII, 157-60; *Bengal List*, 552; *BDG*, Manbhum, 275; Bloch, *An. Rep.*, *ASI*, B. C., 1903, p. 14.

107. **Chendagutu** (RANCHI)—PREHISTORIC SITE—

A thin chisel of schist was found here and secured for his collection by S. C. Roy.

JBORS, II, 68.

108. **Chenegutu** (RANCHI)—PREHISTORIC SITE—

A broad chisel of dark-grey silicious schist, a broken broad-bladed axe of schist, a rectangular polished chisel of basalt,

a crude chisel of schist, a "chisel celt" of gneiss, and other chisels were found here and secured for his collection by S. C. Roy.

JBORS, II, 67 ff.

109. **Cheon** (GAYA)—ŚAIVA TEMPLE ANCIENT SITE AND JAIN ROCK-CUT CAVE—

In his report for 1872-73 Beglar casually notices the old temple ruins here but he did not visit it. The village is situated 2 to 3 miles south-east of Rafiganj railway station. The *Bengal List* refers to "the ruins of a temple of considerable size built of square granite blocks" lying to the east of the village. Only its shrine and doorway had survived with a *linga* inside. The List compares and dates it with the temples at Umga, (*q. v.*). It further mentions "several mounds and masses of brick rubbish on every side" and "a fine life-sized four-armed statue" lying to the east of a little well nearby. Bloch visited the place in 1902 or so but the only detail he gives is that "close to Cheon in the open field stands a rather well-preserved large statue of Harihara" since according to him the ruins here were "of very little importance".

Close to the west of the village is a small hill called as Pachar hill. Half-way up the hill, on its southern face, is a natural fissure in the rocks, its opening in front being closed by a brick wall provided with a small stone-faced door. Though Beglar in his report casually refers to this cave, he did not visit it. The *Bengal List* first described it; but took it to be a Buddhist Cave. Bloch visited the cave in 1902 and describes it a little more fully. He says, "In front of it stands a portico, resting on stone pillars. Inside the cave is a large statue of Pārśvanātha, seated, and other minor images, evidently all Jain. I could find no traces of any Buddhist remains in this cave, and it evidently belonged to the Jains. An inscription on its wall in rather modern characters says that a certain person, whose name could not be read, worships constantly Pārśvanātha. The existence of a Jain sanctuary in this locality is of some interest on account of its isolation".

Beglar, *CASI*, VIII, p. 63; *Bengal List*, 338; *BDG*, *Gaya*, 232; Grierson, *Notes on the District of Gaya*, p. 46; *An. Rep. ASI*, *B. C.*, 1902, p. 14.

110. **Chota-Pahar** (PURNEA)—HINDU TEMPLE AND MUSLIM TOMB—

Near Manihari is a hill called Chota-Pahar. Some carved slabs of stone were found near the hill indicating existence of a Hindu temple nearby or on the hill. On its top was a Muslim tomb noticed some time before 1911 in a ruinous state.

BDG, *Purnea*, 185-86.

111. **Chillor (GAYA)—FORT, BUDDHIST AND ŚAIVA (?) MOUNDS AND SITE—**

The village is situated on the bank of the river Morhar about 15 miles south-west of Gaya. In his report for 1872-73 Beglar only casually notices the ruins at Chillor; for he did not visit the place. Major Kittoe had visited it much earlier in 1847. His brief description is: "and directly opposite (the river) is a high mound called Chillor, on which is a mud fort; this mound is the site of an ancient city of great extent; quarter of a mile to the south are several mounds of earth and bricks; two are very conspicuous; one seems to have been a Dagope, the other has lately been opened for the bricks and several Buddhist idols of beautiful workmanship found; Śiva is of great beauty, large dimensions, and quite different from any other figures I have ever met with... There are other mounds which it would be well worth-while to open". Two miles northwards is the Matka hill where Kittoe noticed ruins of a *chaitya* from which a small Buddha image was found earlier.

The Bengal List had apparently drawn its information from Kittoe's sketchy report. Though the place deserved further exploration, as recommended by the Bengal List, it does not seem to have been so explored or visited during the last more than 100 years after Kittoe.

Kittoe, *JASB*, 1847, p. 277; Beglar, *CASI*, VIII, 64; *Bengal List*, 336.

112. **Chirand, Cherand or Cheran (SARAN)—ANCIENT BUDDHIST AND HINDU SITE, TANKS AND MOSQUE—**

The place is situated 6 miles south-east of Chhapra, (*q. v.*), on the river Ghagra. Since the district town has been locally called as Chiran-Chhapra, it would appear Chirand was once quite an important place. It was first noticed in Hunter's Statistical Account of the District published in 1877 where it is shown situated on the Ganges; but a few years later, in about 1879-80, Carlleyle visited it and says it was situated "just at the junction of an old river channel (an old bed of the Ghagra river) with the Ganges". In his time a portion of the elevated site or mound had already been cut away by the river channel "showing a high cliff of earth which is full of large ancient bricks and is pierced by numerous shafts of ancient wells of narrow diameter lined with cylinders of red earthenware". He gives measurements of the bricks found here as $17\frac{3}{4}'' \times 10'' \times 3\frac{1}{2}''$; $14\frac{3}{4}'' \times 10\frac{1}{2}'' \times 3\frac{1}{2}''$ and $12\frac{3}{4}'' \times 9\frac{1}{2}'' \times 3\frac{1}{2}''$. Some smaller bricks with convex curve were also seen in the ruins indicating that they belong to a *stūpa*. His report contains no specific mention of other

Buddhist antiquities, such as images, on the spot; though he states that the mosque on the top of the mound "must have been entirely built out of the ruins of some large ancient Hindu temple, for eight square Hindu pillars, or rather pilasters, line the inside of the walls." He describes the mosque as "an oblong square-shaped masjid" over the doorway of which he noticed an inscription "in Kufic style of character" "in three double lines" which refers to the erection of the mosque by Sultan Abul Muzaffar Hussain Shah of Bengal, the date being A. H. 909 (A. D. 1503). It is obvious the mosque was built after destroying a temple but whether it was a Hindu shrine, as asserted by Carlleyle, or a Buddhist temple is not clear; for there is no specific reference to Hindu images, identified as such, in Carlleyle's report. Nandulal Dey who visited the site in about 1902, however, states that the Buddhist images, discovered from time to time from the site, were seen by him collected at a modern temple called Aini Ramka Mathia. The District Gazetteer also takes it to be a Buddhist site.

There has been a good deal of controversy about the identification of the ruins with the famous site of Drōṇa *stūpa* of the Buddhist tradition. Carlleyle had proposed this identification, though it is still an open question. Hoey had gone so far as to identify it with an ancient city of Vaiśālī itself though this had been disproved later. Nandulal Dey, however, attempted to derive the name Chirāṇḍ from "chir" (i. e. portion "cut off") and "Āṇḍ" (i. e. an abbreviated form of the name, Ananda, of the famous disciple of Buddha). He then connects this derivation with the famous Buddhist story of how Ānanda died and of how his bodily remains were divided, or *cut*, into two portions, over one of which was erected a *stūpa* by the Lichchhavis. The site of this *stūpa* erected by the Lichchhavis is, according to him, represented by these ruins at Chirāṇḍ.

Hindu versions of the derivation of the name are not wanting. The local tradition says that this was once a capital town of King Mayūradhwaja of the Purāṇas which narrate the famous story of how this king and his queen "sawed" into "two portions" their own son in fulfilment of a promise given to an old Brahmin, who was in fact god Śiva in disguise. A Sanskrit work called Chirāṇḍa-Māhātmya is also said to exist to glorify the religious importance of the place, which, according to another local tradition, is reputed to be the site of the hermitage of the ancient sage named Chyavana. The Māhātmya mentions two tanks called as Jiach Kuṇḍa and Brahma Kuṇḍa as existing at the place which are still pointed out in different portions of the site.

Hunter, *Statistical Account of Bengal*, Vol. XI, p. 357; *JASB*, 1874, p. 304; Carlleyle, *CASI*, XXII, pp. 74 ff; Nandulal Dey,

JASB, 1903, p. 90 ff; Hoey *JASB*, 1900, pp. 74 ff. *BODG, Saran*, pp. 134 ff.

113. **Chokahatu** (RANCHI)—BURIAL GROUND (ASURA ?)—

The village Chokahatu is about 10 miles south-east of Sonahatu and contains the largest burial ground of its kind in the Munda country. It was first noticed by Col. Dalton in about 1873, who counted 7360 tombs "mostly of the dolmen or cromlech form" covering an area of more than seven acres and found "so close together that you might traverse the ground in different directions stepping from grave to grave". "Many of the slabs appeared level with, some even below, the surface. Their sunken condition proclaimed their age, as we may presume that originally they were like the others above ground, supported on vertical stones". The horizontal slabs are irregular in forms and are quite huge and massive, one of them being as big as 15' 3" in length and 4' 6" in breadth, it being supported on five pillars, 18" above ground. One is elliptical in form, 12' 9" x 9' 10"; a second, a circular one, 33' in circumference; a third, 18' in length placed on seven legs; while a fourth looks like a tripod, 13' 4" x 6' 8", placed on six legs.

The place is a burial ground for the Mundas of the locality and appears to have been used as such till the time of Dalton's visit and possibly even now. According to Dalton's calculation the age of many of the graves may vary between 200 to 1000 years. Amongst the Mundas, it may be noted, the word "*chokahatu*" means "a place of mourning" or a burial ground.

Dalton, *JASB*, 1873, p. 116; *BDG, Ranchi*, p. 243-44.

114. **Chutia** (RANCHI)—TEMPLE—1684 A. D.

The village is situated in the eastern outskirts of Ranchi. It is said to be the seat of the Nāgavaṁśī Rajas of Chhota Nagpur from the time of Raja Partāp Rāy, the fourth in descent from Phaṇi Mukuṭa, the founder of the family. The name of the region is said to have been derived from the name of this capital of the Rajas which in older records occurs as Chuttiah or Chutea though now the name is often spelt as Chhōṭā Nāgpur.

Inside the village is an old temple, which, according to Bloch may be 300 to 400 years old. It is "a double-storeyed building of rubble and plaster and is situated within a walled compound. Porches or verandahs have been added on two sides at a later date, i. e. above 200 years ago. They consist of projecting eaves supported on columns and are in appearance somewhat similar to the Hemādpanthi temples in Berar." On its northern wall is an inscription of V. S. 1784 (ie. A.D. 1727) recording its construction by Hari Brahmachari, the *guru* of the then Raja, Raghu Nāth.

In 1944 A. Ghosh visited Chutia and from his unpublished notes it appears there is one ruined temple in the eastern part of the village. "It is now deserted. It consists of one single room and its style indicates a late medieval date. In one temple there was an inscription, but I was informed that it was broken and lost at the time of repairs."

Bloch, *An. Rep., ASI, E. C.*, 1913-14, p. 38 ; *BDG, Ranchi*, 244.

115. **Colgong or Kahalgaon (BHAGALPUR)—TWO TEMPLES (ONE ROCK-CUT) AND A MUSLIM TOMB—**

Early in the last century Buchanan had noticed the high rocks surrounded by the river Ganges near this town and found that "a Fakir has erected the monument of a saint on one and a Sannyasi has found an image of Priapus on another." On the southernmost of the three low rocks is an ancient monolithic temple which had apparently escaped his notice. Cunningham visited the place in 1879-80, when the river had almost deserted the rocks, on the summit of which he saw a level terrace indicating the site of a large brick temple with ruins of its sandstone pillars and door-jambs still lying at site. He observed further heaps of broken bricks of two sizes, 15" or 16" x 11" x 2½" and 7½" x 7½" x 1½" which included some carved bricks also. The Bengal List refers to "several fine specimens of sculptures "collected by one Mr. Barnes of the town, but his property having passed into the hands of the Zamindar they were then neglected, some of them having disappeared already. It is not clear whether they belonged to this temple. Closeby is the Muhammedan tomb of Shaikh Mari Shah after whom the hill is now known as Haji or Dargah hill. According to Cunningham this is the Brahmanical temple referred to by Hieun Tsiang as existing in this locality.

The rock-cut temple on the same hill was also noticed by him with its gabled roof closely resembling the well-known Teli Mandir in Gwalior Fort. It is carved out of a single boulder of granite, the shrine chamber inside being only 4' deep, 1' 10" broad and 2½' high. Externally it is 12' x 11' and 20' high with its roof imitating the horse-shoe vault as seen in Buddhist caves in Western India and having gable ends formed by the side-walls which rise higher than the roof and are shaped like pediments. The side-walls bear leaf-shaped decoration surmounted by Kirttimukha *motif*. In front of the shrine is a similar small porch, 3' 1" x 1' 5" and 3' high. The interior and exterior of the temple are otherwise plain. It might have once been sacred to Śiva but no trace of any such object of worship is left in it. It is interesting that there is no local tradition

current about this temple and the hill. Cunningham, therefore, thought that its desecration by the Muhammedans may have occurred at quite early a date. According to Bloch the temple may not be later than 800 to 900 A. D.

Buchanan, *Bhagalpur*, pp. 127-8; Cunningham, *ASI*, XV, pp. 34-35; Bloch, *An. Rep., ASI, B. C.*, 1903, p. 8; *BDG, Bhagalpur*, p. 164; *Bengal List*, p. 428; Kuraishi, p. 204.

116. **Dadhar** (GAYA)—FORT AND ŚAIVA TEMPLE—

In about 1900 Grierson noticed at this village an old fort said to have been built by the Khattris who formerly lived here and were wealthy and prosperous. He refers also to a temple of Mahādeva with an image which was believed to be very ancient.

Grierson, *Notes on the District of Gaya*, p. 24.

•117. **Dalmi or Dulmi** (MANBHUM)—TEMPLES, TANKS, FORT AND BURIAL GROUND:

Fort, Temples and Tanks: The village is situated on the northern bank of the Suvarṇarekhā river and is also known as Diapur Dalmi. The place was first noticed by Col. Dalton in 1855 and was later in 1872-73 visited by Beglar. The ancient ruins here extend over a very large area four miles in length and $\frac{1}{2}$ mile in width, and for several miles almost every eminence is marked by *debris* of temples and other buildings. The ruins represent mostly temples built either of bricks or stones. The only standing structure which Beglar could notice was a small brick temple on a small hill south of the village near the river bank. The bricks used here were smoothed, cut to shape and ornamented with plain mouldings, their size being 14" × 10". The roof of this temple inside was a semicircular vault. From the figure of the god Kārttikeya lying at its entrance Bloch considered the temple to have been dedicated to that god. Bloch noticed also other images of Śiva, Durgā, Gaṇeśa and Nandin amongst the ruins. The remains of temples in the extreme north of the site, extending nearly 3 miles along the river, appear to be exclusively of the Jain or Buddhist faith while the ruins of Śaiva and Vaishṇava sects are to be found elsewhere in separate groups of their own. According to Beglar the carvings or sculptures found in the Jain or Buddhist temples show better workmanship indicating their earlier age, while those in Vaishṇava or Śaiva temples are markedly inferior artistically and are of a later date. Dalton refers to a colossal image of Gaṇeśa, and other images of Vishṇu, Lakshmī, Durgā slaying the buffalo demon, and of Kāmadeva and Rati, his wife. Beglar does not give the reading of the

inscription of the Āditya image noticed by him but dates it to the 10th century A. D.

Amongst the ruins are some tanks, of which the largest is known as Chhātā Pokhar or "Umbrella Tank" from a stone-built *chhattrī* or a singular structure of two stone columns supporting a triple umbrella which once adorned its centre. Various local beliefs exist about this *chhattrī* connecting it with the legendary king Vikramāditya who, it is said, rubbed his body with oil at the far off town of Telkumpai (*q. v.*) and performed *pūjā* here every day. Dalton mentions another tank called Kajalgoura, said to have been excavated in one night for Bhānumatī, the queen of the King Vikramāditya. Beglar noticed a small fort or rather an enclosure of bricks, partly carried away by the river, which is ascribed by the local people to the self-same king Vikramāditya of the legends.

Beglar assigns the earlier Jain ruins to the 10th century A.D. and the later Hindu ruins to 11-12th centuries A.D.

Beglar refers to a number of "Kistvaens" or graves of the Bhūmīyas in the village; "they are formed mostly of large slabs of rough stone, set on four rude pieces of stone set upright in the ground. Some of the slabs forming the roof are very large, nearly 15 feet square and have most probably been used more than once; the bodies are not buried but burned, and the ashes and bones put into an earthen (or other) vessel, buried, and a slab set up as a roof over the spot." The presence of these graves with the extensive ruins, already referred to, has been interpreted by the District Gazetteer to indicate that the earlier more civilized settlers of the locality were driven away by the Bhūmija section of the Kolarian race between the 11th and 16th centuries A. D. The point, however, needs further investigation.

Dalton, *JASB*, 1855, p. 211; 1866, p. 190 ff. Beglar, *CASI*, VIII, 186-82; *Bengal List*, p. 554; Bloch, *An. Rep.*, *ASI*, *B.C.*, 1903, pp. 14-15; *BDC*, *Munbham*, pp. 268-70.

118. **Dapthu** (PATNA)—FORT, TANK, BUDDHIST, ŚAIVA, VAISH-
NAVA AND SUN TEMPLES—

The village is situated about 2 or 3 miles south-west of Islampur. Buchanan gives a detailed account of the ruins at Dapthu in his journal. Beglar only casually notices the ruins which, perhaps, he did not visit. Broadley saw the place in about 1872 and his is probably the latest description of the ruins since the Bengal List of 1896 has drawn its information mainly from these former accounts; though it adds that the Krishna temple is "standing in precarious condition" while the tower of the Surja temple has fallen." The District Gazetteer says nothing about the place.

Buchanan refers to a large mound with a ruined mud fort built by a widow of a Danayar Brahmin who owned the country before it was seized by the Domkatars who held it till then. The fort mound was apparently the site of earlier temples as indicated by the ruins nearby. South-east of the fort was the largest temple at the place called locally as that of Pārasnāth, i. e. the Jain Tīrthānkara of that name, though in fact it may have been a Buddhist shrine as surmised by Buchanan from the carvings and sculptures lying amongst the ruins. A short distance towards south Buchanan noticed certain characteristic Śaiva images such as (i) "a many armed male, dancing with one foot on a ball and another on a foot stool", (the identification of the deity is not clear), accompanied by the goddess Pārvatī and an ematiated figure in armour (ii) a *linga* with four heads, two male and two female, which may have belonged to the Śaiva temple referred to below.

The mound with the fort and the so-called Pārasnāth temple seems to be the same which in 1872 Broadley locates on the north of the dried up tank and which was then "covered with the densest jungle." Broadley excavated a portion of it and discovered a colossal figure of Vishṇu, somewhat mutilated and an elaborately carved doorway "of great beauty". He was, however, of the opinion that the temple here was Buddhist, though he was struck by the fact that only two Buddhist images could be noticed by him amongst all the ruins at the whole of the site.

Buchanan further refers to a row of four temples, running in a line from north to south situated obviously along the western side of the dried up tank, the mound already described being on its north. The details of these four temples beginning from the north would be as follows :—

(i) It consisted of one chamber "supported by antique columns of granite" and having a highly ornamented doorway. Inside was an enormous *linga* and a representation of Gauri-Śaṅkara indicating its Śaiva character: According to Buchanan it was repaired by the grand-father of Raja Mitrajit of Tekari but was in utter ruins when he saw it. Broadley saw it completely ruined in 1872.

(ii) This was a temple of sun-god which Buchanan describes more fully. Buchanan saw it "the most entire" consisting of a shrine-chamber, (8' square according to Broadly), and a porch with a flat roof supported on stone columns and beams. The shrine had a pyramidal spire, and except for its stone door-frame was perhaps built of bricks, the brick-work having been repaired or renovated from time to time. The stone work of the door-frame and of the pillars and beams in the porch appeared to

Buchanan of "much greater antiquity" so much that he thought this to be "the most ancient temple of the district that still remains tolerably entire." Inside the shrine he saw a large image of Sūrya with a figure of Lakshmi-Nārāyaṇa placed on one side. In 1872 Broadley saw the Sūrya image mutilated, the roof of the shrine fallen, while the image of Lakshmi-Nārāyaṇa, or Vishṇu was removed by him to add to his collection.

Buchanan had also seen a number of images, placed around the porch, representing, according to him, Sūrya, Mahishāsura-marddini, Haragaurī, Gaṇeśa, Vishṇu, Trivikrama Vishṇu, Nṛsiṃha and Varāha incarnations of Vishṇu and other figures also of Sūrya, Gaṇeśa, Gaurī-Śaṅkara etc. He, however, made special notice of a "curious sculpture", called locally as Bhairava, representing "a prince riding out to hunt the antelope. He is accompanied by archers, musicians, targetteers, women, dogs, etc." The animal on which the "prince" rides, was, according to him, intended to represent a horse. The Bengal List says that a similar representation is to be found at Konch (*q. v.*).

(iii) This temple, as Buchanan states, was sacred to Kanaiya, i. e. Kṛṣṇa, in which an image of Lakshmi-Nārāyaṇa or Vāsudeva was seen by him. Buchanan gives no further particulars about it, while in 1872 Broadley saw it a complete wreck marked by mounds of earth, broken pillars and fragments of idols.

(iv) This was also a Kanaiya or Kṛṣṇa temple according to Buchanan, who saw it in ruins with the enshrined image however, remaining at its place; while in 1872 it was very dilapidated but "still perfect enough to allow the spectator to form correct idea of its size and proportions." Neither Buchanan nor Broadley give any other particulars about it.

Buchanan, *Patna-Gaya*, I, pp. 236-39; Beglar, *CASI*, VIII, p. 74; Broadley, *JASB*, 1872, 256 ff; *Bengal List*, 322, Grierson, *Notes on the District of Gaya*, p. 44.

119. **Darauli** (SHAHABD)—FORT, HINDU TEMPLES, AND TANKS AND SATI MONUMENT AND STONE OBELISKS—

The village is situated 5 miles north-east of Ramgadh and its ancient ruins were first described in detail by Buchanan in his journal, though he mentions the place-name as Darauti. The latest available account of the ruins is by Garrick who visited them in 1881-82. The Bengal List and the District Gazetteer mainly draw from these earlier reports.

The most conspicuous amongst the ruins is a large tank, 1300' long and somewhat less in width, with two temples and a large mound, called as *Koṭ* or *gaḍh* situated close by

its sides. According to Garrick one of the temples measures 36' x 23' while the other is 18' 7" x 15' 8". The latter is built of bricks, and on the mound of its *debris* were seen by Garrick four stone obelisks carved on all its four faces and about 4' high. Earlier Buchanan had noticed only three of them with the characteristically carved panels on its four sides representing *liṅga*, Gaṇeśa, the sun-god, a four-armed female deity etc. At the other temple Garrick noticed a Sanskrit inscription of three lines, only a portion of which was then preserved and readable. This inscription had not been noticed or edited subsequently. Buchanan also noticed the inscription which he saw "not entirely defaced" and had taken its eye-copy which is published in Martin's *Eastern India* (Vol. I at page 465). The fort mound measured, according to Garrick, 108' x 88' and was then 25, high. West of the large tank Buchanan saw another smaller tank said to have been excavated by a Muhammedan chief from Delhi to whom the destruction of the temples is attributed.

Amongst the ruins Buchanan, as well as Garrick, noted numerous sculptures representing deities such as Gaṇeśa, *liṅga*, Varāha incarnation of Viṣṇu, Sūrya, Viṣṇu, Aṣṭa-Śaktis, Pārvatī, etc. The carvings also include a "Sati stone" with sculptured panels, bearing the sun and the moon with a human hand in between, which is quite rarely to be found in Bihar. Buchanan attributed the ruins to Suirs and Cheros.

Buchanan, *Shahabad*, 141-42 ; Garrick, *CASI*, XIX, 25-27 ; Bengal List, 360 ; *BODG*, *Shahabad*, 166.

120. **Darbhangā** (DARBHANGA)—TANKS—

In the town are a number of large tanks bearing names like Gaṅgā Sāgar, Dighi, Harāhi, Lakshmī Sāgar etc. varying in length from 1000 to 200 feet. According to one local tradition the tanks were excavated by the Musalman rulers to secure a raised ground for soldiers' quarters while another local legend gives a fanciful story attributing the excavations to the famous Raja Śiva Singh of Mithila who flourished at the end of the 14th century A. D.

BDG, *Darbhangā*, 147.

121. **Dargama** (RANCHI)—COPPER IMPLEMENTS—

It is said that five copper celts were discovered accidentally by a villager of the place some time before 1915. Of them four could not be traced but one was secured by S. C. Roy. Similarly iron implements are occasionally found in the locality, of which S. C. Roy secured one socketed axe-head. A find of a copper axe-head was also reported later.

JBORS, I, 239-40 ; VI, p. 417.

122. **Darika** (MANBHUM)—ŚAIVA TEMPLE AND TANKS—

The village is situated three miles south-west of Chechgaongadh (*q. v.*). Beglar visited the place in 1872-3 and his is the only account available on its ruins. The ruins he mentions include several tanks and a large temple outside the village on a small mound. It consisted of a *sanctum* and a pillared hall or *maṇḍapa* in front. It was built of plain cut-stone, carefully set without mortar and without much ornamentation. The pillars of the hall, which was already a wreck of ruins, were like-wise plain octagonal shafts. Of the sculptures Beglar mentions a representation of a four-armed goddess, possibly Durgā, and a few other fragments.

Beglar, CASI, VIII, 161-2.

123. **Darwabari** (CHAMPARAN)—FORT AND LARGE TOWN SITE—

The village Darwabari is situated in the north-western corner of the district about 5 miles from Tribeni. A reference of the place is made by V. Smith who visited the area in about 1900 to explore the antiquities in Nepal Tarai. The village is on the edge of the forest and to its north at short a distance were noticed extensive ruins of what are called "52 forts" (Bawangadhī) and "53 bazars" (Tirpan Bazar). The village itself is said to be the approach or entrance (*i. e. dvāra*) to these forts or bazars, whence its name may have been derived. The fortifications are quite old and the ruins include a building called Kacheri close to which are an old tank and a curious well on the edge of which there are rude stone representations of alligators. To the north-west of these ruins across the swamps are massive embankments of reservoirs.

The ruins resemble more closely those which are found at Simraon, (*q. v.*) on the Nepal frontier in the north-western corner of the district. There are various local legends about the erection of these works. One connects them with the Pāṇḍavas of the Mahābhārata, while another tradition ascribes them to one Bhim Singh of South Bihar. A more sober tradition says that these were the fortified residences of one chief Baora, contemporary of the Simraon dynasty, built by him as a retreat against Nepalese desparados. The folk songs or tales of the Nats or dancers, however, speak of two brothers, Jasor and Torar, as the Rajas of Bawangadhī between whom a family feud ensued regarding the kingdom and continued for some generations. Vincent Smith, however, identified the place with Rāmagrāma of the Buddhist tradition as visited by both the Chinese pilgrims, Fa Hian and Hieun Tsiang.

V. Smith, *Report on Tour of Exploration of the Antiquities in the Nepal Tarai*; p. 20; *BDG, Champaran*, 148-49.

124. **Daryapur-Parvati (GAYA)**—BUDDHIST SITES AND MUSLIM TOMB—

Ruins of Parvati Hill: The village Daryapur is situated 6 miles north of Warisaliganj and hardly a mile from Apsad (*q.v.*). Facing the river Sakri, or rather its old bed, on its west, is a solitary hill called as Parvati hill or Daryapur Parvati hill, rising precipitously on three sides and with gradual slope towards north. The ruins here were almost simultaneously noticed by Broadley and Beglar in about 1872, and the latter, as well as Cunningham in 1879-80, describe it more fully (cf. sketch-plan of the ruins in *CASI*, XV, pl. V). After this Grierson gives a brief notice of the ruins while Bloch, in 1902, visited the place but noticing only "many heaps of bricks, also a few images" all around indicating remains of "some ancient Buddhist site" and found the principal remains on the hill to be an "insignificant building" of the Dargah of one Haji Chand Saudagar. After Bloch we get no more information on these ruins. The Bengal List and the Gazetteer, as usual, draw from the earlier notices of the ruins.

Beglar found on the level ground on the summit, at south-eastern portion of the hill, altogether 13 mounds of large size and 5 or 6 of smaller size, representing buildings built of stone as well as of bricks. The northern-most of these mounds had been dug into earlier, resulting in finds of "coral beads and few coins" which Beglar could not trace. Beglar, however, excavated it down to the rock but found nothing except "a part of the lower circumference" of the brick-built *stūpa*, 15' to 18' in diameter, covered with "strong lime plaster" 9 inches in thickness (cf. *CASI*, XI, 9). A larger mound close to its west had earlier been dug away for road metal by the P. W. D. yielding some ashes indicating that it may represent a *stūpa* over the remains of some Buddhist dignitary or *arhat*. Some years before Beglar's visit coins were found in the other nearby mounds resulting in a regular treasure hunt by the villagers, so much that Beglar saw most of the remains considerably dug up, the bricks having already been taken away to make for the road metal. From the traces of the straight walls Beglar could, however, make out that they represented either monasteries or temples, which local tradition with the Baithak (seats), *kacheri* (office) of one Bawan Subah, one of the favourite legendary personages of the traditions of the locality. (cf. also Giriak, *q.v.*, below).¹ It is interesting that in spite of these extensive ruins of religious structures no statues were seen on

1. Beglar quotes, in detail, the legend of Kunwar Bijai Mall and his bride, the daughter of Bawan Subah, contained in the folk songs of the locality. Cf. *CASI*, VIII, p. 111 ff. also Grierson, *Notes on the District of Gaya*, p. 34 ff. cf. also Giriak *q.v.* below.

the hill except for a solitary mutilated block. At the northern foot of the hill, however, Beglar could notice some sculptures, but he did not identify or describe them in detail, though he makes mention of an inscription on one of them containing the the usual Buddhist creed formulæ in Kuṭiḷa characters. A portion of the hill along the west seems to have been cut away by the river and it is likely some more ancient remains had thus been lost already.

In his report for 1879-80 Cunningham gives additional information on the ruins of the hill. In the middle of the hill was a small mound on a level terrace which is traditionally called as the site of the palace of Bāwan Subāh and where Beglar had earlier traced rows of cells of a monastery. On the top of this mound stands a Muhammedan Tomb of a saint or fakir named Haji Chand Saudagar¹ indicating that this was perhaps the holiest or most important spot on the hill. According to him the ruins below represent the famous temple of Avalokiteśvara, with a sandal-wood image of the Bodhisattva inside, about which Hieun Tsiang quotes an interesting story current in his time. It is said that a king of Ceylon, while bathing in sea "saw as if in mirror not a reflection of his own body but the statue of Avalokiteśvara standing on the top of a small hill, surrounded with palm trees in the kingdom of Magadha". The King proceeded immediately in search of the image which he found on the hill of the Pigeon Monastery where after paying his devotions he built a *vihāra*. The pilgrim adds that other kings also followed this example "until the whole hill was covered with temples."

About 300 feet south of the above mound Cunningham noticed another mound which was found by him to be the basement of a building, 18½' square, with 2½' thick brick walls and some 16 granite pillars lying on it. He thought it to be a well decorated building, as seen in the beaded and flowered stucco mouldings. He discovered further a lac seal bearing impression of a temple with streamer hanging down, terra--cotta pieces having on its border impressions of a row of *stūpas* and an unbaked lump of clay bearing four impressions of a monastic seal. The inscription on the seals is in two lines in Gupta characters, much damaged, but perhaps reading, according to Cunningham; "*Rodaksha Songhasa*."

At the south-western corner of the hill Cunningham noticed a cave 18' × 8' and 6' high; but it is not clear whether it is a natural cavern or an artificial cave. At the south-

1 Chand Saudagar is a favourite Musalman saint of this region about whom many legends are current in the locality. It is said that a Hindu Fakir picked up his floating corpse, as he was directed to do so in a dream and the corpse was buried here. Cf. Beglar, *CASI*, VIII, 110, Grierson, *Op. cit.*, ..

eastern corner on the slope is another mound with a four-armed image of Mahā Māi, the Great Mother, seen set up on the spot.

According to Cunningham both Fa Hian and Hiuen Tsiang visited this hill near which once existed the famous "Pigeon Monastery" of the Buddhist tradition as described by Hiuen Tsiang in his "Travels". The name Parbati is, according to him, reminiscent of the Sanskrit word "Pārāvata" or pigeon; while Beglar adds that the name is derived from the fact that flocks of pigeons are often to be seen nestling about the hill.

Broadley, *JASB*, 1872, p. 276; Beglar, *CASI*, VIII, pp. 108-114; Cunningham, *ASI*, XV, pp. 6-10; *Bengal List*, pp. 302-10; *BDG, Gaya*, 206-7; Bloch, *An. Rep. ASI, B.C.*, 1902, p. 15; Grierson, *Notes on the District of Gaya*, pp. 34 ff.

To the west of the village, on the plain below, Cunningham noticed a large mound, about 400' square and 10' to 12' in height. Quarrying of bricks on its eastern side was going on in his presence, and he found wedge-shaped bricks in the ruins indicating that there was a *stūpa* on the spot. According to Cunningham, the mound is to be identified with the site of the "Pigeon Monastery" already referred to above. (cf. Cunningham, *ASI*, XV, p. 8.)

Two miles north of the hill, along the river bank, an earthen pot containing gold coins was exposed by the river. The coins were, however, sold away by the villagers and were not traced. The mound where the pot was found was seen mostly cut away by the river by Beglar in 1872-73. It may have been the site of a Buddhist monastery or *stūpa*. (cf. Beglar, *CASI*, VIII, 110.)

125. **Daudnagar** (GAYA)—FORT, SARAI, MUSLIM TOMBS AND MOSQUE—17TH CENTURY A.D.

The town is situated on the eastern bank of the Son river and was founded by Daud Khan, a Governor of Bihar under Aurangzeb in the 17th century A. D. Daud Khan is known for his conquest of Palamau fort from the Cheros; and it is said that while back from this conquest he camped here and founded the town known after him. The surrounding area was also granted to him as a *jāgir* by the emperor. Early in the 18th century Buchanan saw it as a flourishing town with cloth and opium factories. The *sarai* built by Daud Khan was, according to Buchanan, perhaps really meant to be a stronghold; for it was well fortified with a battlemented wall, two large gates and a moat all around. It was called as a *Sarai* probably to avoid jealousy of the Government. The *sarai* was in a good condition till a few years before 1896; for the Bengal List says that the

gates were regularly shut every night. Ahmad Khan, grandson of Daud Khan, fortified the town which was then named as Ghauspur. The town also contains an old mosque and another *sarai*, built by Ahmad Khan, which had mud gates. In the outlying part of the town, called Ahmadganj, is the tomb of Ahmad Khan. Buchanan refers to an Imambara and to "about 100 endowed monuments of saints each under the care of a fakir" but of no importance.

Col. Dalton refers to "the great picture of the attack of the Palamau Fort by Daud Khan", preserved as a heirloom by Daud's descendants till 1874, and gives a detailed description of its subject matter. It was 30 feet in length and 12 feet in breadth done on cloth. It represented the camp of Daud Khan, the entrenchment of the enemy, and the different positions from the first attack on the Chero position to the final capture of the fort and the flight of the enemy who were contemptuously mentioned in the painting as "Gawars" meaning perhaps as "wild tribes" or "thieves or robbers". The painting is interesting historically since it shows the various tribes or peoples engaged in the fight with their characteristic physical features, dress and military equipment etc.

Buchanan, *Patna-Gaya*, I, p. 252 ff.; *Bengal List*, 344; Grierson, *Notes on the District of Gaya*, 48; *BDG, Gaya*, 207, Dalton, *JASB*, 1874, 240 ff. cf. also *JBORS.* IV, p. 281 ff for history of Daud Khan.

126. Deo (GAYA)--FORT, SUN TEMPLE AND TANKS--

The village is situated about 5 miles south-west of Raniganj on the Grand Trunk Road. It has been a seat of the local Rajas who claim descent from Maharana Rai Bhan Singh, a younger brother of the famous family of the Maharana of Udaipur in Rajasthan. It is said the brother was on a pilgrimage to the famous shrine of Jagannātha at Puri and had camped at Umga, the chief of which had recently died leaving an old and helpless widow, who adopted him as her son. The brother thus settled down at Umga, (*q. v.*); but his descendants later shifted to Deo.

In his *Statistical account* of the district Hunter refers to a well-known Sun Temple here of which the Bengal List gives a somewhat fuller description. It consists of a large walled court-yard, about 300' square, surrounded on the outside by houses with the temple proper being inside. The temple is built of well-cut and finished square blocks of stone, with a solid stone-built tower above it, about 100' high, supported on stone pillars with plain but handsome capitals. The finial or "the carved umbrella-like cap is curious, and so are the carved scrolls on the tower, which, though not without uniformity,

look as if they had been cut at random." Earlier in 1847 or so Major Kittoe's draftsman had brought to him a copy (i. e. an eye copy ?) of an inscription rudely executed in plaster with a date which he read as Samvat 1605 (or 1548 A. D.). The local Raja had further informed Kittoe that another inscription on a fine slab was taken away from the site many years ago to Benares by some unknown gentleman and a verse from it, as repeated by the Brahmins of the place to Kittoe, appeared to indicate its date as V. S. 1293 or 1236 A. D. Kittoe could not trace the slab and none of the two inscriptions appear to have been noticed or transcribed later. The Bengal list perhaps refers to a third inscription, not known from any other source, "on the gateway of the Suraj Mandal" (i. e. this Sun temple); but it does not give the necessary particulars contained therein. In 1902 Bloch visited the place and his meagre account only says that the temple "is in very good preservation, and still in use", that the ornamentation of its spire is of the same kind as at Konch and that it should be dated to the 15th century like the monument at Umga, (*q. v.*), and Konch, (*q. v.*), "as we know from local inscriptions", no such inscription from Deo having been specifically mentioned by him in his report. He, however, adds that "amongst the sculptures collected inside of it, the prevalence of Suraj-Narain symbol deserves to be noted". The temple, it may be noted, faces west, though a temple of the sungod should normally face east.

The fort, or rather the castle, of the Rajas is not very far from the temple while to the south-east of the village are two tanks of which one is sacred to the sun-god, the second one being celebrated for its lotuses.

Kittoe, *JASB*, 1947, pp. 658 and 660-1; Hunter, *Statistical Account of Bengal*, XII, pp. 63-64; *Bengal List*, p. 340; Grierson, *Notes on the District of Gaya*, 45; Bloch, *An. Rep., ASI, B. C.* 1902 pp. 13-14; *BDG, Gaya*, 207-8.

127. **Deo Barunarak** (SHAHABAD)—SUN, VAISHNAVA, ŚAIVA
TEMPLES, MONOLITH AND
TANK—

The village is situated six miles north-east of Mahadeopur and its ancient ruins were first brought to notice and described by Buchanan to whom its name was also pronounced as Deo Punarak. Later Cunningham and Garrick visited the place and described the remains more fully. In 1934 Bloch visited it in connection with repairs to the pillar with inscription and briefly noticed only two temples here.

Both Buchanan and Cunningham refer to, in all, seven or eight brick temples, a monolithic column with elaborate carvings

and a tank called Dvāpara-Pokhar (cf. sketch plan in *CASI*, XVI, pl. XXII and XXIII) as the existing remains at the place. To the west of the village is a large mound of a terrace, 136' x 107', surrounded by a strong brick wall with an opening on the eastern side immediately opposite the largest temple referred to below. On this terrace, a little to the south of its centre, is the largest, or the main temple, of a group of six temples, of which two are somewhat large, the rest being much smaller.

(i) The main temple consists, in plan, of a shrine chamber, 9' 1" square, internally and a large pillared hall in front, 25' x 21', with four highly ornamented pillars in the middle for supporting its roof which had disappeared already. As seen by Cunningham the walls of the shrine, as well as its double storeyed spire, were built of bricks. The roof of the ground floor of the shrine was formed of a square at base, reduced above to eight sides by overlapping stone slabs, which, in turn, was reduced to sixteen sides, over which again was arranged a second square which was similarly reduced to sixteen sides, the last opening being closed by a single slab of stone. The roof of the upper storey was, however, a brick built vault—"with four sides meeting in a point, the arches being made in the old Hindu style of edge-to-edge voissiors." It is obvious, as remarked earlier by Buchanan, this temple "may have undergone various repairs and changes from different sects and persons." The brick walls of the shrine and of the hall and the brick-built spire over the shrine are undoubtedly later repairs and additions. On one of the four ornamented pillars in the hall is a long inscription of 19 lines, on two of its four sides, recording continuance of a grant of a village, either Vāruṇika-grāma or Kishoravāṭaka, to the sun-god, under the name of Varuṇavāsin, by King Jīvitagupta of later Gupta dynasty of Magadha, the charter having been issued from the fort of Gomatikheṭṭaka. The temple was, therefore, originally dedicated to the Sun-god and had existed before this inscription was engraved on the pillar. The four pillars appeared to Cunningham "to be of somewhat later date" but Bloch considered them to be "of the Gupta style" which is more likely since the above inscription does not make any mention of any addition or repairs to the temple. Inside the shrine Cunningham noticed a standing figure of Chaturbhuja Viṣṇu, which Bloch later, in 1904, saw "surrounded by two small statues of the Sun-god". Bloch adds further that "all these statues are of a later time." Cunningham refers to several images, some of them placed against the walls and others recovered from the pavement inside, representing mostly Śaiva deities like Gaṇeśa, Hara-Gaurī etc.

(ii) The second larger temple is in the north-western portion of the terrace and faces east. Cunningham's description of it

shows that it consisted of a shrine chamber, 20' square externally and 8' 2" square internally, surrounded by a double-storeyed tower, the construction being almost similar to that of the main temple, though smaller in dimensions. The upper storey of this temple, however, had completely broken down. Inside the shrine was noticed a large carved pedestal of blue basalt, with a smaller pedestal of brick built later on it, on which was placed the usual figure of the Sun-god, rather too small for the great stone pedestal below. The originally enshrined larger image of the Sun-god seems to have been broken away much earlier and is no longer traceable. The stone pedestal is carved in front with the seven horses of the Sun-god. Like the main temple, it is obvious, this shrine also had undergone certain changes of repairs or additions.

(iii) On the eastern side of the terrace is the third temple, much smaller, 8' 6" square externally and 3' 10" inside, facing west. It consists only of the shrine chamber with a domed roof formed by successive courses of overlapping bricks. Inside is a standing female statue which has not been identified. There was another small temple nearby which was noticed by Buchanan but had disappeared when Cunningham visited the place in 1880-81.

(iv) In the south-eastern corner of the terrace was a long room, without roof, facing west, with a *linga* inside, surrounded by a number of sculptures, arranged and placed against the walls, representing mostly Śaivite deities like Gaṇeśa, Hara-Gaurī, Durgā, Kālī; "two armed male sitting on a bird, probably Vishṇu" and a broken male figure on horse-back attended by others playing on musical instruments. The images were obviously taken from the other ruined temples at the site. Adjoining this room or temple is another long room which was empty.

(v) and (vi) On the southern side of the terrace are two smaller temples, the one to the east containing a *linga* which, both at the time of Buchanan's and Cunningham's visits was "the chief object of worship" at the place. It is 7' 7" externally and 3' 6" internally and its domed roof resembles more closely that on the small temple No. (iii) above. The other small temple on the west is also of similar construction of which no further particulars are given by Cunningham. In addition to these ruins on the terrace Garrick mentions another inscription "in modern Deva Nagari near the site of the entrance gateway of the large temple" of which, however, no further information is available.

To the east of the terrace, 62 feet away, once stood a middle-sized temple, 11' 3" square externally, which was in

total ruins when Cunningham saw it, Some sculptures were lying in the *debris* but it is not known to what deity the temple was dedicated.

A short distance towards the southeast of the terrace is the isolated monolithic column described by Buchanan as "the most curious remain about the temple" and also fully described later by Cunningham in his reports. "The pillar with its capital is only 8 feet 9 inches in height and 15 inches square at the base. Like most columns of the Gupta period, the lower half is square in section, above which it becomes octagonal and circular, with a square top, and a broad square cap or abacus for the support of some figure which has been lost. The lower half of the square shaft is ornamented with four niches, each containing a statuette about 20 inches in height. These figures I believe to be Śiva, Pārvatī, Bhairava and Gaṇeśa" (cf. *CASI*, XVI, p. 66). On the square top are likewise representations of Indra, Kubera, Varuṇa and Yama, the presiding deities of the four cardinal points; while on the octagonal portion of the shaft are the worn-out representations of the *Aṣṭa-Dikpālas* or "Guardians of the eight quarters", but locally called as *Nava-grahas* or "Nine Planets", obviously from the figure of Rāhu seen more distinctly in the whole group. It is clear from the contents and style of its carvings that its erection was connected with the original temple of the Sun-god.

More than 800 feet away to the east (or rather a little to south-east) of the terrace, on the other side of the village is a large tank, with a curious name of *Dwāpara-Pokhar*—after one of the four fabulous "ages" or *yugas* of the *Purāṇas*—which is locally believed to have been excavated by one Raja Varuṇa. The local tradition further names two brothers of this Raja viz. (i) *Chaturbhuja*, perhaps connected with the *Chaturbhuja Vishṇu* image of the main temple and (ii) *Karṇajit* who is said to have erected the second temple of the sun-god (No. ii above). None of these three personages are known from any historical source.

It seems the ruins had undergone in all three successive phases of construction and repairs, viz., (a) when the original temple of the sun-god was constructed some-time in the early Gupta period as is indicated by the later Gupta inscription already referred to. This should, more properly, be expected to have been built nearby the tank; for the main temple on the terrace is rather too far away and is somewhat obliquely situated in relation to the tank and may not thus be the original site of the Sun temple. It is curious that a carved door-frame which forms an essential part of Gupta temples has not been noticed in the existing ruins. Further the present position of

the monolithic column is not at all appropriately related to the main temple.

(b) when the Sun temple was either destroyed or was already in ruins and its remains, such as the four ornamented pillars and the broken carved pedestal, were removed and used in the construction of the main or Chaturbhuja Vishṇu temple and the pedestal placed in the temple No. ii above. This can be, however, more certainly stated only when the positions, whether they are *in situ* or not, of the pillars and the pedestal are more carefully examined on spot.

(c) when all the Śaiva temples were erected at the place, some time after the Vaishṇava temple was raised. The walled enclosure also may have been raised simultaneously. It is noteworthy that, except the enshrined image of Chaturbhuja Vishṇu in the largest or main temple, majority of the sculptures in the ruins represent Śaiva deities and it is the Śiva *linga* in temple No. (v) above that has been the chief object of worship so far.

Buchanan, *Shahabad*, 73-77; Cunningham, *ASI*, XVI, 64-81; Garrick, *CASI*, XIX, 17-21; *Bengal List*, 358; *BODG*, *Shahabad*, 167; Bloch, *An. Rep. ASI, B. C.*, 1904, p. 10; For the inscription cf. Fleet, *II*, 213-18; Bhandarkar's *List* No. 1554 and R. C. Majumdar, *Ind. Cult*, XI, pp. 123-25.

128. **Deogan** (PALAMAU)—FORT AND SITE—

The District Gazetteer states that it "contains the remains of an interesting old Chero fort, and it is said that it was once a flourishing town with "52 streets and 53 bazars." In view of this local description of the place, it deserves to be explored further.

BODG, *Palamau*, 180.

129. **Deoghar** (MONGHYR)—ŚAIVA TEMPLE—

This is a small hill, situated about 10 miles south of Kharagpur, composed of giant boulders of granite piled one on top of another. Buchanan noticed this place in his journal and was told that on its inaccessible top was once a Vaishṇava temple of Narayan; but a *linga* had taken its place in his time. Lower down on the hill he noticed the impressions of human feet, cut on rock and called as Vishṇu Pādūkā. Buchanan mentions the name of the *linga* as "Ungehanath" i. e. the "lofty lord" and not as "Ochnath" as quoted in the Gazetteer.

Buchanan, *Bhagalpur*, p. 117; *BODG*, *Monghyr*, 208-9.

130. **Deoghar** (SANTAL PARGANAS)—ŚAIVA, VAISHṆAVA, SUN AND OTHER TEMPLES—

Deoghar (i. e. literally "the Home of gods") is famous as one of the most sacred places of Hindu pilgrimage in India. In

the Purānic tradition the place is variously mentioned as Hārdapīṭha, Hāridrapīṭha, Rāvaṇa-Kānana, Ketakī-vana, Vaidyanātha etc. These names are somewhat explained from some of the following legends. (i) It is said that the famous demon-king Rāvaṇa was carrying one of the sacred *jyōtir-liṅgas*, or emblems of Śiva's divinity, from Kailāsa to Lankā or Ceylon; but it got stuck up here because of a trick played by the god Viṣṇu. (ii) Another legend is that lord Śiva was humiliated or insulted by his father-in-law, Dakṣha, in the course of a sacrificial performance by the latter; and Śiva's wife, Satī, died of grief which drove Śiva to such frenzy of grief that he, taking Satī's corpse on the point of his trident, roamed about like a mad man till Viṣṇu cut the corpse into 52 pieces, of which the heart fell at Deoghar. Hence Deoghar became the most sacred of all the 52 spots where all the parts fell. (iii) The third is a Santal tradition regarding the name Baijnāth of the temple. It is said a *liṅga* was lying here neglected by the Brahmins while Baiju, a strong man from the local primitive tribe, through spite, vowed to beat it daily with his club before touching food. This he did regularly; and in spite of extreme hunger on one day he did not fail to carry out the vow, which exceedingly pleased Śiva who blessed Baiju that the *liṅga* would thenceforth be called as Baijanātha. It will, however, be seen from below that there are no ancient remains here which can take the existing temples beyond the 15th century A. D.

The monuments of Deoghar have been described by Beglar in his report for 1871-72; but a more complete description is given by R. L. Mitra published by him in 1883. The *Bengal List* draws upon Beglar's report while the District Gazetteer mainly relies upon Mitra's account of 1883. Beglar had earlier suggested that Deoghar was once a Buddhist site; but R. L. Mitra and Bloch considered this as untenable since the latter could notice only three Buddhist images at the temples and they were found to be quite foreign to the place and may have been brought there from some other place.

(i) *The Vaidyanātha Temple* :—The Great Temple of Vaidyanātha is situated within a walled enclosure of an irregular quadrilateral shape and is surrounded, inside the enclosure, by a number of subsidiary shrines or structures. (For sketch plan of. *CASI*, VIII, pl. IX.) The court-yard or enclosure is roughly 225' x 242', paved with Chunar sandstone. The main entrance is on the north through a massive gateway with side-pillars; while on the east is another arched gateway with a Naubat-khānā i. e. the room for musicians—on it. On the west is a small doorway leading to a bylane. Along the eastern wall is a double-storeyed building, now used by the temple musicians, for the Naubatkhānā mentioned above is not in use.

The main temple consists of the *sanctum*, 15' 2" x 15' with a lobby or porch, 35' x 12', in its front and with another similar porch added to it in front, facing east. The other three sides of the *sanctum* are faced by pillared verandahs, the northern verandah being provided with a masonry vat to receive the ablutions offered to the *liṅga* in the shrine. The tower over the *sanctum* is 72' high, its surface being cut into a check pattern by plain perpendicular and horizontal mouldings. The entire structure is built of stone; but few sculptures or carvings are to be noticed in the entire building except for the sacred bull and similar small bovine images placed in the second or outer porch. Inside the shrine is the sacred *liṅga* possibly of granite stone.

There are in all three inscriptions in the temple viz. (i) in the lobby, on left hand side of the doorway, recording construction of the temple or more possibly the lobby in front of the *sanctum*, in Śaka 1518 (A. D. 1596) by Raja Pūraṇa Malla, (a chief of Gidhaur), at the request of Raghunātha, the priest, (ii) in the porch, in Bengali character, with 13 lengthy lines referring to a Chola King (?), to the famous Purāṇic legend of Rāvaṇa, to the incident of the siting of the *liṅga* here and to the erection of perhaps a porch by Raghunātha, the noblest Brahmin or priest also referred to in inscription No. 1 above; (iii) On the right hand side pier (of the porch ?), in Maithili character, containing an extract from a Sanskrit work on Mandāragiri (cf. *Mandāra-giri-prakaranam*) referring to erection of a temple of (or installation of an image of ?) Nṛihari (cf. *Chakāra samsthān Nṛihareḥ*) by Ādityasēna, coming from the Chola metropolis (*Chōlapurād upetya*) and accompanied by his queen Koshadevī and to the installation of the image of Varāha or boar-incarnation of Viṣṇu (cf Fleet, C. I. I, III, pp. 212-13 fn. 6 for text and translation of the inscription and also *JASB*, 1883, pt I p. 190 ff.) The names Ādityasena a king and of Konadevī, his queen, are mentioned in other inscriptions from Bihar (cf. Apsad *q. v.* above and Mandar Hill *q. v.* below). The king belongs to the Gupta dynasty of Magadha and had nothing to do with the Chola country or south India as is stated in the above Baidyanātha temple inscription. Further the inscription has no connection whatsoever with the Baidyanātha temples and it is not clear how it came here and was put up at this temple. (cf. also *An. Rep*, *ASI*, 1902-3, p. 230).

The subsidiary temples within the court are as follows :—

I. *To the north from west to east* are :—(1) a platform (2) a modern temple raised in the last century (3) Temple of Kālī, with a well executed image of Kālī inside and two inscriptions recording possibly the beginning of the work of erection in 1643

A. D. by Harinātha and its completion in 1712 A. D. by Jayanarain. (4) Temple of Annapoornā, "the great almoner" with inscription referring to its construction by Rāmadatta, one of the Paṇḍas of the temple, in Śaka 1704 (1782 A.D.) and (5) Well called Chandra-kūpa, said to have been excavated by Rāvaṇa.

II. *To the east from north to south* :—(1) An unfinished temple said to have been commenced by Vāmadeva Jha, an early ancestor of the head priest with the ambitious object of erecting a larger and nobler Vaishṇava sanctuary for the god Lakshmī-Nārāyaṇa to outshine the main Śaivite temple, but left incomplete. It is said that Lord Vaidyanātha threatened the priest, in a dream, with dire consequences and hence the latter stopped the work. The three Viṣṇu images in the shrine belong to some earlier temple.

(2) Flat-roofed temple with a *liṅga* inside called as Nīlkaṇṭha.

(3) Pārvatī temple, with two images belonging to some earlier temple, one of Gaurī and other of Mahiṣāsūramardīnī, in the shrine and built by Ratnapāṇi Ojha in early 18th century.

III. *To the south from east to west* :—(1) A temple, once only a pillared verandah but later converted to a temple with images of Shyāma (i. e. Kṛṣṇa) and Kārttikeya kept inside.

(2) Temple of Gaṇeśa, with an image of Gaṇeśa inside, built by Ṭikārāma in 1762 as recorded in a Bengali inscription on its doorway.

(3) Temple of Sāvitrī or Sandhyā, built by Kshemakarṇa Ojha in 1692 A. D. as recorded in a Bengali inscription on its door-way. Bloch, however, gives the date as 1683 A. D.

(4) Temple of Kāla-bhairava, with perhaps a Buddhist image from an earlier site in the shrine.

(5) Originally an open pillared verandah later used as temple with several images taken from different sites kept inside for worship, the largest of them being of the monkey-god Hanumāna after which the temple is called as Hanumāna Kabir.

(6) Temple of Saraswatī,

IV. *To the west from south to north* :—(1) Sūrya temple, built by Rāmadatta Ojha in later 18th century A. D. with materials from older temples, the enshrined image, though worshipped as sun-god, being really a Buddhist image inscribed with the usual Buddhist creed formulæ.

(2) Temple of Vagalā Devī, a form of Durgā, built by Rāmadatta Ojha in late 18th century A. D.

(3) Temple of Rāma, Lakshmaṇa and Sītā, built by Rāmādattu Ojha in late 18th century A. D.

(4) Temple of Ānanda-Bhairava, commenced by Ānanda-datta Ojha and completed by his grand-son, Sarvānanda in 1823 A. D.

R. I. Mitra, *JASB*, 1883; pp. 164 ff; Beglar, *CASI*, VIII, pp. 138 ff; *Benjal List*, 454; *BDG, Santal Parganas*, 252 ff; Bloch *An. R.p., ASI, B. C.*, 1903, pp. 12-13; Fleet, *CIL*, III, pp. 212-13, fn. 6.

(ii) *Pillars of a swing* (?) :—To the south-west of the temple court-yard, on the south side of the main road is an interesting monument, consisting of a masonry platform, 20' square and 6' high, with two monolithic pillars, 12' high, spanned by an architrave, 13' long, the pillars being plain rectangular shafts without much of ornamentation on them except that traces of attempts to carve elephant or crocodile heads could be seen on them. Beglar thought that these monoliths once formed an outer gateway of some ancient temple while Bloch concluded that they "bear no signs of any great age." He agreed with R. L. Mitra that, as used even at present, it was meant to be a frame for the swing during the Dol-jatrā festival still held at the place.

Beglar, *CASI*, VIII, 138; R. L. Mitra, *JASB*, 1883, pp. 182, 185; Bloch, *An Rep. ASI B. C.*, 1903, p. 12.

(iii) *Tank* :—From the northern gate of the Great Temple a road leads to a tank called as Śivagaṅgā measuring 900' × 600' approximately. It is a natural depression, the western portion of which has been cut off by an embankment on the top of which runs a road. From the fact that the western portion is known as Mānasarovara R. L. Mitra considered the embankment to have been the work of Raja Mān Singh, the Governor of Bihar, under Akbar, in the 16th century A. D.

R. L. Mitra, *JASB*, 1883, p. 183; *BDG, Santal Parganas*, 259-60.

(iv) *A Santal Tomb* : The name of Vaiju or Baiju of the Santal tradition has already been referred to above as that of the person after whom the name Baijnath of the Great Temple is believed to have been derived. His tomb is shown to exist a short distance to the west of the swing already referred to. It consists of a small square chamber with a pyramidal roof above, and a plain sacrophagus inside. It has been assigned to the 17th century A. D.

R. L. Mitra, *JASB*, 1883, pp. 185-86.

131. **Deokali** (MUZAFFARPUR)—MOUND, ŚAIVA TEMPLES AND TANK—

A brief notice of the old Śiva temple at Deokali occurs in Hunter's *Statistical Account* of the district published in 1877. Some account of the place is given in Cunningham's report of 1880-81 which has been quoted *verbatim* in the *Bengal List*; while the District Gazetteer substantially draws from it. No subsequent account of the place is available.

The village is situated 4 miles east of Sheohar and contains a large mound, 15' high, called and believed locally to be the *garh* or fort of the King Drupada of the Mahābhārata. On the top of this mound is a large court-yard, about 200' square, surrounded by a brick wall running along its top. The entrance is on the west, a long flight of steps leading up from a fine lake $\frac{1}{2}$ mile in length. Inside the courtyard is a group of temples, of which the principal one is called as Bhuvaneśvara and the local people believe it to be the oldest temple in the district. In the shrine is a stone *liṅga* of irregular shape, "like a meteorite, and about 11 or 12 inches in diameter, but flat on top. This temple is evidently old, as its floor is some 8 or 9 steps below the level of the courtyard in which it stands. ...but unfortunately it is completely white-washed, so that it is difficult to ascertain its age. There are several carved stones inside and outside and a large *liṅgam* about 3 feet high and 2 feet in diameter, which looks like a piece of monolith pillar".

It appears Cunningham did not explore the mound below the temple more fully to find whether it contains any earlier remains as the tradition would indicate it to be so.

Hunter, *Statistical Account of Bengal*, XIII, 68; Cunningham, *ASI*, XVI, pp. 29-30; *BDG*, *Muzaffarpur*, 144; *Bengal List*, 406.

132. **Deokuli** (GAYA)—MOUND (?)

A mile south of the Pachar hill (cf. Cheon, *q. v.*, above) is the village of Deokuli. On the hills nearby are said to be ancient remains which are only casually noticed by Beglar, Grierson, Bloch and the District Gazetteer. No further particulars are available from any of these references.

Beglar, *CASI*, VIII, p. 63, Grierson, *Notes on the District of Gaya*, p. 47; *BDG*, *Gaya*, pp. 32 and 233; Bloch, *An. Rep.*, *ASI*, B. C. 1902, p. 14.

133. **Deokund** (GAYA)—ŚAIVA TEMPLE, MOUNDS, AND TANK—

The village is situated about 25 miles north-west of Gaya and is referred to by Beglar as having once been situated on the bank of the old bed of the river Son. He did not, however, mention any ancient ruins here. The *Bengal List* states that there

is here a Śaiva temple with its shrine sunk in "the mass of brick rubbish" and having a Śiva *linga* inside. It appears the temple is situated on an ancient mound about which no further particulars are available. The shrine "is now surmounted by a rude dome but the lower part is still intact". The *List* further adds that the "existing temple probably dates from the seventh century.....The site is one of the most ancient which have been identified in the Patna Division". It is not clear, however, how such a conclusion has been arrived at. The place is also associated by the *List* with the hermitage of sage Viśvāmitra of the Rāmāyaṇa, which Beglar had earlier attempted to locate at the nearby village of Siddhārāmapur; but the latter nowhere states that a local tradition was current already about the hermitage having existed here. Grierson only casually notices the place and its ruins.

Beglar, *CASI*, VIII, pp. 7, 11-12; *Bengal List* 332; Grierson *Notes on the District of Gaya*, p. 41.

134. Deokuta (GAYA)—TEMPLE ?—

In his report for 1872-73 Beglar mentions this "small village on the Dhawa, a small stream flowing from the Murhar into the Punpun. I have heard that it contains remains of statues, etc., but have not seen the place myself." It appears the place was never explored afterwards.

Beglar, *CASI*, VIII, 62.

135. Deoli (MANBHUM)—JAIN AND HINDU TEMPLE AND TANK—

The village is situated two miles north-east of Sufaran and its name appears to have been derived from the ancient temple which it once possessed. The only descriptive report on the ancient remains here is by Beglar, from whom the *Bengal List* has drawn its information. Bloch visited Deoli in about 1903 but he says that "at a well-known village of this name no ancient remains whatever existed, and the place must be searched for somewhere else, if the name is not altogether fictitious....." It is necessary therefore that the place is explored fully and the information of Beglar verified on spot.

Beglar noticed a group of Jain temples "under a superb *karan* tree." The largest temple in the group consisted of a *sanctum*, *antarāla*, *ardha-maṇḍapa*, *mahāmaṇḍapa*, and probably a portico. He saw it in total ruins so much that he could not make out its plan correctly, surrounded as it was with its own *debris*. The temple was once "a very fine and large one, and had four subordinate temples near the four corners, of which two still exist." Its tower had completely collapsed and in the shrine Beglar could see a Jain image, 3' high, with figure of

an antelope on its pedestal and worshipped by the local people with the name of Arṇanātha. The image is held specially sacred by females, desiring children, and for this purpose they are required to creep into the *sanctum* alone at night and make their offerings. From the sculptured fragments, seen under another tree nearby, Beglar thought that other temples also once existed close by.

500 feet away from this group of temples are two tanks, as seen by Beglar, one of which was called as Jora-Pokhar. On its bank was found by him a bas-relief, representing an elephant rider (i. e. Indra ?) and other carved pieces indicating that some Hindu temple also existed at the place.

Beglar *CASI*, VIII, 189-90; *Bengal List*, 554 Bloch, *An. Rep.*, *ASI*, B.C., 1903, p. 14.

136. **Deo-Markaṇḍeya (SHAHABAD)—MOUND, SUN, ŚAIVA
TEMPLES, A FORT MOUND
AND TANK—**

(i) *The Main Mound and Temples* :—The village called as Deo or Deo Mārkaṇḍeya (and also as Deo Barsar or Deo Barsand) is situated 5 miles north of Nasirganj, not far from the Arrah-Sasaram Canal road. The place was visited by Buchanan early in the last century; but his short but highly informative report on its ancient remains is not found included in Martin's "*Eastern India*". Cunningham and Garrick, however, give a detailed account of the ruins in their reports which are more or less copied *verbatim* in the Bengal List. The District Gazetteer and Bloch give only brief notices of the place.

According to one local tradition the ruins here are attributed to the well-known sage Mārkaṇḍeya of the Purāṇas of which, however, Buchanan says nothing though he is usually careful about noting such local traditions. Cunningham says that "the original name may have been Mārtaṇḍa, which is a common title of the sun, and which might easily have been changed to the better known name of Mārkaṇḍa". A second tradition, as quoted by Cunningham, would attribute the ruins to "Phul Chand or Pushpa Chandra, a Chervani, or Chero Raja, who is said to have lived before Vikramāditya." Buchanan also knew of this tradition but he mentions the name of the Chero Raja as Phudi Chandra. A Sanskrit verse that the main temple, was built in Vikrama Samvat 120 or A. D. 63 by Gobhavini, the queen of Raja Phulchand Chero was quoted to Bloch by the local people; but it was not taken seriously by him for he did not think the temples here to be very old and of any interest. It is true that no such person as Phulchand Chero is known from any reliable historical source; but Cunningham was

so impressed by the antiquity of the ruins here that he "saw no reason to doubt that the temples at Deo Mārkaṇḍa may have been founded during their (Chero's) rule, as they are apparently earlier than those of Deo Barnarak" *q. v.* above. It should be noted that at Deo Barunarak we have got a later Gupta inscription of Jivitagupta while a similar inscription is reported by Buchanan also from Deo Markanda which, he says, confirms the tradition about Phudi Chandra "so far as it relates to the name." He noticed the stone, containing this inscription, "leaning against the well" of the chief temple and had a drawing made of it, which, however, has not been published so far. Neither Cunningham nor Garrick noticed this inscription later and it may be considered to have been lost. Like the Deo Barunarak inscription of Jivitagupta this inscription may have contained some important historical information, more so, if it really mentions the name of the Chero Raja as stated by Buchanan. The drawing of the inscription may, therefore, be obtained and examined thoroughly for getting further information. It is perhaps likely that the Sanskrit verse quoted to Bloch may have belonged to this inscription, for we have an instance of a similar Sanskrit verse from a lost inscription from the Temple at Deo, *q. v.*, quoted to Major Kittoe in 1847. The *Bengal List* says that "valuable inscriptions were obtained from here by General Cunningham, the discoverer of the ruins" but no such inscriptions were published or noticed by him nor is there anything heard of them later.

The village itself is situated on an ancient mound of irregular shape, 1000' x 800' approximately as could be ascertained from a sketch plan given by Cunningham in plate III of his report. This mound "is thickly covered with broken bricks and pottery, the latter being chiefly glazed with a shining black". Cunningham's description of the pottery is quite definite and precise and it is most probable that we have here a site of the famous Northern Black Polished Ware which is generally attributed to a period about 600 B. C. to 200 B. C. The evidence of the pottery substantially corroborates the second tradition about the Chero Raja "said to have lived shortly before Vikramaditya" and about whom a Sanskrit verse, giving a rather late date of V. S. 120, was quoted to Bloch by the local people. The mound, therefore, appears to represent quite an early site and deserves to be thoroughly explored further.

Along the southern margin of the village mound is a large tank called as Sūraj-Pokhar which extends southwards to a length of about 1500' and is about 450' wide. The tank is traditionally believed to have been excavated by the founder of the place and its water is held very sacred by the local people. At its north-western corner, on an extension of the

village mound are the ruins of ancient brick temples, described in detail by Garrick. The portion of the mound, on which these ruins stand is about 200' x 120' and is about 25' higher at its centre than the surrounding country. Garrick seems to have been struck by its peculiar configuration which he says "extends in a scattered form of heaps of potsherds, to nearly 100 feet outside the limits of the *ruins* properly so called." On a closer examination of it he concluded that "besides merely two temples.....we have at Deo-Markandih the remains of a complete religious establishment, including a sufficient number of detached dwellings for a regular colony of priests of whatever denomination." But Garrick did not take much notice of the heaps of potsherds he saw, some of which may have been "glazed with a shining black" as noted by Cunningham a year earlier; and if this was the case, as it ought to be, the temples had apparently been built on an earlier habitation site which Garrick took to represent a religious establishment attached to the shrines.

When Buchanan visited the place he saw on this mound (i) the main temple in its centre (ii) a very small Śiva temple in its southwestern corner, with only part of its walls standing and (iii) "three or four Lingas, one of which is adorned with four heads." Cunningham says nothing of the Śiva temple and the *lingas*; for, of the two temples, he noticed, the smaller one was seen by him in "a complete ruin". Garrick places this smaller temple "towards the south-western corner of the mound" and calls it the Sun temple which he says "is obviously a much later structure" and had already lost its roof at the time. This would mean that after Buchanan's visit the Sun temple had taken the place of the earlier Śaiva shrine, some of the ruins of which may have found their way to the Śaiva temples nearby referred to below.

In Buchanan's time the upper part of the main temple had fallen, the porch in its front having also lost its roof. Inside the shrine was a "pretty large" pedestal, supporting small images of Sūrya, Gaṇeśa etc., though it was originally meant for some larger image which no longer existed in the shrine. Cunningham later examined the shrine floor carefully and finding it to be of a later date removed the *debris* and discovered a larger figure of Viṣṇu, 3' 5" in height, which he thought was the original image enshrined in the temple. On the dedicatory block of the lintel of the doorframe of the shrine is a representation of some deity which neither Buchanan nor Cunningham could identify. Garrick carried out some excavation on the mound; but it does not add much of information, except that he discovered a highly sculptured gateway belonging to the ancient temple. His exploration gives no clue as to the original deity to which the temple

was dedicated ; though he recounts a local story how the small image of the Sun-god was discovered by the villagers in the *debris* of the main temple and was installed for worship in the smaller temple nearby. It is, therefore, a moot point whether the earliest or original temple here was that of the Sun-god or was a Śaiva or Vaishṇava shrine ; and the problem can be solved satisfactorily only after a complete exploration of the mound and its ruins. One thing appears to be certain that there is much that is common between Deo Barunarak and Deo Markandeya ruin which are separated from each other by a distance of hardly 20 miles. It is significant that at Deo Barunarak too we have a Vishṇu image occupying the main shrine which was originally dedicated to the Sun-god and there is reason to believe that at Deo Markandeya also the main shrine was originally dedicated to the Sun-god and was later converted to the worship of Vishṇu.

Buchanan, *Shahabad*, 81-83 ; Cunningham, *ASI*, XVI, 59-61 ; Garrick, *CASI*, XIX, 2-12 ; *Bengal List*, 346-58 ; *BODG*, *Shahabad*, 167 ; Bloch, *An. Rep* ; *ASI*, B. C., 1904, p. 10.

(ii) *The Śaiva Temple* : About 100 yards north, or rather north-west, of the above group of temples, on the margin of the village mound, Buchanan had noticed "another small and more entire building of brick, which contains an immense Liṅga, with a human face carved on one side of the phallus This is called Gauri Sangkar." Garrick calls this "a small modern structure" which "contains a very curious figure in bas relief of Durgā, with the cup of blood in hand, the prostrate figure of Raktavija, whom she has just slain, under foot." The goddess is said to have four arms and, curiously enough, has five-headed cobra forming canopy over her head. It is to be noted that Buchanan does not mention such a sculpture existing in this temple when he saw it. Garrick noticed other sculptures also within the shrine such as of Paraśurāma, an incarnation of Vishṇu, the Śiva's bull or Nandi etc. This was a popular temple at the time especially "amongst the *mahajin* classes." Garrick says that it was built by Babu Baijnath Singh, a Paliwar Rajput about a century earlier.

Buchanan, *Shahabad*, 83 ; Garrick, *CASI*, XIX, 6 ; *Bengal List*, 350.

(iii) *The Fort Mound* :—About a mile south of the village, on the other side of the tank, Garrick noticed a large low mound, about a quarter mile square, which the local people call as Bhagnahgarh (i. e. literally a "ruined *garh*") representing, as they say, the fort, palace or bazar of the Chero Raja Phulchand. According to Garrick 'this garh must once have been an imposing city, whether the buildings were designed for

purposes of fortification or as palatial residences." A portion of it was found "most thickly covered with broken pottery and baked bricks of dark colour. Indeed on the eastern side there is but a slight sprinkling of these signs of bygone occupation. In a superficial excavation made here one morning with only one labourer, I found a great number of black fragments of burnt earthen vessels, also a broken tile or flat brick at a depth of about 1 foot from the surface, which, when whole, would have measured 11 inches by 7 inches by $1\frac{1}{2}$ inches, after which all traces of brick seemed to disappear, leaving only bare earth. I could find no traces of continuous walls." Garrick does not mention the "shining black pottery" which Cunningham had seen on the village mound, a mile away on the north, but if the tradition is to be trusted we should expect it here too. But to be more sure further exploration of the mound would be necessary.

It should be noted that Buchanan mentions another site, traditionally said to represent the town or palace of Chero Raja Phudi Chandra, known by the name of Taran or Jaran, situated about 7 miles north of Suryapura (i. e. Surajpura), which would be more than 20 miles north-west of Deo Markandeya. Buchanan had no information about this mound noticed by Garrick. The latter refers to some more mounds in the neighbourhood such as (i) Deo Parhu Baram, situated between Sabari and Chawrasi. (ii) Sabnand Dih (iii) Kanu Dih, and Mahadeopur (iv) Karath, $2\frac{1}{2}$ miles south-west of Deo Barunarak and at (v) Kupa-Patan. (cf. also Deo Barunarak, *q.v.*).

Buchanan, *Shahabad*. 81-83; Garrick, *CASI*, XIX, pp. 12-13.

137. Dewaltand (MANBHUM)—MOUNDS OR SITE (?)

In his report for 1872-73 Beglar makes a casual reference to the place which he did not visit. It was reported to him that "numerous remains" exist close to it and on the bank of the Kharkhari river. These remains, if any, have not been noticed subsequently. The place, therefore, deserves to be explored.

Beglar, *CASI*, VIII, p. 189.

138. Dhabauli (BHAGALPUR)—FORT—

The District Gazetteer refers to the existence of a fort here built by one of the three brothers who were Bhar chiefs, the other two brothers also having built their own forts at Pathaighat and Madanpur. They were said to have been built for mutual protection.

BDG, Bhagalpur, 42.

139. **Dhamdaha** (PURNEA)—ŚAIVA TEMPLES—

The Bengal List refers to two old temples one of which was already in ruins while the other, though in a dilapidated condition was still in worship with a *linga* in its shrine. According to the List the latter temple was built by one Kissen Jha about 200 years ago (i. e. before 1896).

Bengal List, p. 428.

140. **Dharawat** (GAYA)—FORT, BUDDHIST SITE, TANKS, MUSLIM TOMB, BURIAL GROUND AND BRIDGE—

The village is situated about 5 miles north-west of the Barabar hills, *q.v.*, and its ruins were first briefly noticed by Major Kittoe in about 1847. Cunningham visited it twice, first in 1862 and later in 1880 or so; and Beglar's report for the year 1872-73 also contains a description of the ruins. The latest information is, however, from Grierson in about 1900, while the *Bengal List* and the District Gazetteer drew their information mostly from the survey reports of Cunningham and Beglar.

The place is said to have various ancient names such as Kāñchanapura, Dharmapurī, Dharmmapura, or Dharmavar. Its origin is traditionally attributed to a legendary Raja Padmachakra whose son named Chandrasena is believed to have excavated the tank called as Chandokhar Tal after him. Various local legends exist about this legendary Raja Chandrasena; but neither he nor his father are known from any reliable historical source. The legends further offer no clue with regard to the historical interpretation of the ruins at the place.

A sketch plan showing the location of the various ancient remains at Dharawat is found in plate XI of Cunningham's report for the year 1880-81. The ruins cover quite an extensive area and may be grouped as follows:—(i) remains near the village (ii) the tank and the mounds above its banks and (iii) the remains on the slopes and top of the hill south of the tank.

(i) Close to the south and south-east of the village, or to the north or north-east of the tank referred to in (ii) below, Major Kittoe noticed "a high mound of bricks and rubbish, perhaps the ruins of a monastery or of some of the buildings of the ancient town, of which nothing else remains." Cunningham had particularly noticed the high mound, south-east of the village, which he thought to represent "the remains of the former town of Dharawat." This was shown by the local people to Beglar as the "*ko?*" or fortress where he noticed a lot of pottery which he attributed to the annual fair held on the spot. This area of the ancient site does not seem to have been fully explored

by Cunningham or Beglar though the villagers had been ransacking the ruins for bricks and other building materials since long. Amongst these ruins Grierson refers to a small fort or *gadhi* of perhaps the later historical period with "mud walls of great thickness and with masonry gateways pierced for musketry."

(ii) The tank called as Chand Pokhar or Chandokhar Tal, is bounded by earthen embankments measuring 2000 feet in length and 800 feet in width. It is fed by a stream and the rain-water coming down from the hills on the north, and at its south-western corner an outlet is provided. Though the tank may have originally been a natural sheet of water its excavation (or more properly the earthen embankments and the outworks) are traditionally attributed to the Raja Chandrasena about whom fanciful legends were told in the locality. One of them says that the Raja, one day, finding his water container emptied away by a thirsty cow excavated this tank with dimensions as large as his horse could circle about ; while another version of this legend would link up the theme of the story with that of the huge monolithic pillar lying at the village of Lat nearby *q. v.* On the eastern, western and southern sides of the tank numerous mounds exist, with later Hindu temples built close by, containing collections of old sculptures or carvings removed from the mounds. In 1847 Major Kittoe had noticed many idols and miniature *chūṭiyas* at the small old temple of Nṛsiṃha on the east bank of the tank. Close by its side is a Śiva temple, which was hardly three years old when Cunningham saw it, in about 1862, with "a very fine image of life-sized statue" of Bodhisattva Avalokiteśvara lying outside and now worshipped as Bhairava. "Beside the statue, there are several sculptured stones containing rows of the Buddhas, and also several fragments of votive *stūpas*, and two slabs with representations of the Navagraha or "nine planets". There are also numerous fragments of sculpture under a Pipal tree close by, two of which bear inscriptions in characters of the 9th or 10th century." No further information is, however, available about these two inscriptions referred to by Cunningham in his first report.

On its western bank also Cunningham noticed a "Modern-looking temple" with a collection of old sculptures from the mounds. Of these sculptures he described one life-size image, with twelve arms with the Buddhist creed formulae inscribed on its halo and an indistinct inscription on its base. On another image of a female deity with traces of inscription on its halo while on the third smaller sculpture he observed "the Buddhist creed in characters of an early date—the *tha* of Tathagata and the *ha* of Maha Sramana being of the Gupta forms. This figure, therefore, cannot be later than the 6th century A. D." In 1872-

73 Beglar reports to have seen a Muhammedan brick *dargah* but he does not give any particulars regarding its inmate and his history.

(iii) Remains at the hill called as Ratani or Kunwa hill.

Facing the tank on the lower slopes of the hill Cunningham had noticed in 1862 two large brick terraces, one measuring 60' x 20' with its solid brick-work seen by him to a height of nearly 20 feet and the second on the lower slope, to the west, measuring 250' x 200', with two broken Buddhist figures lying about having the usual Buddhist creed formulae inscribed on them in the 9th or 10th century characters. At the second terrace he carried out some excavations in 1880-81 and exposed remains of a large brick structure, at least 150' x 100' if not more, with the walls as thick as 9 feet; but since the site had been considerably ransacked by the local people for bricks, he could make no significant finds in the excavation. The building may have been a monastery with a chapel at its south-eastern corner as indicated by the few granite pillars and two granite statues seen remaining *in situ* at the time of the excavation. Cunningham could not make out a plan of the building as it was badly disturbed. Most of the images found here by the villagers had been carried off to the modern temples in the surrounding villages. Three Buddhist images were, however, still found left in 1880-81 of which one was of a life-size figure in "excellent preservation."

In the eastern side of the hill is a low pass for an approach to the Barabar hills, further south. On both sides of the pass Beglar noticed considerable ruins of brick structures extending eastwards for some distance and westwards for more than half a mile, including the ruins of the monastery referred to above. The terraces mostly represent sites of small temples or chapels. Some of the terraces or mounds were seen in groups, each group with a separate approach or paved way leading upto it, with terraces at intervals. Beglar remarks that "the quantity of bricks dug out and yet untouched is incredible", so thickly was this area once covered with brick buildings. "Near the pass, however, the terraces and mounds, which in other parts go up only to one-third of the height of the hill, are found up to two-thirds of its height. No excavations have been made here but from the results at the west-end I am sanguine this part would yield results equally rich". No such excavation was carried out here afterwards.

To the east of the pass at the foot of the hill, Beglar saw traces of an old burial ground. He excavated part of it and found "numerous human skulls and bones, mostly broken, or so decayed as to crumble under pressure between the fingers, but

many yet hard, though devoid of all smell or soluble organic matter." He adds further in his report that the small stream which feeds the tank (cf. No. ii above) was once "spanned by a small bridge, showing that the road over the pass, now seldom used, was once a much-frequented route." The ruins on the top of the hill, as noticed by Cunningham in 1880-81 represent two small temples, a *stūpa* and three masonry basements or platforms. Cunningham explored the *stūpa* thoroughly and found it to be 30 feet in diameter, built of bricks measuring 15" x 9½" x 3" with a height of only 18" having survived at the time. Curiously enough every one of the bricks "was marked with a *stūpa*, some stamped from 2¼ to 4½ inches in diameter, whilst on others the figure was traced in outline and covered the whole face of the bricks". He dug into the centre of the *stūpa* and, immediately below the bricks, found a small earthenware vessel, 6" in diameter and 4½" in height containing only 500 *cowree* shells. Further down was discovered an upper portion of a black clay *stūpa*, the other portion having been lost in the course of digging. This clay *stūpa*, says Cunningham, must have been a relic box the contents of which were unfortunately lost. Near the clay *stūpa* were found two interesting seals "with the stamps which formed them still lying above them." Of them a larger one contained a representation of a *stūpa*, with an inscription below, reading "*Tathāgatasya Buddhasya*" (i. e. of Tathāgata Buddha). The other smaller seal is almost similar but the words of the inscription on it, are reversed and read only "Buddha." From characters of the seals Cunningham had assigned the *stūpa* to 4th century A.D., if not earlier. The seals are now in the Indian Museum, Calcutta (cf. Anderson, *Catalogue*, II, p. 97)

Of the two small temples on the hill-top, one was 7' 9" square and the other only 5' square internally, both having been built of bricks. Nine unburnt clay seals, made from the same stamp, were found along with a broken Buddha figure in one of these temples, from which Cunningham assigned both the temples to the 9th or 10th century A. D.

From the bearings, distances and description given by Hiuen Tsiang about the famous Guṇamati monastery of Buddhist tradition, Cunningham identified the ancient ruins of Dharawat with those of that celebrated monastery. Tradition says that Mādhava was a well-known exponent of Sāṃkhya philosophy, but he was defeated here in a debate by Guṇamati, the famous Buddhist teacher from South India. The vanquished Mādhava, as the story goes, vomitted blood and died and the king built a monastery in honour of Guṇamati's victory over the Sāṃkhya philosopher. The town appears to have existed long before the time of Guṇamati, for Cunningham had

found a well-preserved silver punch-marked coin in the monastery area referred to above, which perhaps had been there accidentally and may indicate the existence of the town in the early centuries of the Christian era, at the latest.

Kittoe, *JASB*, 1847, pp. 411-13; Cunningham, *ASI*, I, 53-55; XVI, 38-46; Beglar, *CASI*, VIII, 37-39; *Bengal List*, 322; Grierson, *Notes on the District of Gaya*, 41-42; *BDG, Gaya*, 210-11.

141. **Dharhara** (PURNEA)—FORTS, TANKS AND TEMPLES—

The village and its ruins are referred to by Buchanan, who shows its location about nine miles in a westerly direction from Karjain, *q.v.* in the north-western corner of the district. He refers to two forts, one to north of the village being built of mud and enclosing an area of nearly three acres. The walls were strengthened by bastions at corners and sides. The other fort was very small and was to the east of the village. South of this latter fort, Buchanan saw a tank with a brick mound on its west, containing, according to him, some four stone fragments of a doorframe and a *linja*. Further south, he observed two "very considerable heaps of bricks" (i. e. ancient mounds) and several tanks nearby. Local tradition attributed all these ruins to one Karṇadeva. Buchanan, however, considered the forts to be of much later date, while the ruins of the temple (i. e. the stone fragments of doorframe etc.) and the brick mounds, he adds "have the appearance of much greater antiquity".

Buchanan, *Purnea*, 73-74; cf. also *Bengal Litst*, 432.

142. **Dighwa-Dubaoli** (SARAN)—ANCIENT SITE—

The village is situated 35 miles north of Chapra. The ruins here had been noticed only by Carlleyle in 1878 or so. Close to the south-east of the village, were seen by him two "extra-ordinary pyramidal shaped mounds", with "four corners at the base projecting considerably outwards". He says further, that they "appeared to be formed of clay but mixed with small fragments of brick and pottery". Further south, he noticed another mound with an old well nearby. To the north of the village also another mound was observed by him, which was perhaps cut off by the road. Though Carlleyle had given dimensions of some of these mounds, he offered no opinion as to what these ruins represented. According to local tradition known to him, all these mounds were attributed to the Chero chiefs of the locality.

A copper-plate with inscription of Pratihāra King Mahendra-pāla-deva of Kanauj dated V. S. 955 (A. D. 898) was discovered here some time before 1864. It was issued

from Mahodaya or Kanauj. The exact findspot of this inscription is not known. One version is that it was discovered in a field, while it is also said that it was found in a temple, in a ruined Musalman fort. The discovery of this inscription would indicate that the place is quite old and therefore the mounds need further exploration.

Carlleyle, *CASI*, XXII, 73-74 ; *BODG*, *Saran*, pp. 19, 138-39 ; For the inscription cf. Fleet, *IA*, XV, 1885, pp. 105 ff ; and Bhardarkar's *List* No. 40.

143. **Digri (RANCHI)—BURIAL SITE (ASURA ?)**

S. C. Roy noticed in about 1915 a burial ground at this village. The burial was found to consist of grave-stones under which large earthen jars were discovered containing bones and in some cases, with copper ornaments or stone-beads. Some of the copper pieces may represent unstamped copper coins.

S. C. Roy, *JBORS*, I, 243.

144. **Doisa (RANCHI)—PALACE AND TEMPLES—17TH CENTURY A. D.**

The place is situated 40 miles south-west of Ranchi. Hunter's *Statistical Account* of the district, then called as Lohardaga, quotes an account of the ruins here by one Major Depree. The Bengal List relies for its information on Hunter while the District Gazetteer adds some more information. According to Major Depree, the tradition is that Raja Raghunāth Sāhi of Chhota Nagpur built the fort and the palace some time in early 18th century, as found mentioned in one of the inscriptions in the ruins. The Gazetteer, however, gives a different tradition saying that they were built in the time of Raja Durjan Sal, who, having been defeated, was held as a captive in Gwalior fort by the Mughals. He was proficient in recognising real jewels and having pleased the sovereign on that account, secured release of himself and of other princes like him. The other princes, in gratitude, it is said, built the palace and other buildings here, for their liberator. Both the traditions say that the Raja stayed here only for a few years and deserted the place at the instance of a Brahmin, who declared the site as unlucky and shifted to Palkot, *q.v.* The traditions say nothing of the Mughal or Muslim conqueror of Durjansal and it is not clear how far it represents a historical fact.

The palace was known as the Nauratan, built of bricks and having five storeys, each storey containing nine rooms, whence, its name was apparently derived. The main object of interest in it was the so-called treasure-house, "full of quaint niches and arches, in which, the children of the family, and also it is said,

the Rājā and Rānī, used to play at hide and seek. Around the palace are numerous temples, one of which contains curious underground chambers, said to have been used either as dungeons or as hiding places in times of trouble. The temples and buildings are of carved granite, but the carvings are not of any great artistic merit and consist of conventionally designed friezes in slight relief and presentations of birds, animals, elephants and horsemen. An inscription on the front door of the temple of Jagannath shows that the temple was built in Sambat 1739 or A. D. 1683 by Hari Nath, who also built the temple, at Chutia, *q. v.* Another inscription on the temple of Kapilnāth i.e. Srikrishna bears the date 1767 Sambat or 1711 A. D. A picturesque temple known as the Dhobi Nath was probably built at a later date."

None of these inscriptions appear to have been fully noticed, transcribed or edited later. There is a weird strangeness in the buildings, situated as they are in a purely tribal area; and though they belong to a late historical period, the place deserves to be fully explored especially for inscriptions which have not been fully studied so far.

Hunter, *Statistical Account of Bengal*, XVI, p. 322; *Bengal List*, p. 546; *BLG, Ranchi*, 243-4.

145. Don Buzurg (SARAN)—BUDDHIST SITE (?)

The village is situated on the border of the Saran district adjoining the Deoria district of Uttar Pradesh. The ruins here were first noticed in about 1900 by Dr. Hoey who refers to a large ancient mound, on part of which the village is situated. The local people called it Droṇa's mound, thus associating it with the famous sage Droṇāchārya of the Mahābhārata. Dr. Hoey, however, thought that the name Droṇa is perhaps reminiscent of the famous Droṇa *stūpa* of the Buddhist tradition. There are besides two or more villages with the name of Don in the same locality. The site of Droṇa *stūpa* has also been identified with a number of other places in Bihar (See Bhagwanganj, p. 40 and Chiranj, p. 86 above).

Early in this century a *chāmār* cultivator discovered in a field a copper plate with inscription recording grant of a village named Vedagrāma to a Brahmin of Droṇāyanashaḍa i. e. perhaps the present village itself. It is dated V. S. 1176 (A. D. 1119) and refers to the King Govindachandradeva, the Gahaḍvāla King of Kanauj as the donor. The mound contains brick ruins, the bricks being of large size, and Dr. Hoey considered it to be of "undoubted antiquity". It does not appear to have been fully explored so far.

Hoey, *JASB*, 1901, pt. I, p. 30; *EI*, XVIII, p. 218 ff; cf. also Bhandarkar's *List* No. 202.

146. **Dudhapani** (HAZARIBAGH)—ROCK INSCRIPTION—

The inscription is on rock of a hill close by the village and mentions a king of Magadha, named Ādisimha and the three brothers Udaya Māna, Śrīdhūta Māna and Ajita Māna, who were originally merchants of Ayodhyā; but were later made Rājās of the three villages Brahmarasalmali, Nabhutishandaka and Chhingala. An inscription of another Māna family prince has been found at Govindpur in Gaya district, *q. v.* The present inscription was edited by Kielhorn and has been assigned to about the 8th century A.D.

Kielhorn, *EI*, II, pp. 345 ff; of also Bhandarkar's *List* No. 1743.

147. **Dulua** (RANCHI)—ANCIENT SITE—

The place is situated near Kunjla; *q. v.* In 1944 A. Ghosh visited it and noticed, about $\frac{3}{4}$ th of a mile to west of the village, a promising ancient site, situated on the high bank along the north of the river Katri. "Top of walls built of bricks measuring 17" x 10" or 9" x 2", are to be seen on surface. People speak of iron objects found here". The information is contained in his unpublished notes.

148. **Dumraul** (GAYA)—MOUND AND TANK—

The village is situated 3 miles east of Jehanabad, *q. v.*, and the ancient remains here were first noticed by Buchanan. He describes an oblong mound or rather "heap of bricks" which the local tradition attributed to a Chero Raja whose name was Maga. It is locally believed that the Cheros were driven away by Malik Ibrahim Bayu (cf. Bihar-sharif, *q. v.*) The mound was excavated by Fateh Singh, uncle of Raja Mitrajit of Tekari and "many small chambers filled with rubbish" were exposed by him. Some wooden doors and windows were also found within the water level; but there is no information whether any other antiquities were discovered in the course of the digging which seems to have been left incomplete. The building materials such as stone columns etc. were used later for the building of a temple at Jehanabad by a merchant of the place. Nearby the mound is a tank. The place has not been noticed elsewhere subsequently.

149. **Eksaran or Eksar or Eksari** (SARAN)—HINDU TEMPLE—

The name of the village would indicate that it is an ancient site, which, it is claimed, was the original place of residence of the Eksaria Brahmins of the district, as stated in the District Gazetteer. The place does not seem to have been explored,

though recently three sculptures, two of Vishṇu and one of dancing Gaṇeśa, were discovered at the village indicating the existence of an ancient site of a Hindu temple near by. The images are now in Patna Museum and have been assigned to 11-12th centuries A. D.

BODG, Saran, p. 46; *JBRS*, XXXI, pp. 155 ff.

150. **Erkia** (RANCHI)—ANCIENT SITE :—

The village is situated 5 miles southeast of Bundu. In 1944 A. Ghosh noticed a little to the southeast of the village, along the high bank of the river Kanchi, an ancient site littered with brick-bats. From his unpublished notes it appears the site may have been formerly much more extensive and a large part of it has possibly been carried away by the river. He also reports finds of grey pottery and a small iron chisel from the ruins.

151. **Etre** (RANCHI)—ANCIENT ŚAIVA SITE (ASURA ?)

The place was explored by S. C. Roy early in this century. It was reported to him that a number of stone *liṅgas* and bulls were lying scattered about the village most of which were already removed previously; but he could still see one stone bull, a broken pedestal of *liṅga* and other blocks of stones lying at the site. Roy excavated a portion of the sandy bed of the rivulet Phulzar nearby and found a sculptured slab of stone representing a human figure holding perhaps a bow or a club in one hand and a small human figure below each of its two hands. Other carved pieces were also found. According to Roy the place needs further exploration.

S. C. Roy, *JBRS*, I, 248-9.

152. **Fatuha** (PATNA)—TWO BRIDGES—16-17TH CENTURIES A.D.

Buchanan in his journal refers to two bridges built by one "Ekhtiyar Khan, who was a eunuch of the kings employed about 250 years ago, to collect the revenue. The one over the Punpun has had several arches, but, when the English took possession, had fallen. The arches were cleared away and a wooden bridge was constructed on the piers, but this also has given way. The other bridge over the little Punpun is a trifling work, still entire." It appears the later bridge is the same over which the road from Patna to Fatuha passes even now.

Buchanan, *Patna-Gaya*, I, p. 76.

153. **Fulwari or Fulwari Sharif** (PATNA)—ANCIENT SITE AND MOSQUE—

The village is situated hardly 5 miles to the west of Patna. Its name suggested to Major Wilford that it represented

the ancient name Kusumapuri (i. e. a city of flowers) which as is well-known, was one of the early names of the ancient city of Pāṭaliputra or modern Patna. Buchanan mentions this view of Wilford in his journal but comments that he "could hear of no remains of antiquity near the place; but it is alleged that bricks are often found in digging wells," He further quotes a local tradition, current in his time, that certain Raja Hangs (i. c. Haṁsa) ruled here when the town was called as Pushpapuri (i. e. a city of flowers). In a fight with some southern king, named Raja Mansar, Haṁsa was killed; but his death was avenged by his son, named Bahan, with the help of his nine warrior companions. Bahan and his nine friends then launched a successful campaign to the south and made great conquests. Buchanan further adds that an "account (i.e. of the conquests) is said to be given in a book called *Das Kumar Katha*" of which he had then no idea. The work referred to by Buchanan would appear to be the same as the famous Sanskrit Romance named *Daśa-Kumāra-Charitam* by Daṇḍin, the story of which also begins with Pushpapuri and its King Rājahaṁsa. The story of *Daśakumāracharitam* opens with the conflict between King Rājahaṁsa of Pushpapuri and King Mānasara of Malwa. But how far the ancient Pushpapuri of the local tradition of Fulwari is connected with the story of this celebrated work and its author Daṇḍin is a point which does not seem to have been examined so far.

Buchanan also mentions a mosque "a great part of which is built of stone and of a strange structure, but not handsome nor very large. Its gate built of red stone from Agra is the best of the work". He does not say how old it was then. The second part of the name of the village, i.e. Sharif, would indicate the existence of tomb or tombs of some celebrated Muslim saint, as at Bihar Sharif, but of this there is no reliable information.

Buchanan, *Patna-Gaya*, I, 82-83.

154. **Gajgaon** (RANCHI)—ANCIENT SITE AND TANK.

This large village is situated two miles to the northwest of Murhu. In 1944 A. Ghosh visited Gajgaon and noticed, $\frac{3}{4}$ of a mile to its west, on the left bank of the Banai river, a very extensive site, entirely undisturbed by cultivation. The ruins are more distinctively to be seen on the east, south and west of a dried up tank now represented by a depression. This information is based on the unpublished notes of A. Ghosh.

155. **Ganggaprasad** (SANTAL PARGANAS)—MUSLIM TOMB—

The village is situated on the Ganges about 10 miles from Paingti on the west. It contains a Muhammedan tomb of one Syed Shah Julal which is found mentioned by Buchanan in his

journal. He describes the building as "more considerable than that at Paingti", *q.v.*, but he saw it in a ruinous state and not much frequented in his time. He mentions further "several inscriptions in the Toghra characters" none of which seem to have been noticed or transcribed later. About the Syed he tells a local story that he was killed in a battle against the infidels and died a martyr with his head falling here; while his body on horseback was carried by the animal to a place near Rajmahal, *q.v.*, where it was buried. The head only is buried in this tomb.

Buchanan, *Bhagalpur*, p. 134.

156. **Gargaon** (RANCHI)—ANCIENT SITE (ASURA ?)

A discovery of some copper bracelets was reported, some years ago, from here, similar finds being made in the district from sites attributed by the local people to the "Asuras",

JBORS, VI, 414.

157. **Garohat** (SHAHABAD)—ANCIENT SITE AND TEMPLE—

The village is situated on the banks of the Katani river just in the eastern mouth of the valley, called as Mukeri Kho, amongst the hills west of Bhagwanpur, *q.v.* The situation of the place has got certain strategic advantages, with very little of defensive works needed to protect it against an enemy attack. Buchanan visited the place early in the last century and noticed a site of a large township with numerous heaps of bricks or mounds extending $1\frac{1}{2}$ miles east to west and $\frac{1}{2}$ mile north to south. Though he did not notice any traces of fortifications about the town he saw some of the passes, in between the hills, defended by lines of walls or ramparts and also a wide ditch running in a straight line from these hills to the detached hill east from Bhagwanpur. The Muṇḍeśvari hill is also situated nearby, quite close to the north of Garohat. On the hill facing the river, near the village, Buchanan saw some sculptured fragments such as of Gaṇeśa, Haragaurī, Viṣṇu with his vehicle Garuḍa, thus indicating the site of a Hindu temple on or near the spot. The place is traditionally attributed to one Muṇḍa, believed to have been a Daitya or demon, or according to some he was a Chero Raja after whom, the Muṇḍeśvari hill and the remains of the temple on it, were so called (cf. Muṇḍeśvaī Hill, *q.v.*, below). After Buchanan the ruins at this place were referred to only by the District Gazetteer which relies for its information mainly on Buchanan's journal. In view of its association with the ruins of the Muṇḍeśvari hill of later Gupta period, the place deserves to be explored further.

Buchanan, *Shahabad*, 133-34; BODG, *Shahabad*, p. 170.

158. **Gaya**—VAISHNAVA, ŚAIVA, SUN-GOD AND OTHER HINDU
TEMPLES AND TANKS :—

History :—Traditional or literary references about the antiquity Gaya are far too numerous to be mentioned here in details. It appears in the days of the Buddha the place had already assumed some importance ; for, one of the three Kaśyapa (or Kassapa) brothers, who were famous in Buddha's days as ascetics of great eminence, was known as Gaya-Kassapa, perhaps from the place Gaya, where he and his followers had made their habitation. It is the great reputation of these Kaśyapa brothers and their order of asceticism, called by the name of Jaṭīla, that attracted the Buddha to this region, where he ultimately triumphed and achieved perfect wisdom. The early Buddhist literature is aware of the sanctity of the river at Gaya, and of a tank there ; but it knows nothing of the demon Gaya, who figures so prominently in later myths and legends ; nor does it show any knowledge of the special sanctity of the place for offering of *pindas* to the dead, for which Gaya is at present held most sacred. It is quite likely that during the ascendancy of Buddhism in northern India, upto the early centuries of the Christian era, Gaya may not have been frequented much as a very popular place of Hindu pilgrimage ; though it may have preserved its earlier sanctity in some form or the other. With the revival of Hinduism in the Gupta period, Gaya seems to have commended itself to such attention again, so that it slowly began to assume religious importance. In 1903, in his excavation at Raja-Bisālaka *garh* mound at Basarh, Bloch discovered an interesting seal reading : *Nārāyaṇa, the lord illustrious Viṣṇupada.*" The seal can be ascribed to the Gupta period (i. e. 4-5th centuries A. D.). Bloch says that it may perhaps be the seal of the famous temple of Viṣṇupada of Gaya ; but he was not quite sure of this, since the locality of the Viṣṇupada is not mentioned in the seal (cf. Bloch, *An. Rep ASI*, 1903-4, p. 104). The Purāṇas, the later portions of both the great epics, the Smṛtis and other religious works, which have been generally ascribed to this period, however, abound in references to Gaya as a place of pilgrimage for offering *pindas* to the manes. The name of Gayā-vishaya, i.e. province of Gaya, occurs in an inscription of Samudragupta ; though we have no positive evidence here about its being a great place of sacred pilgrimage. Fa Hian and Hiuen Tsiang had, both of them, visited Gaya ; but the former found it a desolate place, while the latter could see only "few inhabitants" ; though there were "about one thousand families of Brahmins only". By the beginning of the 9th century the position becomes quite clear, as will be seen from the references to monuments or ruins described below. The sanctity of Gaya had by now been

decidedly revived and temples began to be raised within the sacred area. But how far this sanctity was connected with the offering of the *piṇḍas* is not clear; for none of the inscriptions found at these monuments refer to such offerings, or to the demon Gaya, or to the legend directly or indirectly. From 12th century or so, however, we begin to get records of visits of pilgrims from outside to the temples and one inscription at the Akshaya-vaṭa mentions the temple of Prapitāmaheśvara, possibly indicating that the offering of *piṇḍas* at Gaya had somewhat assumed the religious significance as recognised at present. It seems most likely, therefore, that the famous myth of the demon Gaya, as described in the Gayā-māhātmya, appended to the Vāyu Purāṇa, had obtained some currency by about this time. The Gayā-māhātmya, which deals with Gaya as a sacred place of pilgrimage, may thus have been compiled by about the 12th or 13th century A. D. It should be noted that a 12th century inscription of the reign of Lakshmaṇasena from Śaktipura in Bengal refers to a Gayāli priest i. e. indirectly to the community of the Gayāwāls, who traditionally deal with all matters relating to the offering of *piṇḍas* to the manes. But the point is made more clear by an inscription of 1242 A. D. at the temple of Prapitāmaheśvara itself which records pilgrimage to Gaya by some Rajput minister from the north-west who says, "I have done Gaya. Witness thereof is Prapitāmaha." While referring to this inscription Bloch remarks: "A statement of this kind is now technically called Sākshi-Śravaṇa or 'invocation of witnesses'. It is incumbent upon every pilgrim, either at the end of each of the stations which he has to go through, or at the completion of the whole pilgrimage, on the seventh day, to invoke the gods as witnesses that by completing the prescribed rites he has freed himself from the debt which he owes to his ancestors. In the present case the 'eternal fig tree' and the temple of Prapitāmaheśvara are the last stations, to which the pilgrim goes, and as a record of this kind refers just to the deity of the temple, where the pilgrimage now ends, we may conclude that, in one important point at least, the ritual to be observed at Gaya, some 650 years ago (i. e. before 1902), was exactly the same as it now is". The Muhammedan rule over this part of the country in the subsequent centuries, could not have been favourable to the further growth of the sanctity of pilgrimage to Gaya; for the ruins bear sufficient evidence of the destruction of numerous shrines at their hands. But with the rise of the Maratha power early in the 18th century conditions had radically changed and Gaya rapidly assumed its importance as it is known today. The impressions of Buchanan when he visited the place in 1811 fully bear this out. He says that the town formerly consisted of two distinct parts viz. (i) the

sacred area, between the hill and the river, called as Gaya, which contained the temples and the residential quarters of the priests and (ii) Sahibganj, named after Mr. Law who developed the area; though earlier it was called as Elahabad as stated by Buchanan. Buchanan gives a vivid description of the old township of Gaya as he saw it in 1811. To him it was "a strange-looking place" with some of the buildings, two to three storeys high, having walls of considerable thickness, indicating the need for defence against possible attacks, and the sides of the houses often ornamented with carved wooden galleries or gaudily painted caricatures of gods, men and animals. The place was "extremely populous, a great many strangers being constantly on the spot and the pilgrims and their followers often amount to several thousands".

The first exploratory or descriptive account of the monuments and ruins at Gaya is undoubtedly that of Buchanan, in his journal of the district. A somewhat connected account of the place is also to be found in Hunter's *Statistical Account* of the district. Cunningham and Beglar refer to the ruins and describe them briefly in their reports, along with the inscriptions found therein. R. L. Mitra deals with Gaya in his "Buddha Gaya", but incidentally; while Grierson refers to the monuments and to the details of the pilgrimage in his notes on the district. Bloch's references are mostly to inscriptions. The District Gazetteer, however, contains a connected account of the history of Gaya, of the pilgrimage and of the sacred spots in the precincts of town. Baiua has discussed in details the various theories regarding the sanctity of Gaya and its history; but he does not deal with the ruins as such; while Sarkar and Saraswati had tried to do so briefly.

(i) *The Vishṇupada Temple* :—Of all the sacred shrines at Gaya the Vishṇupada temple is considered as the most sacred. The spot on which it stands is associated with the famous mythological event of God Vishṇu killing the demon Gaya and leaving marks of his foot-print on the rock which is the main object of worship in the temple. The legend of the demon Gaya of the Gayā-māhātmya, the origin of footprint worship amongst the Hindus and the various theories connected therewith, have been fully discussed by Baiua whose work on Gaya, Vol. I, may, therefore, be referred to for the purpose.

The temple consists, in plan, of a *sanctum*, an open-pillared hall or *mandapa* in front, surrounded by an irregularly shaped open court-yard all around. The hall or *mandapa* is 58' square, with the corners indented and having 8 rows of clustered polygonal pillars, four in each cluster, leaving an open space in the centre, 16' square. The pillars are of granite, with little of decoration on them, and are disposed in two storeys.

Over its central portion is a graceful dome, 80' high, formed by overlapping of stones. The *sanctum* is octagonal in plan, measuring 38' across externally, with a pyramidal tower, about 100' in height, over it. Inside the *sanctum* the object of worship is a foot-print mark, larger than human size, believed to be that of Vishṇu. All through the construction the material used is the local granite stone of grey colour.

Little is known of the ancient or original temple over this sacred spot. There is reason to believe that the seal from Basarh discovered by Bloch, alluded to above, refers to a sacred shrine on this spot, which, as is to be expected was destroyed during the Muhammden rule. The present temple was, however built at the end of the 18th century by the Mahratta Rani Ahilyā Bai Holkar of Indore at a cost, it is generally believed, of nine lakhs of rupees; but Buchanan, who had seen the building quite recently constructed, gives the cost as 3 lakhs of rupees, the labour, it is said, having taken 10 to 12 years to complete the work. It appears even 3 lakhs of rupees was considered to be an exaggerated amount by Buchanan. He adds that the workmen were brought on purpose from Jaynagar from Orissa not only to build it but to quarry the stones. On the east side of the area of the Vishṇupad, Buchanan refers to another temple which Ahilyā Bai had commenced; but after the first order of the pillars had been completed she died and the work was left incomplete. He remarks that "it seems to have been intended for a larger building than the Vishṇupad and probably would have been handsomer." Annexed to temple, within the courtyard, are a large *bārādūri* (i. e. a pillared pavilion) of 16 granite pillars, called as Solah Vedi, for the use of pilgrims and a four pillared cupola, in front of its entrance, meant for hanging a bell presented by one Ranjit Pande, a minister of Nepal. Buchanan called this cupola as *chhattar* (i. e. *chhattri*) and referred to a marble statue of Rani Ahilyā Bai, the builder of the temple and also of the *chhattri* or cupola. In the courtyard of the temple are numerous small shrines and images of which the notable shrines are described below. On the way to Vishṇupada is a small shrine which is locally called as that of Gaya-gaja. The object of worship in it is a figure of an elephant representing the animal in the act of culling flowers or fruits from a tree. According to Bloch this sculpture "is decidedly a carving of at least the beginning of the Christian era." He found it already mentioned in a manual of rituals at Gaya titled as Gayā-nusthāna-paddhati by one Nārāyaṇabhaṭṭa written about 350 years ago.

The following inscriptions have been found in the temple area :

(i) In the north-east corner of courtyard of the temple, referring to 7th regnal year of Śrī Nārāyaṇa-Pāla-Deva, Pāla King. It records erection of a monastery for Brahmanical ascetics by one Bhaṇḍadeva, cf. Cunningham, *ASI*, III, p 120-21; R.D. Banerji, *Memoirs, ASB, V*, p. 60 ff. and Bhandarkar's *List* No. 1616 where the findspot is wrongly shown as Bodh-Gaya. Buchanan had also seen this inscription, cf. his *Patna-Gaya, I*, 120 ; cf. also Sarkar and Saraswati, *Kurkihar, Gaya and Buddha Gaya*, p. 32.

(ii) In the courtyard of the temple, of 6 short lines, dated V. S. 1135 (A. D. 1078). It is not very legible. cf. Cunningham, *ASI*, III, 127. Bhandarkar's *List* does not include this inscription.

(iii) On a slab north-west of the temple. It is in 12 lines only part of it being legible. It is dated V.S. 1325 (A. D. 1268) and refers to one Vana-rāja-deva and the Turushka King Birabuna i. e. Sultan Balban of Delhi. cf. Cunningham *ASI*, III, 127-28 and Bhandarkar's *List* No. 571.

(iv) On a broken pillar near the terrace of the temple, as seen by Buchanan. It was in two parts, one mentioning one "Yavana-rāja-deva of a country called Khasa, but he takes no titles to imply his having been a king. It is dated Samvat 1327 (A. D 1270)." Cunningham did not notice this inscription nor is it included in Bhandarkar's *List*. It is to be noted that the above inscription No. (iii) refers to Vana-rāja-deva who is probably the same as Yavana-rāja-deva of this inscription. cf. Buchanan, *Patna-Gaya, I*, p. 118. Buchanan had taken a drawing of this inscription.

(v) In the courtyard of the temple. It is of 8 short lines, not read fully and refers to date V.S 1429 (A. D. 1372). According to Buchanan it mentions one Prajā-pāla and was found by him on an image of Gaṇeśa which contained several other inscriptions of which no details are given by him.

(vi) On a winding passage into the Viṣṇupad are some rude shingles in one of which, on a pillar, are the following three inscriptions noticed by Buchanan.

(a) It is in "a kind of Nagri" and is dated Samvat 1376 (1319 A. D.) and refers to one Brahmin prince Datta-Sena of Sattapur.

(b) In the same characters as above but dated Samvat 1377 (A. D. 1320) and referring to one Karma-deva, son of Hari-deva.

(c) It is in Telugu characters. It refers to a person whose name is not mentioned. No other details are given by Buchanan.

(vii) On a slab in the courtyard of the temple. It is of 8 long lines and begins with invocation to Gaṇeśa. It is dated V. S. 1484 (A. D. 1427). It is not included in Bhandarkar's *List* cf. Cunningham, *ASI*, III, 132.

(viii) On a pillar in the courtyard of the temple. It is of 31 lines and was only briefly noticed by Cunningham as referring to one Pratāpa-rudra, a Rājatarāja. Buchanan was told at Gaya by a South Indian Pandit that an inscription on a stone was fixed in the wall of an old gateway, near the Viṣṇupad temple, which was already removed when the old gateway was dismantled and rebuilt. He was further informed that this inscription recorded construction of a temple to the Sun-god by a King Pratāpa-rudra whom Buchanan identified with the last Hindu King of Warangal in the south. It is not clear whether Cunningham noticed this very inscription; for he has not given more details of the inscription noticed by him. Bhandarkar's *List* makes no reference to such an inscription at Gaya.

(ix) The old gateway referred to in (vi) above was rebuilt by perhaps Raja Mitrajit of Tekari. Into its masonry had been built, says Buchanan, "a very strange female image below which is an inscription in Telangga character" referring to Śaka year 1444 (i. e. A. D. 1521) and to King Kṛishṇa Deva and his wife Tirumala Devi having made offerings here. Buchanan identified this King with Kṛishṇa Deva Rāya of Vijayanagar in the south; but the image on which the inscription is engraved, was an earlier one. This inscription was not noticed by Cunningham nor is it mentioned elsewhere,

(x) On a Daśāvātāra image of Viṣṇu lying on the terrace, as seen by Buchanan, according to whom it records execution of the image by one Habisak Mal by order of Marma-deva. Buchanan had taken a drawing of this inscription which is referred to neither by Cunningham nor in Bhandarkar's *List*. cf. Buchanan, *Patna-Gaya*, I, p. 118.

(xi) On a bell at the entrance of the temple referring to it as a gift from Mr. Francis Gillinders, the then Collector of Pilgrims Tax. It is dated 1758 A. D.

(xii) On a stone beam at the temple are carvings of figures of Viṣṇu, Śiva, and Brahmā "with a female kneeling at each end of the two of gods." Below is an inscription which relates to a Janārdana, the son of Soma. Buchanan noticed this inscription but it is nowhere else referred to. It is to be noted that the name Soma is mentioned as that of a descendant of the well-known Viśvāditya or Viśvarūpa of the Gaya inscriptions in the KṛishṇaDwārakā temple inscription referred to below.

Buchanan, *Patna-Gaya*, I, pp. 89-135 ; Cunningham, *ASI*, pp. 1-4 ; III, pp. 107-139 ; R. L. Mitra, *Buddha-Gaya*, pp. 10-18 ; Hunter, *Statistical Account of Bengal*, Vol. XII, pp. 42-50 ; *Bengal List*, p. 258 ff ; Grierson, *Notes on the District of Gaya* ; *BDG*, *Gaya*, 59 ff. and 211 ff ; Barua, *Gaya and Buddha-Gaya*, Vol. I ; Sarkar and Saraswati, *Kurkihar Gaya and Buddha-Gaya*, pp. 31 ff ; Bloch, *An. Rep. ASI, B. C.*, 1902, pp. 9-10.

(ii) *Other Temples in compound of Vishnupada Temple*—

(a) *NRISIMHA TEMPLE*:—This is a small temple dedicated to Nṛisimha, the man-lion incarnation of Vishṇu and having a beautifully carved door-frame. Buchanan, noticed here in all four inscriptions as follows :

(i) On back of the door lintel. He does not give details.

(ii) On a stone over the lintel. It is a short inscription but no details are given.

(iii) On a stone supporting roof of the door behind the lintel. It is a longer inscription which, Buchanau says, is in two characters, one being absolutely illegible and the other mentioning one Yamamukha and his five sons whose names are given.

(iv) On a wall inside, to left of the enshrined deity. It is a long inscription, dated 15th regnal year of Nayapāladeva, Pāla king, referring to Viśvarūpa, who, it is stated therein, erected a number of temples to Gadādhara and other deities. This is the same inscription which Bloch claimed to have found himself in 1902. According to Bloch the Gadādhara-ādi-nilaya or the Gadādhara temple of this inscription has nothing to do with the existing Gadādhara temple described below. Of the above four inscriptions the first three are not found noticed or transcribed so far. It is to be noted that Buchanan had drawings taken of all the above four inscriptions.

Buchanan, *Patna-Gaya*, I, p. 120; *Bengal List*, p. 278; for the inscription No. iv cf. Bloch, *An. Rep., ASI, B. C.*, 1902, p. 9; and R. D. Banerji, *Memoirs, ASB*, Vol. V, pp. 77-79.

(b) *Another Temple of Vishṇu*, adjoining the above temple on the north side. It has stone pillars and brick-built walls. The Bengal List mentions "an inscription slab of 14 long lines, fixed on the northern wall of the porch, in praise of Vishṇu. On the upper face of the inscription is a beautiful design of the *charaṇa pādūkā* (foot-print) of the god." This inscription, of which the Bengal List gives no more details, is not found noticed or published anywhere else.

Bengal List, p. 278.

(c) *Siva or Mahādeva Temple*—This is a small temple with a brick-built shrine and a four-pillared hall in front. It stands

on the eastern side of the courty-yard. Buchanan refers to a small apartment with a *liṅga* inside called as Phalgwiśvara i. e. Lord of the Phalgu, the river; but it is not clear whether he means the same temple as mentioned above. He also mentions two inscriptions in the Phalgwiśvara temple viz. (i) "over the door.....on an old pillar" part of it being built into the wall; no further details are given and (ii) On a slab (?) built into the wall. It was seen by him as "entirely legible" but none of his people could read it except the date which was Samvat 141 (?), the last cypher being not legible. Buchanan had a drawing of this record, which is not found noticed or published anywhere else.

Buchanan, *Patna-Gaya*, p. 121; *Bengal List*, p. 278.

(iii) *Temple of Gadādhara Viṣṇu*—It is situated within a small courtyard near the Viṣṇupada temple. Buchanan describes it as consisting of the main shrine with a slender pyramidal spire above it and a flat roofed porch supported by several rows of pillars. It is next in size to the Viṣṇupada temple and was rudely built of granite, some 100 years before Buchanan's visit in 1811, and had been lately repaired by one Madan Datta of Calcutta. With regard to the enshrined image Buchanan remarks that it was not really a Vaishṇava image for "it represents a person with a Lingga on his head" and would, therefore, appear to be really a representation of a Śaiva deity. Unfortunately in none of the later descriptions of this temple the enshrined image is mentioned in details. The enshrined image of Gadādhara is supposed to stand as solemn witness to testify for those who have performed some of the *pinda* ceremonies at Gaya. Near the temple is a rude pillar called Gaya-gaja, from a rude carving of an elephant on it, which is also considered as a witness. It is from this pillar that the distance of five *Kos* (or approximately 10 miles), forming the prescribed circuit of the pilgrimage, is measured. In the passage near the gate there is a fine statue of Indra seated on a throne supported on two elephants.

Though held considerably sacred by the pilgrims no offerings of *pindus* are required to be made at this temple. But according to Buchanan there would have been a previous temple here which was probably the chief place of worship at Gaya "in the time of heretical Palas." It should be noted that the inscription at the Nṛisimha temple described above refers to a Gadādhara-ādi-nīlaya which Bloch says is a different temple from that of the present Gadādhara temple. As pointed out by Sarkar there exists a temple of Ādi-Gadādhara about two furlongs away to the west of Viṣṇupada in which the object of worship is an image carved on the face

of a rock. It is, therefore, worth considering whether this is the temple indicated in that inscription. Buchanan noticed two other temples connected with the demon Gaya and his description of them is quite suggestive. Of one of them called Ādigaya he says, "This is the place where Viṣṇu in the form of Gadadhar sat on Gaya, and where the offering is made, is a smooth rock on which several pilgrims have carved their names. It is covered by a small temple open on the sides and supported by a few short and rude columns of stones". On the other temple, called Gayaśira, he adds that the object of worship here is a crude carving of a man's head on the rock, sheltered by a rudely built modern temple although "the place itself is perhaps the original seat of the worship of Gaya". Near this temple is a somewhat modern octagonal well "made by a Nara Panth of Varahapur" and called as *Gaya-kūpa* and held sacred by the pilgrims.

The following inscriptions have been noticed at this temple :—

(i) In 1902 P. C. Mukerji discovered an inscription partly covered by the enshrined image of the temple. It opens with an invocation to the Sun-god and probably refers to erection of a temple to that deity. Only part of it could be read as referring to a name Paritoshā and Bloch considered it to belong to the time of Nayapālādēva, the Pāla King. R.D. Banerji, however, takes, it to belong to the time of Vighrabapālādēva (cf. Bloch, *An. Rep.*, *ASI*, *B. C.*, 1902, pp 2, 9; R. D. Banerji, *op. cit.*, p. 82 ff.)

(ii) On a statue of a four-armed goddess built in a wall of the dharmasālā attached to the temple and situated on the way down to the river. The dharmasālā is said to have been built by Ray Vallabh, son of Raja Ray Durlabh, the Company's Dewan under Warren Hastings. The inscription is dated V. S. 1232 (A.D. 1175) in the 14th regnal year of Śrī Govinda-Pāla Deva. The image of the inscription has on its pedestal two figures of lions at corners and a *liṅga* at the top; but it is interesting, as noticed by Sarkar, that the inscription itself opens with invocation to the god Viṣṇu. (cf. Buchanan, *Patna-Gaya*, I, pp. 113-14; Cunningham, *ASI*, III, 125; R.D. Banerji, *Memoirs*, *ASB*, Vol. V, p. 109 ff. Bhandarkar's *List* No. 370; and Sarkar and Saraswati, *op. cit.*, p. 47.)

(iii) On a stone slab in the courtyard of the temple. It is in 27 lines, written in 24 numbered ślokas or verses. It is dated V.S. 1476 (A.D. 1420) and has not been fully deciphered as yet. It is not found in Bhandarkar's *List*. (cf. Cunningham, *ASI*, III, p. 129).

(iv) Buchanan refers to an inscription on one of the pillars in the porch of the temple "which contains no date, has no

reference to the temple, and the persons mentioned seem to have been of no note." (cf. Buchanan, *Patna-Gaya*, I, p. 112).

Buchanan, *Patna-Gaya*, I, pp. 112-14 and 124; *BDG, Gaya*, p. 215; *Bengal List*, p. 218; Sarkar and Saraswati *op. cit.*, pp. 35, 46.

(iv) *Kṛishṇa Dwārakā Temple*—Buchanan describes this temple as "a pretty large" one "which is not mentioned in the *Gaya-Mahatma*, nor has it acquired any considerable celebrity." The *Bengal List* says that the "statue of Kṛishṇa Dwarka is considered the most beautiful image of Viṣṇu in Bihar. It was discovered during the excavation of a well at a later date than the Muhammedan invasions, which probably accounts for its excellent preservation." Buchanan says nothing about this image. In 1931 Sarkar saw the image of Rādhākṛishṇa worshipped inside the shrine. The temple had not acquired much celebrity in Buchanan's time. We have an inscription of the famous King Kṛishṇadevarāya of Vijaynagar, the only Hindu empire of importance surviving in the 15th century and it is possible this temple may have been erected by him and named after him as Kṛishṇa-Dwārakā temple. But as there is no readily available positive evidence to this effect this must remain a conjecture at present. The temple appears to have been rebuilt some time after Buchanan's visit in 1811 by one Damodar Lal Dhokri, a Gayawal Brahmin (cf. *JASB*, 1879, p. 218 ff).

While mentioning this temple Buchanan refers to a building called Baithak-khana or a place of assembly of the Gayawals, "where they discuss the news which interest themselves, such as the arrival or conduct of pilgrims, and where they play at cards, talk to parrots or amuse themselves in any other manner equally laudable. A vast number of images are scattered about the area or built into the walls."

Buchanan noticed an inscription, (and had a drawing made of it), on a stone slab built into the wall surrounding the area of the temple. In 1931 Sarkar noticed this inscription fixed on the west pillar of the temple gate. It refers to Viśvāditya, son of Śadraka and to the 15th regnal year of Nayapāla as stated by Buchanan. But since this part of Buchanan's journal was not published earlier in Martin's work Cunningham thought that it was most probably discovered after Buchanan's visit to the place. The inscription records erection of a temple of Janārdana (i. e. Viṣṇu) by Soma, a descendant of Viśvāditya. According to Cunningham the inscription is not connected with the present Kṛishṇa-Dwārakā temple.

Buchanan, *Patna-Gaya*, I, 140-41; *Bengal List*, p. 280; *BDG, Gaya*, p. 215; for the inscription cf. also Sarkar and

Saraswati, *op. cit.*, pp. 32, 49; R. L. Mitra, *JASB*, 1879, p. 218 ff. and Bhandarkar's *List* No. 1629.

(v) *Prapitāmaheśvara Temple* —Buchanan describes this “as one of the largest temples in the place.” It is mentioned in the *Gayā-Māhātmya* but was not included in the list of holy places visited by pilgrims in Buchanan’s time and was in consequence in a neglected condition then. It consists of a *sanctum*, 11’ square, and a pillared hall or *maṇḍapa* in front, 28’ square, as described by Cunningham later. The pillars are monolithic, 14’ high, and bear carvings. Buchanan saw its lower portion built of stone while the upper parts were of brick, there being 5 pyramids or spires on the *maṇḍapa* or porch. Cunningham, however, states that it was a restored temple, “built entirely of granite blocks, the remains of former buildings” and gives a drawing of its plan (cf. *UASI*, III, plate XXXIII fig. 2). It seems to have undergone changes after Buchanan’s visit in 1811. The latter describes the enshrined *liṅga* as having one human face and the sacred thread carved on it. As has been stated by Bloch this temple is believed to be the last stage in the prescribed route of pilgrimage at Gaya, at least in 1902; though this may not have been the case in 1811. Since the Akshaya-vaṭa inscription referred to below refers to erection of this temple, the original construction may have belonged to the 11th century or so.

On a stone built into the wall of the shrine Buchanan noticed an inscription stating, according to him, that “Mantreśvara Kāmadeva of the Jahil tribe, son of Ajayapāla, came with his wife to Gaya and performed the ceremonies.” Buchanan gives other names like Rajadeva, Jaitrapal and Gaja Sen as mentioned in the inscription, who, he says, were not “persons of any dignity” and adds that no prince or his reign is referred to in it. The date read by Buchanan was V. S. 1277 (A. D. 1220). It is not clear whether Cunningham refers to this very inscription; though he was not sure of its date, which he took to be preferably V. S. 1297; since the record refers to the reign of a Muhammedan King *Suratan Mojadin*, identified by him with Sultan Muizuddin Bahram Shah of Delhi. Cunningham’s inscription is later noticed again by Bloch, who read the date V. S. 1299 and states that the purpose of the inscription was to record a pilgrimage to Gaya of “some Rajput minister, apparently from the north-west”. This minister says in the inscription, “I have done Gaya. Witness thereof is Prapitāmaha.” But Bloch gives no further details about the name of the minister contained in the record. The inscription is important for tracing the origin of the *piṇḍa* offerings at Gaya, which Bloch had already pointed out but it does not seem to have been fully transcribed and published so

far. The matter, therefore, needs further investigation in the light of the information contained in Buchanan's journal. It may be added that Buchanan had a drawing made of his inscription.

The Bengal List mentions an inscription with date V. S. 1201 (A. D. 1144) but gives no details.

Buchanan, *Patna-Gaya*, I, 134 ; Cunningham, *ASI*, III, 111-12 ; 127 ; *Bengal List*, 280 ; *BDG, Gaya*, p. 216 ; Bloch, *An. Rep.*, *ASI, B. C.*, 1902, p. 9.

(vi) *The Akshaya-vaṭa temple and Rukmiṇī Kuṇḍa*—This temple is situated on a high and large terrace, underneath the sacred Bunyan tree called as the "Akshaya-vaṭa" i. e. "the Eternal Bunyan tree". The temple of Prapitāmaheśvara is close by its side and, along with it, this place forms the last stage in the course of the Gaya pilgrimage, where "the Gayawals attend every pilgrim, who visits the 45 places, as it is here that all these perform the essential ceremony of offering charity (*dakṣhiṇā*) and procure the Brahman's declaration of their filial piety." The tree is held very sacred and it is believed, states Buchanan, "to have three branches proceeding from the same root, one at Gaya, another at Jagannath and a third at Prayag."

Nearby the temple is a sacred tank now called as Rukmiṇī Kuṇḍa. This name was not known to Buchanan, who called it by the name of Gadadol and was told of an interesting local legend current about it.

In the wall of the Akshaya-vaṭa temple Buchanan had noticed an inscription, which Cunningham later found to have been badly damaged and could not read it fully. It was also later noticed by Bloch ; but R. D. Banerji transcribed it more or less fully in 1927. It records installation of a *līṅga* called *Vaṭeśa* at the Akshaya-vaṭa and also of another *līṅga* at the Prapitāmaheśvara temple close by, in the 5th regnal year of the Pāla King Vighrahaṭāla (III) by Viśvarūpa. The inscription would clearly indicate the sanctity of the tree and recognition of the spot as a *tīrtha* or holy place at Gaya as early as the 11th century A. D.

Buchanan, *Patna-Gaya*, I, 125-26 ; Cunningham, *ASI*, III, pp. 132-33 ; *Bengal List*, 280 ; *BDG, Gaya*, 216 ; Bloch, *An. Rep.*, *ASI, B. C.*, 1902, p. 9 and R. D. Banerji, *Memoirs, ASB*, Vol. V, p. 81 ff.

(vii) *Pātāleśvara Mahādeva, and other temples and Tank, on the Rāmaśilā Hill*—The temple situated on the top of the hill is called as Rāmeśvara or Pātāleśvara or Mahādeva temple which Buchanan had noticed as being built out of materials taken from an earlier

ruined temple. Cunningham states that its lower portion upto a height of 8' to 10' existed in original ; while the upper portion was repaired out of materials taken from the ruins, which do not fit well together, some of the fragments having been placed upside down. On one of the granite blocks of its pavement the date V. S. 1071 (A. D. 1014) was found engraved and Cunningham considered that the original construction may belong to this date. In front of the temple is a pavilion, where *pinḍas* are offered. It was, says Buchanan, built by one Krishna Basu of Calcutta some time before 1811. The stairs and the way up the hill was also the work of this gentleman ; but later further repairs were done to them in 1886 by the then Raja of Tekari, as stated in a marble tablet at the foot of the steps. Buchanan also mentions a temple of Rāma at the top of the stairs on the hill containing images of Rāma, Sītā and Hanumān ; but of this Sarkar makes no mention in 1931.

Buchanan describes a small neat temple of Śiva, at the foot of the hill on the bank of the river Phalgu built in Muhammedan fashion some 20 years before his visit in 1811 by Tikayat Ray, the Diwan of the Nawab Vazir (of Audh ?). Nearby was seen by him a tank lined with masonry.

Buchanan, *Patna-Gaya*, I, 128-9; Cunningham, *ASI*, I, p. 4; Sarkar and Saraswati, *op. cit.*, 38-9; *BDG, Gaya*, 216.

(viii) *Temples on the Brahmayoni Hill*—This is the highest hill, to the south of Gaya, named after a natural fissure on its top, which is believed to represent the female energy or *yoni* of the god Brahmā. Nearby this is a small temple containing a five-headed female image, which appears to be a form of Durgā ; but is here worshipped as a female energy of Brahmā. According to Cunningham the other figure in this shrine, with a figure of horse on its pedestal, represents the Jain Tirthamkara Śambhunātha. He further states that the temple was built by one Maratha chief named Balaji Pandit. The later buildings on the hill seem to be particularly associated with the Maratha princes of Gwalior; for the temple, at the foot of it, bears a record referring to one Balwant Rao of Gwalior. The Kuṇḍa or tank in front of this temple is also associated with the famous poet Shi Chaitanya of Bengal, who, it is said, was initiated as a Sannyasi here. On the sides of the flight of steps, as well as near the temple on the hill-top, Sarkar had noticed some images, of which a larger number representing the Sungod would suggest the existence of a temple to that god on the hill.

The following inscriptions have been noticed at the temple :

(i) On an image of Śiva-Pārvatī group, in three lines, in characters of 10-11th centuries A. D. according to Cunningham. This inscription has not been referred to anywhere else.

(ii) On the pedestal of the enshrined image. A Sanskrit verse stating the date of erection (of the image ?) as V. S. 1690 (A. D. 1633) is, according to Cunningham, "said to have been inscribed" on the pedestal. It appears Cunningham did not actually see this inscription nor is it referred to anywhere else.

(iii) On a slab of the pavement (of the stairs or temple ?) recording construction of the flight of steps, from the foot of the hill to the top, by one Rao Bhau Saheb in the reign of Jayaji Rao Scindia of Gwalior in about 1843 A. D.

Cunningham, *ASI*, I, p. 3; *BDG, Gaya*, 216; *Bengal List*, 282; Sarkar and Saraswati *op. cit.*, 37-38.

(ix) *Gayāsuri or Gayeśvari Temple*—The temple is situated at the north gate of the Vishṇupada enclosure. According to Buchanan the deity inside should represent the presiding deity of the town of Gaya, but the image inside represents, in fact, the goddess Mahishāsūramardīnī Durgā. Perhaps Gayāsura is here supposed to be represented by the buffalo demon. Cunningham says that the original image must have been that of Gayeśvara. Outside the temple courtyard Buchanan saw a building called *chhattar* (i. e. a pavilion) with numerous marble images of recent date, which included one of Rani Ahalyā Bai, the builder of the Vishṇupada temple. He also refers to a convent or *maṭha*, attached to the temple, in the walls of which he noticed a number of sculptures representing Śaiva deities like Ashṭaśaktis and others.

The following inscriptions have been noticed, so far, at this temple:—

(i) On the right jamb of the door-frame of the shrine. It is dated V. S. 1516 (A. D. 1459) and refers to a royal pilgrim named Sūryadāsa, the genealogy of whose ancestry is given from Sindhuraaja onwards, the former being the 7th in descent and had come to Gaya to perform the *śrāddha* ceremonies. He is also mentioned as Chaudhari Sūryadāsa but the name of his country or locality is not mentioned, though he is said to have belonged to Bijjasara family of the *kshatriyas*. The inscription has not been transcribed so far; though Cunningham had furnished an English translation of the text (cf. Plate XXXIX of *ASI*, III). The inscription does not refer to the temple where it is found. In place of Sūryadāsa Sarkar seems to have read Durgādāsa of Kauśikī *gotra*.

(ii) In the convent or *maṭha* on a strange image "of a very indecent figure", as noticed by Buchanan, who adds: "The characters of the first line are reversed, like those on a seal and have probably been cut by a seal engraver.....Then follow 15 lines in a similar character, which my people cannot read." The

last lines being in Sanskrit Buchanan's Pandit could somehow make out that Jay Singh, a petty Raja of Kasbmir, placed here the impression of feet of Dattātrēya. Buchanan says nothing about its date, nor is the inscription found noticed anywhere else.

(iii) On a stone slab in the same convent and noticed by Buchanan as dated V. S. 1682 (A D. 1625). It records construction of stairs at Gaya (the place being not mentioned) by Sri Kalyan Ram, son of Narayan Das, commander of some fort, who, after having gone to Kāśī, had been to Gaya apparently on a pilgrimage. This inscription is also not found noticed anywhere else.

Buchanan, *Patna-Gaya*, I, pp. 110-112; Cunningham *ASI*, III, 110, 129-132; Sarkar and Saraswati, *op. cit.*, p. 48; Bhandarkar's *List* No. 825; *Bengal List*, 280.

(x) *Sun Temple, Tank, Dharmasālā and Bhāminī Ghāṭ*—A short distance to the north of Vishṇupada is the Bhāminī *ghāṭ* at the bank of the river with a number of small temples about it. Of them one is of the goddess Śītalā, on the bank of a small tank, called as Uttaramānasa. The largest and most important temple in the group is that of the Sun-god, with a life-size image of the Sun-god inside and a small image of Mahishāsura-marddini Durgā by its side. Cunningham noticed here numerous Brahmanical sculptures and some votive *stūpas* also with the usual Buddhist creed formulae inscribed on them.

On the *ghāṭ* is a dharmasālā or a rest-house for pilgrims consisting of an open-pillared hall, 30' x 24½', with 20 granite pillars, some of them carved with varying patterns, the others being plain.

The inscriptions noticed in this area are as follows :—

(i) On a pillar in the Dharmasālā. It is in the 11th or 12th century characters and opens with the words "Mahārāja Śrī Prīthī Rāja" and refers, according to Cunningham, to the famous Chauhan King Prīthvī-Rāja of Delhi (cf. Cunningham, *ASI*, III, p. 112).

(ii) On a stone slab fixed in the south of the passage of the Sun temple. It was formerly in the Śītalā-mātā temple behind the Gaya Zilla school; but was later removed and fixed here. It records erection of a temple dedicated to various deities and excavation of the Uttarmānasa tank by Yakshapāla, son of Viśvarūpa. (cf. Kielhorn, *IA*, XVI, p. 64 and R. D. Banerji, *Memoirs ASB*, Vol. V, p. 95 ff. and Sarkar and Saraswati, *op. cit.*, p. 32 and 51.

(iii) On a pillar in the Dharmasālā. It is dated V. S. 1394 (i. e. A. D. 1337) and is probably a record of a pilgrim (cf. Cunningham, *ASI*, III, p. 112).

(iv) On a pillar in the Dharmasāla. It is dated V. S. 1346 and Śaka 1481 (i. e. A. D. 1403). Being indistinct it has not been deciphered fully. It contains names of several individuals. (cf. Cunningham, *op. cit.*),

(v) On a pillar in the Dharmasāla. It is dated V, S. 1481 (A. D. 1424). It has not been deciphered fully. (cf. Cunningham, *op. cit.*).

Buchanan, *Patna-Gaya*, I, 122 ; Cunningham, *ASI*, III, 112 ; *Bengal List*, 282 ; Sarkar and Saraswati, *op. cit.* 51.

(xi) *Sun Temple and Tank called Sūryakuṇḍa*—Between the Uttaramānasa tank and the Vishṇupada temple is a deep tank with masonry walls, 292' x 156', called as Sūryakuṇḍa. The walls, it appears, were erected by Raja Mitrajit of Tekari some time before Buchanan's visit to the place in 1811. At the three corners of the terrace, along the tank, are the three of the Panchatīrthas (five *tīrthas*) viz. Udichi, Kankhal and Dakṣiṇamānasa. On the western side of the tank, in the area of Kankhal, stands a temple of the Sun-god, consisting of a *sanctum*, 8' 9" square and a pillared hall or *mandapa* (39' x 25½') in front (cf. plate XXXIII in *CASI*, III). It is built of bricks, the pillars being of granite and without much decoration. In the shrine is a fine image of the Sun-god with his seven horses driven by Aruṇa. In the hall are placed a number of old sculptures arranged in groups. According to Buchanan the temple was perhaps built by King Pratāpa-Rudra of Warangal in the south in about the 13th century A. D.

The following two inscriptions have been noticed in the temple :

(i) On a slab built into the wall inside the temple. It consists of 25 lines and is dated 1819 of the Nirvāṇa era (i. e. A. D. 1341). This is the only inscription so far discovered referring to the Nirvāṇa era. It records construction of a Gandha-kūṭi or temple of Buddha by a chief named Purushottamasimha coming from a place called Chakravāḍa in Kāma country. It further mentions King Aśokavalla of the Sapādalaksha mountain and a Chhinda chief of Gaya. (cf. Cunningham, *ASI*, III, 126 ; and *IA*, X, 342-3 and Bhandarkar's *List* No. 1459).

(ii) Inside the shrine of the temple, on a slab fixed in the wall. It records repairs to the temple, in the reign of Phiroz Shah Tughlaq of Delhi, by Ṭhakkura Kulachandra, Governor of Gaya, belonging to Dakṣiṇāgara in the Udaṇḍapura region. It is dated V. S. 1429 (A. D. 1372) (cf. Kielhorn, *IA*, XX, p. 312 and Bhandarkar's *List*, No. 718).

Buchanan, *Patna-Gaya*, I, pp. 122-23; Cunningham, *ASI*, III, p. 110 ff; 128; Sarkar and Saraswati, *op. cit.*, p. 49, *Bengal List*, 280.

(xii) *Temples of Yama etc. and Primitive Burial Ground at the Pretasīlā Hill.* The hill is about 6 miles northwest of Gaya and is approached by a road, lined with trees, which, it is said by Buchanan, was laid out by Babu Manmohan Datt of Calcutta who was Dewan of the Board of Trade. At the foot of the hill are a pavilion, where *piṇḍas* are offered, and some small temples around a tank, built by the same gentleman, but laterly restored. In one of these is a five-faced *liṅga* and other sculptures taken from earlier ruins.

On the summit of the hill is the temple of a spirit or ghost (or *pretu*) said to have once haunted the hill, to pacify which the temple was built on the spot. According to Cunningham the existing temple was built by Rani Ahalyābai of Indore and may be taken to be that of the Pretarāja or of god Yama of Hindu mythology. *Piṇḍas* are offered at this temple also.

Sarkar had noticed several images of Sūrya, Viṣṇu, Mahishāsūramarddīnī Durgā, Śiva-Pārvatī and some of Buddhist divinities also, along the passage to the hill-top, indicating existence of earlier shrines in the locality.

There is only one inscription here in the temple on the hill recording the work of the flight of steps up the hill having been done at the expense of Manmohan Datt of Calcutta. The inscription is dated 1774 A. D.

In his report for 1872-73 Beglar visited "rude stone circles" near the foot of the hill which are traditionally ascribed to the Kols. The rude monuments are not found noticed anywhere else, though their existence at this particular spot would appear to be most significant.

Buchanan, *Patna-Gaya*, I, 129-32; Cunningham, *ASI*, I, p. 4; *Bengal List*, 284; *BDG, Gaya*, p. 334-35; Beglar, *CASI*, III, p. 66.

(xiii) *Śaiva and other temples at Rāma-Gayā Hill*—On the east bank of the river Phalgu, opposite the Viṣṇupada, is the Rāmagayā hill associated, according to local legends, with Rāma's coming to Gaya for offering *piṇḍas* to his dead father, Daśaratha, on this hill, whence the name of the hill is derived. The Śiva Temple on the hill contains a number of Śaiva and Vaiṣṇava images collected inside. On a basrelief of Daśāvatāra was noticed by Cunningham an inscription of King Mahendrapāla dated in his 8th regnal year. According to R. D. Banerji this king belonged to the Gurjjara-Pratihāra dynasty and was son and successor of Bhoja I.

Cunningham, *ASI*, I, 4; III, 123; Sarkar and Saraswati *op. cit.*, pp. 36-7; R. D. Banerji, *op. cit.*, p. 64.

(xiv) *Temple of a Cow*—In a small valley in the hills, along the west of Gaya, Buchanan had noticed a stone image of a cow giving suck to a calf. The place was called Dhenukāraṇya where offerings were made by the people of the locality. Adjacent to the image Buchanan noticed foundations of old buildings. The ruins at this site have not been mentioned anywhere else.

Buchanan, *Patna-Gaya I*, 135.

In addition to the inscriptions already noticed in connection with the individual monuments or remains the following inscriptions have been reported from Gaya :—

(ii) Copper-plate of Samudragupta issued from Ayodhyā. It refers to Gayāvishaya but there is a controversy with regard to its genuineness. cf. Bhandarkar's *List* No. 1540.

(ii) On a brass image of the Buddha found near Gaya recording that it was a votive gift of the scion of the Brahma-pautra Samgha, and refers to names like Rājāksha, Yakshapāla, his son Āhavamalla etc. cf. *IA*, XIX, p. 77. This inscription is not found included in Bhandarkar's *List*.

159. **Ghatshila** (SINGHBHUM)—TEMPLE OF RĀŅKIŅĪ AND PILLAR

The village is situated on the river Suvaiṇarckhā about 50 miles, by road, east of Chaibassa. It was once a seat of the Rajas of Dalbhum and contains a temple dedicated to their tutelary deity called as Rāṅkiṅī. It is said that upto about 1856 children were frequently kidnapped and sacrificed at this temple and Colonel Daltoa was not quite sure whether the practice had positively been discontinued by the above date. A story is also told how Dr. Hayes, a former Deputy Commissioner, disproved the local belief that the goddess herself killed the victim and removed her image from the temple. The District Gazetteer further refers to a festival called Bindā Parab celebrated at the temple in which two buffaloes were made to fight in an arena and done to death by the spectators. The Gazetteer says nothing of the history and antiquity of the temple, nor does it furnish a description thereof.

Three miles northwest of Ghatshila, at a place called as Pañchapāṇḍava, is a pillar, with five figures carved on it, locally identified with the five Pāṇḍavas of the great epic, whence the name of the place is derived. It does not seem to have been examined fully and its history and antiquity are not therefore correctly known.

BDG, Singhbhum, 214-15.

160. **Ghenjan (GAYA)**—BUDDHIST AND HINDU TEMPLES—

The village is situated on the Morhar river about 5 miles west of Makhdumpur railway station. Beglar passingly notices the place in his report for 1872-73 and mentions its name as Bishanpur Ghanjan. Bloch visited the ruins here in 1902 and described them somewhat more fully. The sculptures found and preserved in a modern shed at the place are also described in Kuraishi's *List*.

To the south-west of the village is a large mound called as *gaḍh* or *ḍhibrā* representing probably the ruins of a Buddhist temple and a monastery. A number of sculptures were discovered here some of which were removed to the Indian Museum, Calcutta; while four broken images of the Buddha and two pedestals of similar images are preserved at the site underneath a modern shed erected by the Archaeological Department of Government of India. These images have been described by Kuraishi in his *List*. One of them, now in the Indian Museum, represents the Buddhist divinity, Avalokiteśvara, and bears an inscription, on its pedestal, saying that the image was a gift of Sthavira Ratna Simha of Nalanda, by whom it was dedicated for the benefit of his disciples Jñāna-Simha and Uddhyota-Simha. Ratna Simha was himself a disciple of Vṛiddha-Simha. Bloch, who noticed this image and the inscription, also refers to a fragment of another identical inscription lying closeby.

The ruins of a Hindu temple or temples were also observed by Bloch lying scattered at the village. They consist mostly of sculptural representations of Brahmāṇī, Śivānī, Viṣṇu on his vehicle, the Garuḍa, a broken image of the Sun-god, "a peculiar form of *liṅga*", Śiva, Lakshmī etc. Inside a modern temple a large standing image of the Buddhist deity Tārā is worshipped as Bhagavatī, along with a number of other images which are kept arranged within the premises. It is obvious, therefore, that, side by side with Buddhist shrines, Hindu temples also existed at the place, in the medieval period, to which the images mostly belonged.

Beglar, *CASTI*, VIII, p. 63; Bloch, *An. Rep.*, *ASI*, B. C. 1902, pp. 12-13; Kuraishi, *List*; *BDG*, *Gaya*, 219.

161. **Gholamara (MANBHUM)**—ŚAIVA (?) TEMPLE—

The village is situated two miles north-west of Charra, *q. v.* In about 1918 Anantaprasad Shastri noticed here, on an elevated piece of land, inside, a grove, ruins of a temple such as pillars, sculptures and other slabs of stone. Shastri has described the images, though not quite fully, but he gives no indication regarding the plan and design of the temple as could be ascertained from the ruins. The images

have not been identified by him ; though it would appear that one of them representing a female deity, with lion as her vehicle, should be that of Durgā. This image was lying embedded in the ground some 20 yards away from the other ruins. There is reason to believe, therefore, that the temple was a Śaiva one. In the ruins was noticed an inscription on a stone slab, in the "Nagari of the proto-Bengali type" reading "*Śrī Dānapati Sadhoḥasya,*" The inscription from its characters has been assigned to 11-12th centuries A. D.

Anantaprasad Shastri, *JBORS*, V, 285-7; X, 131.

162 **Ghosrawan** (PATNA)—FORT, BUDDHIST SITE, ŚAIVA TEMPLE AND TANK.

The village is situated seven miles south-east of Bihar or eight miles east of Nalanda¹. Buchanan calls the village by the name of Gosraingya ; but it appears he did not visit it and thus only passingly noticed in his journal "a brick temple of Mahamaya with a stone image" as existing at the place. Later in about 1848 Major Kittoe visited the place which, however, is mentioned by him under the name of Pesserawa where he discovered the well-known inscription to be referred to below. He states to have seen an extensive mound with numerous Buddhist images, mutilated and entire, and a solitary image of Durgā lying in the ruins ; but he does not describe the place fully. Cunningham visited Ghosrawan thrice, in 1861, 1871-72 and 1878 respectively. Broadley noticed the ruins in 1872 and has given detailed description of the ruins and published the transcript of the inscription, above referred to, as read by R. L. Mitra and R. G. Bhandarkar. The Bengal List and the District Gazetteer mainly relied on Broadley for their information.

In his report for 1875-76 and 1877-78 Cunningham describes the remains at Ghosrawan more fully with a sketch-plan showing their location (cf. *ASI*, XI, plate XLIII). The ruins described by him as well as by Broadley are as follows :—

(a) *Fort* :—It is situated to the south of the village. It is a mud fort "with a tower at either corner" measuring 70' x 80' as stated by Broadley.

(b) *The collection of sculptures from the ruins, at a place inside the village called as *Siṃha-vāhinī-sthāna** :—Both Broadley and Cunningham refer to the sculptures in this collection some of which were removed by Broadley and are to be seen in Patna Museum. The images represent mostly Buddhist divinities, which include an eight feet high image of four-armed Vajrapāṇi. The place is, however, known after an eight-armed female figure,

(1) The District Gazetteer states that it is seven miles south-west of Bihar which is obviously a mistake for south-east.

seated on her vehicle, the lion, i. e. the *Simhavāhini Durgā*, which according to Broadley is very inferior in design and execution and hence is of a comparatively later date.

(c) *The great mound, close to the west of the village* :—This was identified by Cunningham with the site of the *Vajrāsana* monastery or *vihāra* of the well-known inscription discovered by Kittoe amongst its ruins. It measures 350' × 200' and was 17' high when Cunningham saw it in about 1875. The mound had been often dug by the villagers for bricks. Cunningham excavated this mound in 1875-76 and found the remains considerably spoiled by the villagers who had then been quarrying it for bricks. According to him the building may have been a temple about 34 feet square, with a room 16 feet square inside. From the basements of pillars found by him all round the structure he concluded that it was surrounded by an arcade extending all around the temple, with rows of rooms at the back for the attendant monks. It appears the building was surrounded by an open courtyard, paved with bricks, since he exposed a brick pavement on the western side of the temple. "The whole building would thus have formed a square of about 120 feet each side, surrounding a temple 140 feet in height. Outside on the south there may have been a *stūpa* and other buildings connected with a large monastic establishment." The bricks used in the walls measure 15" × 10½" × 3¾", many of them being carved with figures of men and animals on them and Cunningham thought that the temple "must have been built of brick, like those of Bodh Gaya and Nalanda." The numerous Buddhist sculptures found here before Cunningham's excavations were already removed to the village and to the Patna Museum (cf. 'b' above). In the course of excavation Cunningham discovered a pot full of small coins of the Pāla Kings, *Vigrahapāla* and *Mahīpāla*. The ruins can, therefore, easily be assigned to the 9th century A.D. as will further be clear from the inscriptions found at the site as follows :—

(i) On the pedestal of the "Nirvāṇa sculpture". It is in two lines and begins with the Buddhist creed formula and ends with the word : "*Bhantena Revasanti*" i.e. presentation of one *Bhadanta* (i.e. lay brother) named *Revasanti* as interpreted by Cunningham.

(ii) On a "tall figure in Singha-bahini" as seen by Cunningham. It records "pious gift of *Dharma-ghosha* for the benefit of his father and mother."

(iii) Cunningham refers to another inscription which he found to be "too much mutilated to be read with certainty." He gives no other details.

(iv) The most important inscription was the one found

by Kittoe at this mound in about 1848. It records erection of the Vajrāsana Vihāra (*Vajrāsanasya bhavanam*) by the monk Vīradeva, who originally belonged to Nagarahāra in Uttarā-patha in the north-western frontier of the country (now in Western Pakistan). The inscription states that Vīradeva had earlier in his life studied in the Vihāra of Kanishka probably nearby modern Peshawar. He then found his way to Bihar and stayed for a long time in the Vihāra at Yaśovarmmapura where he was patronised by the Pāla King Devapāla and was consequently appointed to govern the monastic establishment of Nalanda. The Yaśovarmmapura of this inscription was earlier identified by Cunningham with modern Bihar Sharif, *q. v.*; but it is now generally taken to be the ancient name of the existing village Ghosrawan itself. The inscription was removed from the site by Broadley to the then Bihar Museum and is now in the Indian Museum, Calcutta as stated in the Bengal List. (cf. Bhandarkar's *List* No. 1614 for other references).

(d) *A small mound with a later Hindu temple of Āśā-Devī on it to the west of the village*:— Cunningham does not describe this mound fully. He refers to the little temple of the goddess Āśā on its top and to a small collection of Buddhist and Brahmanical sculptures in the shrine, as well as in the courtyard, representing deities such as Māyādevī, Hara-Gaurī, Aṣṭa-Śakti, Gaṇeśa etc. On two images of Māyādevī he found the usual Buddhist creed formulæ inscribed on them. Kittoe refers to the image of Mahishāsura-marddinī Durgā, which was perhaps the main deity of the temple, but of this no mention is made by Cunningham.

(e) *Tank called as Sahu or Seth Pokhar*:— It is situated about $\frac{1}{4}$ mile west of the great mound (cf. 'c' above). The name of the tank, (which measures 500' square, would indicate that it was perhaps the work of a banker or *Seth*; but there is no local tradition about his name or history. Some traces of buildings were seen by Cunningham on its embankments; but he gives no further details. The place, therefore, awaits further exploration.

(f) There are several other mounds in the vicinity of the village but Cunningham gives no details about them. Broadley refers to remains of a Buddhist temple situated about 1350 feet south of the great mound (cf. 'c' above) where he discovered a standing figure of Buddha 6 feet high.

Kittoe, *JASB*, 1848 ff; Cunningham, *ASI*, I, 38-39; III, 120; XI, 171 ff; Broadley, *JASB*, 1872, p. 266 ff; *Bengal List*, 266; *BDG, Patna*, 209-10.

163. **Gidhaur (MONGHYR)—FORT—**

The village is situated nine miles south-east of Jamui and was once the seat of one of the oldest Rajput Chief families of the Chandels in Bihar. The only available descriptive account of the old fort here is that of Buchanan who visited the place in about 1812. The District Gazetteer mentions the fort but gives no details of its construction and history. Of the two local traditions known to Buchanan one attributes the origin of the fort to Sher Shah, while another would take the origin to the king named Indradyumna of the 12th century A. D. Buchanan also believed that the fort was probably constructed in or before the time of Indradyumna and was later repaired or improved upon by Sher Shah in the 16th century A. D.

The fort, or more appropriately the castle, was built rudely of large uncut stones, the masonry being very injudiciously disposed. The walls enclosed a square area and had an average thickness of 23' to 24' at bottom and about 17' at the top. The walls were about 30' high. At the centre of each face and at angles staircases were provided in the thickness of the walls. The parapets were perhaps intended for the use of small missiles and not for cannon. Buchanan found no trace of any building inside the castle and it appears the garrison were only huddled inside. There were in all four gates called by the name of elephant, horse, camel and Mahādeva gates each gate having arched recesses in the thickness of the walls for the use of the guards.

Buchanan, *Bhagalpur*, p. 111-112 ; *BODG, Monghyr*, 209 ff.

164. **Giriak** (PATNA)—ANCIENT SITE AND FORT, BUDDHIST REMAINS, ROAD, EMBANKMENT AND CAVES.

The village is situated about 13 miles south of Bihar Sharif, *q.v.*, on the Panchana river. The ancient ruins here were first noticed and described by Buchanan and were later explored by Cunningham in 1861-62 and in 1871-72. Ravenshaw had only passingly noticed the great *stūpa* on the hill in about 1839. In about 1872 Broadley also visited the ruins and described them. Hunter and the Bengal List briefly refer to the ruins ; while the District Gazetteer gives a somewhat connected account about them based on the earlier reports of Buchanan, Cunningham and Broadley. In about 1902 Bloch visited the place but he had little of more information to add and suggested excavation of the *debris* around the *stūpa* and at the site of the ruinous monastery nearby. No subsequent references are available on the ruins after Bloch's visit in 1902.

Local tradition associates the place with the epic King Jarāsaṁdha of Rājagriha, which is hardly 3 to 4 miles to the west of Giriak. From this very close geographical and tradi-

tional association with Rajgir Buchanan thought that the present name Giriak of the place is a vulgar form derived from its ancient name of Girivraja. Cunningham, however, proposed the derivation from "Giri-eka" i.e. "one hill" or the hill of the isolated rock as mentioned by the two Chinese pilgrims. Beglar, on the other hand, tried to connect the name with Girikā, wife of the legendary King Vasu who, according to tradition, ruled this part of the country.

Ancient Site and Fort:—Closeby the village, to the east of the Panchana river, is a very extensive mound about $\frac{1}{2}$ mile in length and 300 yards in width and 50' to 60' high. Buchanan was first told that it was a natural eminence; but on a closer examination he was convinced that it is an artificial mound since he noticed numerous fragments, stones and Buddhist and Hindu sculptures scattered over the site. At the northern end of the mound he saw a modern Śiva temple with a collection of old sculptures. In the centre of the mound was "a small square fort with bastions at the corners and faced with bricks taken probably from the ruins" as stated by Buchanan; but Kittoe in about 1847 described it as a citadel, parallelogram in shape. The fort was ascribed to a Bandwat chief by Buchanan; but Kittoe was told a story that Sher Shah, while erecting the bastions, was ridiculed by a milkmaid, who showed him how the adjacent hills completely commanded the fort, as a result of which the work was abandoned by the Pathan Chief. Broadley, on the other hand, gives quite a different tradition that the fort was a work of Kamdar Khan, a military adventurer of the region at the end of the 17th century. Buchanan refers to, in all, three tanks in the area named as Puraniya, Dhansar and Dobra respectively.

It seems the mound has not been fully explored as yet. Recently an inscription on the Khasarpaṇa image has been brought to notice, recording gift of the image in the year 42 of an unspecified era. The image is now in Patna Museum and is to be assigned to about 12th century A. D. (Cf. *JASB*, XIX, 1953 p. 106).

Buchanan, *Patna-Gaya*, I, 171-75; Kittoe, *JASB*, 1847, 956-957; Ravenshaw, *JASB*, 1839, 354; Broadley, *JASB*, 1872, p. 261 ff; Cunningham, *ASI*, I, 18 ff; III, 149; Beglar, *CAI*, VIII, p. 127; Hunter, *Statistical Account of Bengal*, XI, p. 82-83; *Bengal List*, 362; *BODG*, *Patna*, p. 210 ff.

(ii) *Embankment called Asurbandh*—On the road between Rajgir and Giriak, which runs along the northern range of the hills, Beglar noticed, on the right (i. e. south) of the road, a large lake or marsh with a long embankment on which the

road passes. This embankment is locally known as Asarenbandh or Asraenbandh, as mentioned by Beglar, but of which Buchanan says nothing. It is shown in Plate XIV of Cunningham's *ASI* report, Volume I; but he does not refer to it in the body of the report. According to Beglar it was obviously an artificial work, as seen from the large blocks of stone used in the embankment, constructed with the purpose of obtaining a store of water for irrigation. He, however, quotes a curious legend regarding its origin indicating that the work was intended for watering King Jarāsam̐dha's garden, which, it is said, had, once dried up in a season of draught. It is said that a chief of the community of Kahars, named Chandrawat, carried out the work in one night with a view to obtain the hand of the daughter of King Jarāsam̐dha (or Bhagwan?); but he was successfully tricked away by the latter through a ruse of untimely crowing of a cock. There is nowhere any reference to the existence of any traces of an ancient garden nearby, though this King's garden or Phulwari was pointed out by the local people amongst the ruins on the hill to be described below. It is likely therefore that the legend quoted by Beglar refers to a tank, which exists on the hill with a similar embankment, rather than to this Asurabandh. From its situation traces of habitation are to be expected nearby this lake. But to ascertain this no exploration or closer inspection of the area seems to have been carried out by anybody so far.

Beglar, *CASI*, VIII, 99.

(iii) *Paved Pathways or Roads, Tanks and Buddhist Remains on the Hill*:—*Paved Pathway or Road*:—The northern range of the hills enclosing the Rajgir valley abruptly ends in two lofty peaks overhanging the Panchana river near Giriak (cf. Plate XIV of *CASI*, I). From the north-eastern foot of this hill Buchanan had noticed remains of a road "about 12 feet wide, which has been paved with large masses of stone cut from the hill, and winds in various directions to produce an ascent of moderate declivity. When entire a palanquin might have perhaps been taken up and down; but the road would have been dangerous for horses and impracticable for carriages. In many places it has entirely been swept away." It was apparently constructed to provide access to the numerous monuments on the hill. It goes up the two lofty peaks of the hill and running all over the top further leads down to the southern foot of the hill. Part of it seems to have been originally paved with bricks as seen from the traces here and there. As noticed by Cunningham, at "all the commanding points and bends of this road are still to be seen the stone foundations of small brick *stūpas*, from 5 and 6 feet to upwards of 12 feet in diameter."

Buddhist Ruins on the Lower Eastern Peak :—Of the two lofty peaks, referred to above, the one on the east is lower in height, the one to the west being much higher. On the lower eastern peak is a solid cylindrical brick tower or *stūpa* locally called as Jarāsamḍha-ki-Baithak. As seen by Cunningham in 1861-62 it was “28 feet in diameter and 21 feet in height, resting on a square basement 14 feet high. The cylinder was once surmounted by a solid dome or hemisphere of brick, of which only 6 feet now remain, and this dome must have been crowned with the usual umbrella rising out of a square base. The total height of the building could not, therefore, have been less than 55 feet or thereabout. The surface has once been thickly plastered, and the style of ornamentation is similar to that of the Great Temple at Buddha Gaya.” (cf. *ASI*, I, plate XV). Buchanan, however, says that the outside (i. e. exterior) of the tower “has been smoothed with a chisel and not plastered.” He further saw it with a height of nearly 40 feet, the lower portion of 30 feet being “surrounded by various mouldings, not ungraceful, which have occupied about 15 feet, beyond which what remains of the column, perhaps 10 feet, is quite plain.” The *stūpa* had suffered considerably after the time of Buchanan as was particularly pointed out by Broadley in 1872. Buchanan had seen a deep cavity in the middle of the column, made by somebody, probably in search of treasure; but of this Cunningham makes no mention, as it may have been filled up by the fallen *debris* of the top portion of the tower. Cunningham, therefore, sank a shaft 41 feet in depth from the top down to the stone foundation, but could get nothing to indicate the object of the building. Nearby this tower or *stūpa*, almost touching its basement, Cunningham noticed another mound of a *stūpa* which also he excavated exposing the square basement of a building almost similar to that of the “tower of Jarāsamḍha” nearby. In the south-western corner of its brick-work he discovered some 84 lac seals firmly embedded in mud mortar. The seals were oval in shape, generally about 3” long and 2” broad, each bearing impression of a large *stūpa* with four smaller *stūpas* on each side, the whole surrounded by an inscription in medieval Nagari characters, “*ye dharmmā h.tu prabharā* etc.” which is the usual Buddhist creed formulae. One of the *stūpas* on these seals appears, according to Cunningham, to bear the figure of a goose on its summit. He also discovered nearby a broken figure with a large goose carved on the pedestal. From these discoveries made by him Cunningham identified the “Jarāsamḍha Tower” with the wellknown ‘Goose Monastery’ or Haṃsa-Saṅghārāma of the Buddhist tradition, which Hiuen Tsiang mentions in the account of his visit to the sacred places

near Rajgir. He would, therefore, date the ruins to about 500 A. D.

Tanks :—Near the “Jarāsāṃdha Tower”, at the foot of the higher western peak, is a small tank excavated on two sides from the rock and built on the other two with the fragments that have been cut. It measures about 100 feet square. Cunningham refers to another tank to the north formed by excavation for building materials and states that he found both the tanks to be dry when he visited the place. It appears from Buchanan’s description of it that the former tank was surrounded, all along its length, by a paved causeway about 40’ wide. From the western end of this causeway Buchanan saw a steep slope of brick or pavement, 20 feet high and 107 feet wide, built apparently to provide access to the monuments on the top of the western peak. Cunningham and Broadley also refer to it, the latter stating the length of pavement to be nearly 400 feet.

Buddhist Ruins on the Western Peak :—On the top of the western peak is an oblong terrace or platform which, Buchanan says, was 186’ x 114’ and was surrounded by a parapet wall. At the western end of this terrace was once a *stūpa*, on a quadrangular base, 45’ square. Buchanan saw the dome of the *stūpa* very much reduced and even its base had decayed into a heap of bricks. In front of it was a set of pillared rooms occupying an area 26’ x 48’, with 8 of the granite pillars supporting its roof still seen *in situ* by Buchanan in about 1812. The bricks used in the walls were 18” x 9” x 2”, and were cut smooth by the chisel. Cunningham and Broadley also refer to these ruins; but they do not add any more details, except that the latter gives the dimensions of the terrace as 150’ x 100’, which differ from what Buchanan had given earlier.

From the information so far made available by Buchanan and others it seems most striking that not a single image is found mentioned amongst any of the ruins on the two peaks of this hill. The size and shape of the cylindrical *stūpa* called as “Jarāsāṃdha tower” are also quite characteristic as they are to be met with rarely at the Buddhist sites in Bihar. This total absence of images is quite significant since the ruins near the village below contain numerous sculptures, which also form an important feature of almost all the Buddhist sites in the vicinity of Giriak like Nalanda, Bihar Sharif, Ghosrawan etc. Finds of “northern black polished pottery” have been reported from the site below the hill (cf. i above), and it is likely that the history of the monuments on this hill is more intimately connected with that of Rajgir. It seems therefore most likely that some of the ruins here belong to a much higher antiquity than what has been assigned to them by Cunningham and others.

Buchanan, *Patna Gaya*, I, pp. 171-75 ; Cunningham, *ASI*, I, 16 ff ; Broadley, *JASB*, 1872, p. 261 ff ; Stein, *IA*, XXX, 55 ; Bloch, *An. Rep.*, *ASI*, B. C. 1902, p. 17 ; *BODG*, *Patna*, 210 ff. ; *Ancient India*, I, p. 56.

(iv) *Caves* :—Two miles south-west of the village and about a mile from “Jarāsāṁdha Tower”, on the southern face of the hill, 200 feet above the bed of the Banganga river is a natural cavern called as Gidhadwār which Cunningham had identified with the Indra-śilā-guhā of the Buddhist tradition as mentioned by Hiuen Tsiang. Here Indra is said to have put 42 questions to the Buddha. It is, however, locally believed that the cave communicates with the Jarāsāṁdha tower; but on examination Cunningham found it to be 98’ in length inside, its opening being 17’ high and 10’ broad. Broadley refers to an outer chamber in its front, 40’ long; and according to him the mouth of the cave is 16’ to 17’ wide, its roof being semicircular in shape. He gives the length of the interior as 60’ or 70’. Major Kittoe had also visited the cave in about 1847, but like Broadley he could not explore the interior. He thought that this cave is the same as the “Vulture’s Cave” as mentioned by Fa Hian and Hiuen Tsiang, from its existing local name as Gidha-dwār, which according to Cunningham would be a wrong identification. The latter believed that the “Vulture’s Cave” of the pilgrims is some other cave in the vicinity which he himself could not trace.

Kittoe, *JASB*, 1847, p. 961 ; Cunningham, *ASI*, I, 18-20 III, p. 148 ff ; Broadley, *JASB*, 1872, pp. 261-2 ; *BODG*, *Patna*, p. 212 ; Stein, *IA* XXX, 54-56.

165. **Gogri (MONGHYR)—MOSQUE—**

The village is situated on the north of the Ganges about 15 miles north-east of Monghyr. The place was visited by Buchanan who noticed here a mosque “not very remarkable for its size, but encrusted with carved tiles; and it is the only mosque in that style which I have seen.” According to him it was built by King Hussain Shah of Bengal in A. H. 920. (A. D. 1514) as stated in an inscription over its door. The inscription is not found mentioned anywhere else. The District Gazetteer makes no mention of this mosque. It says that the old site of the village was some miles to the west; but it was washed away by the Ganges some years ago (i. e. before 1926) when the southern embankment protecting the village gave way to the floods. It appears the mosque as seen by Buchanan, and with it perhaps the inscription also, have disappeared, as the District Gazetteer makes no reference to them.

Buchanan, *Bhagalpur*, 84 ; *BODG*, *Monghyr*, p. 211-12.

166. **Gora** (RANCHI)—ANCIENT SITE (ASURA ?)—

S. C. Roy noticed an "Asura" site here in about 1915 reporting also discovery of stone ceremonial stool and an elongated broad-bladed axe of silicious rock. The objects are now in Patna Museum.

S. C. Roy, *JBORS*, II, 71 ; VI, 412.

167. **Gosapali** (SARAN)—ANCIENT SITE—

The village is situated a few miles west of Siwan. Dr. Hoey, who visited the area, only casually notices the remains here. The site was not fully explored by him nor was it, it appears, ever explored by anyone afterwards.

Hoey, *JASB*, 1901, Pt. I, p. 30.

168. **Govindpur** (GAYA)—TANK (?)—

An inscription (on a stone slab ?) was discovered here in the last century and it is of the time of Rurda-Māna of the Māna family dated Śaka 1059 (A.D. 1137). It records excavation of a tank by one Gaṅgādhara, a poet and confidante of the King. It further refers to the ancestors of Gaṅgādhara who was a Maga or Śakadvīpiya Brāhmaṇa. (cf. also Dudhapani, *q. v.*, above).

Kielhorn, *EI*; II, p. 333 ff; Bhandarkar's *List* No. 1105.

169. **Gowor** (PATNA)—FORT, HINDU AND BUDDHIST TEMPLES—

The village is situated about 12 miles north-east of Mirapur Nadera, *q. v.* Beglar refers to a very lofty mud fort here said to have been built by one Mustafa, who was probably a nobleman under Sher Shah. A *ghāt* and ferry at Patna are also known after this nobleman. The Bengal List however, mentions the place as Gawror and ascribes the fort to one of the Ahir Rajas, who, it is said, was so cruel that he deprived even the little ants of their hoards. A natural calamity came and he was eventually destroyed.

In the village was noticed by Beglar a number of broken sculptures and carvings such as the images of Mahishāsura-marddinī Durgā, pedestal of Buddha images and other Buddhist fragments indicating existence of both Brahmanical and Buddhist temples at the place.

Beglar, *CASI*, VIII, 45-46; *Bengal List*, p. 276.

170. **Gunerī** (GAYA)—ŚAIVA AND BUDDHIST TEMPLES, ANCIENT TOWN SITE AND TANK—

The village is situated 3 miles to the south-east of Manda Hills, *q. v.* Major Kittoe who first visited the ruins at the place calls it by the name of Goonerria. He observed here a site of a large town and of a Vihāra, as well as a tank, to the north of the town site with several Śaiva temples near it. He also

refers to several Buddhist and Hindu images, the former having inscriptions as will be noticed shortly. In his report for 1872-3 Beglar only casually mentions the ruins and the name of the village as Gunarja as is also done by the Bengal List. The latter quotes mainly from Kittoe and like the District Gazetteer adds little of more information.

The ruins of the Vihāra and of the Śaiva and Buddhist temples are nowhere found fully described. The Bengal List, no doubt, contains a plea that the "large *vihāra*.....ought to be excavated so as to furnish a plan," but there is no information of any such work having been done later.

The numerous Hindu and Buddhist sculptures collected from these ruins were, however, kept arranged under a modern shed erected by the Central Archaeology Department. The sculptures so preserved have been fully described by Kuraishi in his *List* which may be referred to for the purpose. They represent mainly Buddhist and Śaiva divinities there being only two broken figures, of Vishṇu in the whole collection. Some of the images, however, bear inscriptions from which and from the style of execution of their carvings they may be assigned to the medieval period (i. e. 9th to 12th centuries A. D.) Two of the inscriptions, it may be added, refer to the name Śrī Guṇa-charita which was obviously the ancient name of the place. The inscriptions are as follows:—

(i) On the pedestal of a small figure of Buddha. It is in 7 lines¹ and contains the usual Buddhist creed formulae, the name *Guṇa-charita* of the place and the name Mahendra-pāla-deva of the ruling sovereign. It was first noticed by Kittoe and not by Cunningham as stated in Bhandarkar's *List* No. 1646 which may be referred for other references.

(ii) On the pedestal of a large Buddha image in the *bhūmi-s parśa-mudrā*. It is in two lines, in old Nagari, referring to the name of the donor and to the name of the place as Guṇa-charita. This inscription is not noticed anywhere else nor has it been fully transcribed (cf. Kuraishi's *List*, p. 45),

(iii) Five other inscriptions, all of them on the Buddhist images, were noticed by Kuraishi in his *List* (cf. sculptures Nos. 10, 11, 18, 34 and 36 of the collection). He does not furnish any details of the contents of these inscriptions except that three of them contain the usual Buddhist creed formulae. None of these inscriptions are found noticed or fully transcribed elsewhere.

Kittoe, *JASB*, 1847, p. 278; 1848, p. 234; Cunningham, *ASI*, III, 124; Beglar, *CASI*, VIII, 63; *Benjal List* 336, Grierson,

1. Cunningham says that it is in 5 lines. cf. *ASI*, III, 124.

Notes on the District of Gaya, p. 22; *BDG, Gaya*, 231; R. D. Banerji, *Memoirs, ASB*, V, p. 64.

171. **Guptesvara (SHAHABAD)**—CAVES WITH TRACES OF PAINTINGS

These caves were first referred to and described by Hunter in his *Statistical Account* of the District as situated in a glen in the centre of the plateau about seven miles from Shergarh. The District Gazetteer gives the distance as eight miles but, like Hunter, says nothing about the direction of its location in relation to Shergarh. The entrance of the caves lies half way up the hill with an opening 18' wide and 12' high. The Gazetteer says that this opening has "been built up into an archway on which are some rough paintings of figures" but of this Hunter says nothing. Inside the sides and bottom of the caves are very uneven steep ascents and descents, while masses of rock project irregularly from the sides. The main cave extends due east inside to nearly 363' with steep descents at the end locally known as Pātālaganṅā. About half way in the main cave a branch or gallery leads off to south-east and, running for nearly 90', rejoins the main cave at a point from where another gallery goes towards west to a distance of about 370', it being crossed at some distance by a third gallery 240' long. There are numerous stalactites inside on one of which, says the Gazetteer, water drips incessantly and hence it is worshipped as the god Mahādeva by the local people. Neither Hunter nor the Gazetteer, say whether the caves are artificial or natural and whether any antiquities or carvings were found to exist inside. Hunter, however, adds that they were never thoroughly explored; though the various windings or galleries are said to be fully half a mile long. The position is more or less the same even now and hence the caves deserve to be explored fully to ascertain their antiquity and history.

Hunter, *Statistical Account of Bengal*, XII. 216-17; *BODG, Shahabad*, p. 170.

172 **Gurpa Hill (GAYA)**—ROCK-CUT CAVES, TANK AND BUDDHIST TEMPLES

The hill is situated about a mile north of Gurpa station on the railway line from Gaya to Katrasgadh. The caves and the ruins on the hill were first noticed by R. D. Banerji in 1906 with an additional note thereon appended by Bloch in the Bengal Asiatic Society's journal of that year. The District Gazetteer draws mainly from this information. The caves and the ruins do not seem to have been further described or explored thereafter.

The caves :—The hill extends from southwest to northeast

and has three peaks, the highest at the north-east being 1000 feet high. At the base of this peak are six small mounds of earth locally believed to represent the six *dvārapālas* or doorkeepers of the goddess Gurpāsīnī Māi, the presiding deity of the hill. Nearby, concealed in the jungle growth, is the mouth of a tunnel which, after some distance from the entrance, branches off into two passages. One passage goes downwards but is choked with a mere fissure in the rock. The other goes further to northeast over a staircase of 23 stone steps and leads to the right to a platform formed by a huge boulder. By the side of the platform is a natural depression (or tank) in the rock, which is held sacred by the local people. This tank measures only 8' × 5' in which, underneath a huge block of stones, was discovered, it is said, a skeleton more than 6' in length. Beyond this, going upwards, another platform is reached from where a second tunnel or a natural archway, formed by the huge boulders leaning against each other, runs across the top of the hill and ends in a precipice about 500' high. At the end of the tunnel here is a platform from where steps or niches are seen cut into the rock to provide for a stairway to go to the summit of the peak.

On a small boulder along one of the walls of the tunnel are some Buddhist images, one representing the Buddha, now without the head, 8' in height and another also of the Buddha in *bhūmi-sparśa-mudrā*. Besides there is a votive *stūpa* with Buddha figures in panels.

On the top of this peak were noticed two miniature shrines, 5' square, made of huge bricks, sculptures and statuary loosely piled together without mortar or cement, which enclose a pair of foot-prints on stone slabs, a number of Buddhist statues and some small votive *stūpas*. The images include figures of the Buddha and the goddess *Tārā*, some of them bearing inscriptions containing the usual Buddhist creed formulæ.

On the western peak also is a square basement of bricks, representing perhaps ruins of a *stūpa* with some images lying at site. Similarly on the southern peak were found fragments of sculptures and *stūpas*.

From the position and description of the caves R. D. Banerji and Bloch had identified the hill with the Kukkuṭapādagiri of the Buddhist tradition, as quoted and described by Hiuen Tsiang, who also mentions the same hill by another name of Gurupādagiri, from which the present name of the hill seems to have been derived. It is also stated that its distance from Bodh-Gaya and the three peaks on the summit agree closely with the account given by Hiuen Tsiang. It may be added that another hill near Hasra Kol, *q. v.*, called as Shobhnath

hill, was earlier, in 1901, identified by Stein with the same Kukkuṭapādagiri.¹

R. D. Banerji and Bloch, *JPASB*, 1906, p. 77 ff; *BDG*, *Gaya*, 219-220; *JBORIS*, III, 296-7.

173. **Hajipur** (MUZAFFARPUR)—ANCIENT SITE, FORT, MOSQUE,
TOMB AND HINDU TEMPLE—

The town of Hajipur is situated on the eastern bank of the river Gandak, 7 miles above its junction with the Ganges and about 6 miles north of Patna on the other side of the latter river. The ancient remains at the place were first noticed by Hunter, in 1877, in this *Statistical Account* of the District. A few years later in 1880-81 Cunningham visited and described its ruins. The Bengal List and the District Gazetteer mainly rely on these earlier authorities for their information. The latest available information is by Pande who in 1918-19 discovered more ancient ruins to be mentioned shortly.

According to local belief, mentioned by Hunter, the old town was very extensive reaching upto Menhar Thana, 20 miles towards east and to Gadai Sarai, 4 miles to north of the present town. Being strategically situated, on the way to Nepal from Patna, the history of the place should go back to a much earlier period than that of the Muslims; but there exists no tradition assigning an early Hindu name to the site of the town. Hunter refers to a few ruins visible between the town and the *thana* but he gives no details. In 1918-19, however, Pandey discovered in a small ruined temple at Jharua, within the municipal limits of the town, an inscribed fragment of a Kushan railing, 10" x 9", adorned on one side with lotus medallions and on the other with a figure of a Yakshī resembling those of the Mathura school of art. The inscription is too fragmentary to yield any useful information. More details of the findspot and of the discovery are not available.

On the high ground along the Gandak are the ruins of an old fort, said to have been built by Haji Ilyas Shah, the King of Bengal between 1345 to 1358 A. D. The fort covers an area of 360 *bighas* and its ramparts were visible till the beginning of this century. The town was also founded by the same King and known as Hajipur after his name. A fuller description of the fortification is not, however, available from any of the authorities who have referred to the ruins of Hajipur.

Inside the fort is a mosque called Jami Masjid, a plain building measuring 84½ feet long and 33½ feet broad. It

(1) Cunningham had first proposed the Murali hill, 3 miles north-east of Kurkihar, for this identification; though later this was discarded as improbable. This hill is near Barabar Caves (cf. ASI, XV, 5.)

apparently stands on an old Hindu temple site and was built of the stone materials taken from that temple, some of the stones still retaining their old cramp holes and even some portions of the iron cramps themselves. The mosque is crowned by three domes, the central one being larger than the others. An inscription over its stone gateway records its erection by one Makhsus Shah, in the reign of Akbar, in the year 1587 A. D. This inscription does not seem to have been noticed or transcribed later. Blochmann, however, states that, as mentioned in *Akbarnamah*, Makhsus Khan was brother of Said Khan, the governor of Bihar Sharif, *q. v.* It is likely that Makhsus Shah of Hajipur inscription is the same as Makhsus Khan of the *Akbarnamah*. The District Gazetteer further quotes a tradition that over each gateway "there was an inscription in a different language; that in Arabic over the front doorway is now much defaced and almost illegible; that mentioned above, which is in Hindi but in Persian character, is curious, because it contains allusions to Hindu gods."

The Gazetteer refers to the grave of Haji Ilyas to the south-east of the Gandak bridge, which is held in veneration by Hindus and Muslims alike; but it is not clear whether the inmate of the grave is a saint of that name and thus a different person altogether or the King who founded the town.

Cunningham mentions ruins of an old Hindu temple called Marhai, 2 miles to the north of the town, the brick materials of which were observed by him being used in the repairs of the mosque. He does not, however, give any details of this temple. To the west of the town is the temple of Rāmachandra with two sites nearby pointed out by the local people to mark the places where Rāma of the great epic stopped on his journey to Janakpur northwards.

Hunter, *Statistical Account of Bengal*, XIII, 70-72; Cunningham, *ASI*, XVI, 5-6; *Bengal List*, 396; Blochmann, *JASB*, 1873, 218; *BDG, Muzaffarpur*, pp, 145-147; Pande, *An. Rep.*, *ASI, E. C.*, 1918-19, p. 45.

174. Hansa (RANCHI)—ANCIENT SITE AND BURIAL GROUND:—

The village is situated about 28 miles south of Ranchi, $\frac{3}{4}$ of a mile away from the Ranchi-Chaibasa road. In 1944 A. Ghosh visited it and noticed traces of an ancient site at some distance to the southeast of the village. He could see in the ruins tops of brick-walls, one of which was exposed to a height of nearly 4' in a cutting made by the rains. The bricks measured about 12" x 8" x 2". Part of the site is occupied by a mango-grove. About 300 yards further east, close to the south of a hamlet called Bagicha *tohi* he found a large burial ground, marked by about a hundred horizontal slabs and vertical pillars, the

largest of which measured about 10' x 8' x 1'. The place is even now used for burial as is evident from some pillars with the cross-sign and modern Nagari inscriptions. The area to the east is now under cultivation, but from a very large number of bones and potsherds it can be guessed that the burial ground originally extended further to the east.

The above information is based on the unpublished notes of A. Ghosh.

175. **Haradih (RANCHI)—ŚAIVA TEMPLES**

This small village is situated about 7 or 8 miles east of Bundu, on the bank of the river Kanchi, to the southeast of the large village of Bichahahi. Its ancient ruins were noticed, for the first time, by A. Ghosh in 1944. They consist of a large number of small temples, not less than twenty in number, situated on a natural eminence near the village. Of the temples two are still standing, in one of which a basalt image of eight-armed Mahishāsura-marddini Durgā was found enshrined. The sites of the other temples were seen marked by their bare plinths and fallen fragments of *āmalakas* or pinnacles. A number of *liṅgas* are lying here and there, indicating clearly that the temples were once dedicated to the Śaiva sect. Closeby, inside a modern hut, A. Ghosh noticed a sixteen-armed basalt image of the goddess Durgā which from its fine workmanship has been assigned by him to the later Pāla period (i.e. 11-12th centuries A.D.). Outside this hut were observed "two basalt architectural fragments, a door-jamb and an lintel with Gaja-Lakshmi." Immediately to the south of the hut Ghosh noticed "the ruins of a brick structure, which to judge from the total absence of architectural fragments was probably a residential house."

The above information is based on the unpublished notes of A. Ghosh.

176. **Haripur-(SANTAL PARGANAS)-TANK AND ŚAIVA TEMPLES**

The Gazetteer says that the village is situated 14 miles southeast of Maheshpur; but from its map it is seen that a village Haripur is situated about 23 miles southwest of Maheshpur which appears to be more correct; since, 14 miles southeast, the region falls in West Bengal territory. The Gazetteer reports "ruins of large tanks and Saiva temples" at the village, which, it appears, has not been at all explored so far. In fact this area of the district had never been even partially explored upto now. Two miles north west of Haripur was once a Santali village called Sibpur which is said to contain ruins of five Śaiva temples. Haripur is said to have been the seat of local Raja named Hari Singh after whom it is presumably so called and of whose history little is known. The region deserves to be explored thoroughly.

BDG Santal Parganas, 284,

177. **Harlājhurī** (SANTAL PARGANAS)—ŚAIVA TEMPLES—

The village is situated a few miles northeast of Deoghar, *q. v.* The local belief is that Rāvāna made over the *linga* at this spot to Viṣṇu who later played the trick which eventually made Deoghar a centre of great sanctity. The pilgrims to Deoghar are also supposed to visit Harlājhurī as part of their pilgrimage. Beglar visited the place in 1872-73 and refers to a number of temples built mostly some 50 years before him by one Chintaman Das. He, however, noticed some fragments of sculptures, two of which had inscriptions on them containing, as he says, a jogi's name; but no further details are furnished by him on these inscriptions. Beglar further adds that he also found a late medieval inscription in proto-Bengali characters of which he had published an eye copy in his report. It was not read fully by him nor is its transcript found published later. It is not included in Bhandarkar's *List*. Beglar says that it refers to *krīmīla-deśa* which was perhaps the name of this reign, since it is also so mentioned in the Monghyr plate inscription (*cf. Monghyr, q. v., below*). From these inscriptions there would appear to be an ancient site of Śaiva temples nearby the village which, therefore, deserves to be explored further.

Beglar, *CASI*, VIII, 145.

178. **Hasanpura** (SARAN)—HINDU (VAISHṆAVA) TEMPLE, MOSQUE AND TOMB—

The village is situated 13 miles south of Siwan on the bank of Dhanai river. The only available account on the ancient remains at the place is the one contained in the District Gazetteer. It says that one Makhḍum Saiyad Hasan Chishti came to India from Arabia and settled here. No authentic details of his history are available except that the Delhi Emperor had made an endowment of land for the maintenance of the Khanqah or religious institution founded by the Makhḍum and for his tomb. The remains of a large mosque and the saint's tomb exist at the village, the latter being an object of veneration to Hindus and Muslims alike. The tomb is situated to the west of the village with a large open court all around and a basalt image of Viṣṇu in front regarded as "an inauspicious fiend who was turned into stone by the holy Makhḍum and must not be raised or placed erect." The image according to the Gazetteer belongs to about the 7th century A. D. It is obvious the Makhḍum or saint was attracted by some well-known Hindu shrine or temple here, probably of Viṣṇu, which was destroyed by him and the mosque or tomb erected at the place. The site has apparently

not been explored fully and deserves to be visited for the purpose.

BODG, Saran, 141.

179. Hasanpur-Kako (GAYA)—ANCIENT SITE, HINDU TEMPLES AND TANK—

The village is situated about 6 miles east of Jehanabad by the side of the road. Buchanan refers to the place as Kangko and to its ancient chief named Kangka and his wife Kekayi Rani; but it appears he did not visit it. It was later visited both by Beglar and Cunningham who describe the remains a little more fully. The Bengal List copies *verbatim* from Beglar only. Grierson and the District Gazetteer also deal with the remains but add little of additional information. The place does not seem to have been further explored later, except for a very brief and sketchy account of Bloch published in his report for 1901-2.

Ancient Site and Tank :—To the south-west of the village is a very large tank or lake locally called as Parihās-Pokhar, about $\frac{1}{2}$ mile long and 700 feet wide, with another sheet of water to its east called as Kunara. The lake is also known as Khajanah or treasury and is said, according to tradition, to have been excavated by Kekayi, wife of a local chief called Kako or Kanaka about whose history, however, there is no information available from any historical source.

According to local tradition by the side of the lake was situated a large town with four divisions viz. (a) Kamalpur known after Bibi Kamalo to be referred to below, (b) Husenpur, after Ahmad Husen, the former governor mentioned in the brick inscription at the place, (c) Faridpur, probably after Fariduddin Sher Shah and (d) Jalalpur, probably after Jalaluddin Islam Shah whose inscription is also found at the place. The village itself is situated on a high mound where Cunningham noticed two large granite pillars, other two broken pillars, a fragment of a doorframe of a Hindu temple and a number of Hindu sculptures representing deities like Sūrya, Navagrahas, Hara-gaurī, Vishṇu, and *Viṅgas*. It is, therefore, obvious that some Hindu temples existed in the locality, and it was once an important place in pre-Muhammedan times.

To the southwest of the lake also Cunningham noticed three great mounds each locally known as fort or *gaḍh*. The largest of them is a square mound where Cunningham traced several rooms with massive walls of bricks measuring 14" × 10" × 3", which according to him represent ruins of a monastery. He noticed here a pedestal "with the feet of a small standing figure in the middle and two standing attendants,

which looked like a Buddhist sculpture." The inscription of about 9th or 10th century found by him on it, however, does not indicate whether it was a Buddhist or Hindu image (cf. No. i below). No other details of the mounds are given by Cunningham. It is to be noted that no Buddhist sculptures have been so far reported in the locality and it appears the site was exclusively Hindu, though the local legend about the ancient chief Kanak would make him a Buddhist by faith.

Mosque and Tomb of Bibi Kamalo: On the northern bank of the tank, by the side of the road, is the notable tomb of the saintly Muhammedan lady named Bibi Kamalo. She was closely related to the famous saints of Bihar such as those of Maner and Bihar Sharif. Shah Sharfuddin, the patron saint of Bihar, *q. v.*, was her sister's son. She may have, therefore, lived in 13th or 14th century A. D.

The tomb is situated on a mound which may represent site of an earlier Hindu shrine. The building consists of a series of three courtyards, one inside the other, the tomb of the lady being in the innermost court. A large outer gateway and a crooked passage give access to the outer court which contains some sculptured stone slabs obviously belonging to the earlier Hindu shrines. The second gateway inside is battlemented, with only one of its two corner towers surviving and having a worn inscription cut in brick (cf. No. ii below). Inside the second court is a stone slab with an inscription of 12 lines, overlaid with dirt but in worship. Bloch refers to glazed tiles used in the walls but Cunningham did not refer to them.

The Lady Kamalo is said to have been possessed of miraculous powers manifested in various legends told about her. One legend says that her husband intended to return to his native place in the north without her. He walked away for the day but when he slept at night he was back again at Kako. He slipped away thrice like this but with the same result. Another story goes that the local Buddhist chief, named Kanak, sent her food of rat's flesh but when she started taking it the rats turned up alive. Enraged at this she cursed the Raja and the whole town turned upside down destroying the chief and his family. The purport of this legend is not clear unless it intends to suggest a historical fact that the destruction of most of the earlier shrines was an achievement of this saintly lady. Equally curious is the form of worship at her tomb. It is, in fact, the inscription which is the important object of worship here; but how the lady is connected with this inscription is explained neither by the local belief nor by Cunningham and others, who described the ruins. The inscription, it is believed, has powers of driving away ghosts and spirits from persons who

are possessed by them. It is smeared with oil thrice daily and when a possessed person rubs his body with this oil he is said to get cured of his troubles. Hindus and Muslims alike from the locality flock to the place for this purpose.

The following inscriptions have been noticed from the place :

(i) On the pedestal of a small image in characters of 9th or 10th century A. D. as stated by Cunningham. It records a pious gift of a *Vaṇija* (i. e. Baniya or merchant) named Sri Rama Naga, son of Madhusudana for the benefit of his mother, father and also of father-in-law. A pious gift for the benefit of father-in-law also is most curious and is rarely to be met with. This inscription has not been noticed or fully edited anywhere else.

(ii) On the bricks of the battlemented gateway inside Bibi Kamalo's tomb. It is in raised letters on six bricks as seen by Cunningham. It refers to Ahmad Husen, the governor of the town and perhaps the date A. H. 960 (A. D. 1552).

(iii) On a loose stone slab inside the tomb of Kamalo Bibi. According to Cunningham it refers to Shah Muhammad (i. e. Jalal-uddin Muhammad of Bengal who ruled between 1414 to 1431 A. D.) and was the original record of the building. This is perhaps the inscription in worship though Cunningham does not say so clearly (cf. Horowitz, *Lis.* No. 866).

None of the above inscriptions seem to have been fully transcribed.

Buchanan, *Patna-Gaya*, 250 ; Cunningham, *ASI*, XVI, 36-39 ; Beglar, *CASI*, VIII, pp. 64-5 ; *Bengal List*, 324-26 ; *BDG, Gaya*, 79 ; Bloch, *An. R. p.*, *ASI*, v. C., 1902, p. 15.

180. **Hasra Kol and the hill called Shobhnath** (GAYA)—ANCIENT TOWN SITE, BUDDHIST RUINS AND TANKS—

The valley or *kol* of Hasra is situated about 4 miles southwest of Wazirganj. The lofty hill to the south of the valley is known by the name of Shobhnath. The ancient remains here seem to have been first noticed by Beglar in 1871-72. The *Bengal List* copies *verbatim* from Beglar. Stein visited the place some time before 1901 and identified the Shobhnath hill with the Kukkuṭapādagiri of the Buddhist tradition. A year later Bloch visited the place but he did not explore it thoroughly, his account being sketchy. The District Gazetteer draws mainly from Beglar and Stein, but gives a better connected account of the remains. In 1907 Keith did some small digging in the valley the result of which will be referred to shortly. The latest account of the place is contained in Kuraishi's *List*

but it seems to be incomplete since it makes no mention of Keith's excavation at the site in 1907.

The valley extends over a quarter of a mile east to west and with an irregular width not exceeding 400 yards.¹ The whole of the valley is strewn over with brick and stone ruins representing the site of a town and a large religious establishment of the Buddhists. In his sketch of the valley published with report (cf. plate II) Beglar has shown nearly 13 mounds, large or small, of brick or stone representing ruins of either temples or monasteries of the Buddhists. On some of the stones Beglar noticed characteristic mason marks, as shown in his report, while he thought the bricks to be more than 10" long and 6" wide. The largest mound noticed by Beglar was in the centre of the western end of the valley where he noticed some granite pillars.

Of these numerous mounds Kuraishi gives description of the four viz. (1) the largest one noticed by Beglar with the pillars lying on it. It is circular, about 75' in diameter and 8 to 10 feet high. It was excavated for bricks by the villagers and yielded a stone slab carved with 4 rows of miniature Buddha figures now fixed in the wall of a nearby well and bricks about 12" to 14" x 9" to 10". The mound apparently represents a *stūpa*.

(2) To the southeast of above measuring about 150' x 50' and 3' to 5' high. It may represent a monastery.

(3) About 300 yards northeast of above close to the southern face of the northern ridge. It measures 92' x 75' and above 20' high. It probably marks site of a *stūpa* part of it having been quarried away.

(5) 100 yards southeast of above, measuring 50' in diameter and about 8' high. It may represent a *stūpa*.

In 1907 Keith opened one of the mounds in the valley and found a circular stone slab in its centre, 4 feet below the surface, laid in clay in perhaps the original floor of the building. Below the slab was found a shaft 9" square and 10' deep, coated with 1" lime plaster and compactly filled with earth. It rested on the natural bed of the rock. The purpose of this shaft and of the stone slab, which is inscribed (cf. No. i below) is not quite clear nor does it indicate what the building really was.

Amongst the ruins were numerous sculptures which had been carried away to the nearby village of Vishnupur Tandwa and some to the Indian Museum, Calcutta, and to the Patna Museum respectively. These represent mostly Buddha, Bodhi-

1. This is what Kuraishi says and seems to be correct. Beglar gives the width between 200 to 400 feet while the Bengal List says that it never exceeds 200 feet.

sattva Padmapāni, Mahā-Kaśyapa (this being perhaps the only representation of him), Akshobhya, and also Gaṇeśa. Bloch considered them to be the "finest specimens of Buddhist sculpture of Pāla time." Some of these sculptures bear inscriptions.

The eastern end of the valley has a narrow opening of about 200 feet which, it appears, was once protected by two lines of massive walls of dry stone. The level ground outside the west of the valley is strewn with brickbats for some distance. The local people say that, at a very little of depth below the surface of the fields, brick walls and platforms are traceable. It is quite possible that outside the valley, to the west of it, remains of a township exist which await further exploration. Local tradition would ascribe these ruins to a Rajput chief named Shobhnath, after whom the nearby hill is so called, but of his historicity little is at present known.¹ From the evidence of the sculptures and the inscriptions the ruins can be assigned to the medieval period (i. e. 9th to 12th centuries A. D.)

The Shobhnath hill: This hill to the south of the valley is about 1000 feet high, consisting of three high spurs radiating from a central eminence on which Stein noticed a large terrace about 75' square and 10' high. On this terrace of rough masonry Stein discovered a mound, 10' high and 20' in diameter, with a small cavity in its centre, dug into some years before, with the five granite pillars still lying inside the pit. It is obvious the mound represents ruins of a *stūpa* but there is nothing amongst them to indicate its age, though Stein had proposed to identify the hill with the Kukṭapādagiri of the Buddhist tradition and this *stūpa* with the one seen by Hiuen Tsiang. (cf. Gurpa Hill, *q. v.*, above). It may be added that the ruins in the Hasra valley below this hill can be dated only to the 9th century or later and if the hill had achieved the sanctity of the Buddhist tradition, as it was claimed by Stein, we should expect much earlier ruins in the valley below.

There are two tanks, one of them being large, between the valley and the village Vishnupur nearby.

The following inscriptions have been noticed at the place:—

(i) On a slab discovered in Keith's excavation as mentioned above. It is a *dhāraṇī* or magic litany for the protection of a building or enclosure of some kind belonging to a monk named Vipulākaramati. In the centre of the slab is the Tantrik or symbolic representation of the *vajra* and *chandra*. The inscrip-

1. The Bengal List quotes another tradition attributing them to one Trilokanatha or to a Banauti Raja cf. p. 300.

tion may be assigned to the 12th century A. D. (cf. Bhandarkar's *List* No. 1767).

(ii) On an image perhaps representing Mahākāśyapa. It reads "*ye dharmma rāsi Mahā Kasyapa*. It is not known where the image now is (cf. Kuraishi's *List*, p. 50).

(iii) On the image of Akshobhya. The details are not given (cf. Kuraishi's *List* p. 50).

(iv) On a statue of Buddha containing the usual creed formulae (cf. Kuraishi's *List* p. 50).

(v) On a halo of an image now in Patna Museum. It is a medieval inscription. Details are not given (cf. *An. Rep., Patna Museum*, 1937-38, p. 14).

(vi) On base of a sandstone pillar now in Patna Museum. It is a medieval inscription. No details are given (cf. *An. Rep. Patna Museum*, p. 14).

Beglar, *CASI*, VIII, 104-5; *Bengal List*, 298-300, Stein, *IA*, XXX, pp. 86-90; Bloch, *An. Rep., ASI, B. C.*, 1902, p. 14; *BDG, Gaya*, 220 ff; Keith, *JPASB*, 1908, pp. 459-62; Kuraishi, pp. 48-50, *JBORs*, III, 296-7.

181. **Hazrat Jandaha** (MUZAFFARPUR)—MUSLIM TOMB—

The village is situated 20 miles east of Hajipur and is called after the name of a Muslim saint whose real name is said to be Dewan Shah Ali. His tomb exists at the place and is held in veneration by the local people. Nothing is known of the history of this saint except that he was a nephew of another similar saint named Makhdum Shah Abul Fateh. Curious legends are told of his miraculous powers for which the references below may be seen.

BDG, Muzaffarpur, 147-48;

182. **Hilsa** (PATNA)—HINDU AND BUDDHIST TEMPLES, TANK, MUSLIM TOMB AND MOSQUE—

The village is situated on the bank of river Kattar, 13 miles south of Fatuha. The ruins here were first described by Buchanan and later by Beglar and Cunningham. The *Bengal List* draws its information mainly from Beglar. In 1902 Bloch visited it and noticed especially the inscriptions found at the place. The District Gazetteer gives a somewhat connected account of the ruins drawn from these earlier sources. The latest information is from S. Majumdar Sastri who secured some Buddhist images from the site to be referred to below.

The most important of the ruins at Hilsa are those of a mosque and a tomb of a Muslim saint whom Buchanan called

as Zumum Yati; but as stated in the inscription (cf. No. ii below) his name should be Miran Sayvid Juman Madari. Shah Madar, according to Bloch, was the founder of the Madari order which flourished in the reign of Ibrahim Shah of Jaunpur (1400-1440 A. D.). Since this saint, Shah Juman, belonged to that order he probably belongs to the late 15th century A. D. Beglar and Cunningham refer to various stories about this saint and of how he vanquished his Hindu rival, a powerful magician, named Hilsa Deo after whom the village is said to have derived its name. It is believed that Hilsa Deo is bodily buried under the flooring slabs of the central arch of the mosque. According to Beglar the mosque is built on the site of a Hindu temple and it is possible that the main image of the Hindu shrine is so buried upside down under the floor of the mosque "to be trodden daily under foot by the faithful." Cunningham, however, considered him to be a powerful Zamindar who opposed the Muslims. It may, however, be added that Buchanan, who rarely fails to record such legends or stories, is, significantly enough, silent on all these stories about Hilsa Deo.

The tomb is a square brick building, 34' 5" externally, and 24' square inside, with a dome above. It is provided with one door on the south and with a niche in each of the walls inside. There are in all seven tombs inside, the westernmost being that of the saint. Buchanan compared its dome with that on the tomb of Malik Ibrahim Bayu at Bihar Sharif, *q. v.*, and saw several other buildings "thickly beset with the tombs of the faithful".

Buchanan refers to a tank called Sūrya-kuṇḍa with a temple of sungod built on its bank some years before him. At this temple some older images were seen collected from different sites nearby. These images included representations of Sūrya, Viṣṇu, Buddha etc.

In 1924 or so Majumdar Shastri and Chunilal Ray noticed images of Buddha, Tārā etc. at a modern Śaiva temple at the place. The image of Tārā has three inscriptions and is now in Patna Museum. It appears therefore that a Buddhist shrine also existed at the place.

The inscriptions noticed at Hilsa are as follows:—

(i) Three inscriptions on the image of Tārā as stated above viz. (a) containing invocation to the goddess Tārā (b) containing the usual Buddhist creed formulae and (c) recording installation of the image by one Gaṅgādhara in the 35th regnal year of King Devapāladeva of the Pāla dynasty. The inscriptions thus belong to the 9th century A. D. It also refers to the learned monk *Sri-Mañjuśrīdeva* of *Nālandāmahāvihāra*,

and calls Gaṅgādhara as the *paramopāsaka* of the *vihāra*. (cf *JBORS*, X, 31-36 and Bhandarkar's *List* No. 1612.)

(ii) Over the gate of the tomb of Juman Madari. It records repairs to the tomb of Miran Sayyid Juman Madari at the expense of one Darya Khan Zangi in the reign of Sher Shah in 1543 A. D. This indicates that the original tomb was built sometime earlier. (cf. Bloch, *An. Rep., ASI, B. C.*, 1902, p. 18.)

(iii) Of 1604 A. D, recording erection of a mosque by one called Riza in the reign of Jehangir. The mosque referred to in it no longer exists. The inscription is on an upright slab near the tomb. Since Akbar died in 1605 the "reign" of Jehangir here would corroborate the well-known historical fact that the latter was in open rebellion and had declared himself the king.

Buchanan, *Patna-Gaya*, I, 228-29; Cunningham; *ASI* XI, 163-4, Beglar, *CASI*, VIII, 65; Bloch, *An. Rep., ASI, B. C.*, 1902, p. 18; *Bengal List*, 276; *BODG, Patna*, 212-13; Majumdar Shastri, *JBORS*, X, pp. 31-35.

183. **Hitutola** (RANCHI)—CAVE—

The cave is situated half-way up the Horenburu hill. It has a natural flat-stone ceiling but only part of the floor is flat and level. S. C. Roy discovered it in about 1914 and thought that the floor may yield some results if excavated. This has not been done so far. A small stone statue, believed locally to represent the god Mahādeva was reported to have been found some years before; but the finder threw it away in superstitious fear. A fragment of it was, however, found by Roy which is perhaps now in Patna Museum.

S. C. Roy, *JBORS*, 1, 243-4.

184. **Husepur** (SARAN)—FORT AND SATI MONUMENTS—

The village is situated on the western bank of the Jharni river about 15 miles west of Gopalganj. It was previously the seat of the Maharajas of Hathwa. The fort erected by them exists, but in total ruins, built of bricks with a moat around almost filled up at present. To the east of the fort are fourteen small mounds marking the spot where the wife of Basant Sahi, a member of the family, with her 13 hand-maids immolated herself holding the head of her deceased husband in her lap. Basant Sahi was killed by Fateh Sahi for helping the East India Company in getting information about the movements of the latter who was his cousin and had been an outlaw. The members of the Hathwa family still do *pūjā* at the mounds which may be attributed to the late 18th century, though the fort ruins may be of an earlier date.

BODG, Saran, 144-46.

185. **Ibrahimpur** (GAYA)—ANCIENT SITE AND MUSLIM BUILDING—

The village is situated just where the river Falgu divides itself into two branches and close to the east of the Barabar hills, *q. v.* Its ancient ruins were first noticed by Buchanan. Later in about 1914 V. H. Jackson visited the place and furnished some more information. No further exploration of the place seems to have been carried out later. The village Jaru *q. v.*, is quite close-by Ibrahimpur and was visited by Beglar, Bloch and others but the ruins at the latter place seem to have escaped their notice.

Buchanan refers to the ruins of a large building which he says was the abode of Mulekbayo (i. e. probably Malik Ibrahim Bayu of Bihar Sharif, *q. v.*, above). It is, therefore, not unlikely that the name Ibrahimpur of the village may have been derived after Ibrahim Bayu. He also refers to a small mosque which was seen by him entire and covered with 3 domes in a row. It stood on a platform of flag stones supported by many short square columns of stone.

Jackson, however, makes no reference to these Muslim buildings for he was in search of the ancient city of Magadhapura near Gorathagiri (i. e. Barabar Hills) as mentioned in the Mahābhārata. He noticed traces of a large ancient settlement in the southern portion of the triangular area between the branches of the Falgu with a granite ridge at its north. He adds that the foundations of the houses in the villages of Ibrahimpur as well as Jaru contain a large number of granite blocks, carved or otherwise ornamented. In the fields surrounding the villages also similar blocks of stone and large quantities of bricks are reported to have been frequently unearthed by the cultivators. He noticed these ruins extending as far as the hills at the foot of which also they are seen scattered about. Though Jackson was not sure whether the site is as old as the age of the great epic there seems to be no doubt that it belongs to the pre-Muhammedan times at least. A further exploration of the place may, however, throw more light on the matter.

Buchanan, *Patna-Gaya, I, 236* ; V. H. Jackson, *JBORS, I, 165-66.*

186. **Ichagarh** (MANBHUM)—TEMPLE—

This village is situated about 10 miles south-west of Dalmi, *q. v.*, and is also called as Patkum. It was visited by Beglar who noticed ruins of an old temple of which however, he gives no details.

Beglar, *ASI, VIII, 188-9.*

187. **Ichhos** (PATNA)—BUDDHIŚT SITE AND FORT—

The village is situated about a mile south-west of Islampur, *q. v.*, Broadley noticed the ruins here first and his account is briefly drawn upon both by the Bengal List and the District Gazetteer. He noticed here a mud fort near which he found the remains of what he believed to represent a *stūpa*. Of the fort he gives no details whether it was built on an earlier mound as is frequently to be observed elsewhere. He was, however, sure that some Buddhist temple and *vihāra* or monastery once existed at the place since he noticed a 6' high figure of the Buddha in a garden and two elaborately carved pillars bearing figures of lions and ornamented scroll-work a short distance away.

Broadley, *JASB*, 1872, 254; *Bengal List*, 276; *BODG*, *Patna*, 214.

188. **Ichak** (HAZARIBAGH)—FORT—

This large village is situated 7 or 8 miles north of Hazaribagh and was once the seat of the Rajas of Ramgarh. The Gazetteer says that Tej Singh, one of the Rajas of this family, took up his residence here after the capture of Ramgarh by the British in 1772 and his successors built the *garh* of bricks, three storeys high. The building was not used as a residence by the Rajas later and soon fell into ruins.

Hunter, *Statistical Account*, XVI, p. 87, *BODG*, *Hazaribagh*, 201.

189. **Imadpur** (MUZAFFARPUR)—ANCIENT SITE—

The village is situated about 12 miles northeast of Hajipur on the road to Muzaffarpur. Nearby the village is a large mound locally known as Jauri Dih i.e. "Burnt Mound" which was first noticed by Lincke, the Engineer of the then Tirhut State Railway Survey some time before 1880. The mound was about 100' square and some 10' high. Lincke got it dug at some spots and the result of his work was published by Garrick in his report for 1880-81. In the course of the digging were exposed lines of brick walls, one 4' thick and another 6' thick, some of the walls still existing to a depth of 4' or so. Traces of brick floors were also seen in the excavation. The bricks used both for the walls and the floors were unusually large and measured 2' x 1'2", their thickness being not mentioned by Lincke. The excavation indicates the remains of a fort with "a sort of bastion found at the south-west corner, and the foundation of a porch at the centre of the east wall where the head and shoulders of the idol Mahadeo carved in 3/4 relievo in black Gaya stone was found; it is of capital workmanship...". Underneath the brick floor were found a number of

fragments, clay utensils, balls, pieces of rounded stone and a calcined gold ring which broke into pieces when touched. Even upto a depth of 4' below the floor pieces of pottery and bricks were found indicating the antiquity of the site. Of the numerous finds from the digging those worth mentioning are: (1) A large group of three bronze figures representing Balarāma, Subhadrā and Kṛishṇa-Vāsudeva with "the *goru* (i.e. a devotee ? kneeling at his feet with hands joined . . . There is an inscription at the back of the ground (i.e. on the pedestal ?). The bronze is 11" long 4" wide and 2" high, (2) Another group of bronze figures representing, according to Garrick, Nārāyaṇa Lakshmī and Saraswatī with a devotee (?) or *goru* kneeling on the pedestal, the whole piece measuring 9" high and $3\frac{1}{2}" \times 2"$ This bronze also bears an inscription. (3) The third group of five bronze figures representing Gaṇeśa. Vīrabhadra and the three Mātrikās. This piece is also inscribed and measures $10" \times 2"$ and $4\frac{1}{2}"$ high. (4) Three pieces of fused metal, fragments of votive horses of baked clay, and three pieces of bone. (5) Several fragments of sculptures in blue stone. Most of these objects excluding the bronzes were presented by Lincke to the Asiatic Society of Bengal and they are now in the Indian Museum, Calcutta. They are mentioned in Anderson's catalogue, Of the several fragments of pottery from this site, now in the Museum, Anderson says that they are made of black clay and "covered with graphite for glaze". Lincke describes the pottery as being highly glazed thus making it quite obvious that the pottery belonged to the well-known class of pottery called the "northern black polished ware" which has been usually assigned to a period about 200 B.C. Lincke further mentions discovery of two brass images of Vishṇu and Gaṇeśa respectively, each with a short inscription in comparatively modern characters, the first reading *Harini-de-dharma* (i.e. *Harinivedana deya dharma*) and the second reading perhaps "*kahna . . . deyadharmā*" some of the letters here being indistinct. These images were found by a villager near the mound.

Lincke adds in his report that the land all around the site of the ancient village, to the north, is covered with fragments of pottery and bricks. A year before him a large quantity of *cowries* were found at the village site, while 15 years earlier 4 bronze idols were ploughed up from the land east of the village site. The site appears to have been quite extensive and full of interest ; since, in addition to other antiquities, in all, 9 bronzes are so far reported to have been discovered from its ruins. Local tradition attributes it to a low caste Dusadh Chief who in course of his victorious battle with the Rajputs from the west, a little away from the fort, was returning back ; but to his dismay found his castle a pile of flames and all his family perished ; for his

standard-bearer had carelessly given a wrong signal by letting the standard fall, indicating the chief's defeat to the garrison in the castle. The chief also threw himself into the flames and died. The local name Jauri Dih "Burnt Mound" is perhaps explained by this legend. No Muslim antiquities were noticed at the site which from the pieces of pottery mentioned above obviously belongs to a very early date, perhaps not later than the beginning of the Christian era.

The inscriptions on the three bronzes were read by Cunningham as referring to King Mahīpāla and to the date 48. They were also noticed by Hoernle. Two of the bronzes were later seen by Dasgupta in King Edward VIII Gallery of the British Museum. The above identifications of the figures in (i) and (ii) above are based on the findings of J. N. Banerjee and R. C. Majumdar. The inscriptions on these two bronzes were again deciphered and transcribed by R. C. Majumdar recently who says that the date is not 48 but 148 of the Nepal era starting from 880 A. D., the date thus being 1028; but this dating has been questioned by D. C. Sarkar. There is, however, no trace of the third bronze (i. e. No. ii above) and the other four bronzes found earlier and the latter, if inscribed, may also contain some useful historical information.¹

Cunningham and Garrick, *ASI*, XVI, 84-88; Hoernle, *IA*, XVI, 165 n. 17; Lincke, *Proc. ASB*, 1881, p. 98; Dasgupta, *Proceedings, Indian History Congress*, 1947, p. 245 ff; R. C. Majumdar, *JASB*, XV, 1950, pp. 247-251; D. C. Sarkar, *IHQ*, XXX, p. 382 ff. and Anderson *Catalogue*, II, 276-8.

190. **Indpe (MONGHYR)**—FORT MOUNDS AND BUDDHIST RUINS—

The village is situated 4 miles south of Jamui. The ancient ruins of the place were first noticed by Buchanan. Cunningham visited it in 1871-72; but he has mostly quoted Buchanan. Next year Beglar wanted to explore the ruins thoroughly but being opposed by the people of the local Raja he merely surveyed the area and published a sketch plan of the remains of the fort. Afterwards Bloch seems to have paid a hurried visit, his description being too sketchy. Curiously enough he calls the place as Impeygarh as against Inpey of the Bengal List. The District Gazetteer draws its information mostly from Buchanan and partly from Beglar. Though

1. It may here be added that all these recent references from Dasgupta Majumdar and others give an impression that they were unaware of the somewhat lengthy report of Garrick on the excavations at Jauridih and particularly of the bronzes. They do not refer to the reading of the inscriptions by Cunningham at all nor do they seem to be aware that five more similar bronzes from the same place, perhaps with inscriptions, are still to be traced.

both Beglar and Bloch had recommended the exploration of the ruins no such work seems to have been done afterwards.

Buchanan calls the place by the name of Indappe ; but Beglar found the local people pronouncing it as Indpa, which is said to have been founded by Raja Indradymna, the last Hindu King of the region. The ruins of the fort, as described by Buchanan cover a very large area about 1650' square. From the sketch-plan furnished by Beglar it appears to be nearly 2000' long and about 1600' broad. The fortification consisted of two lines of walls, one inside the other, the thickness of the walls being about 10 feet. The ramparts were surrounded by a ditch 15' wide. The entrance gate was, perhaps, on the east in front of which, outside, are two or three mounds representing ruins of some buildings. In the outer fort some mounds were noticed by Buchanan, one of which was pointed out as a Śiva temple with a *liṅga* seen on the spot. In the inner fort or citadel, however, were observed much higher mounds, the highest of which was suspected by Buchanan to be a Buddhist temple or *stūpa*, though the local people called it as the retreat of the king. Beglar gives the dimensions of this mound as 125' in diameter and 35' in height at base, or 65' in diameter at a height of 20' above ground. He found the remains of the *stūpa*, represented by this mound, to be almost entire, as the lowest portion of the socket hole for the umbrella existed then. Beglar, considered this *stūpa* to be of very early date because of its plain hemisphere of low height on a very low platform. . Nearby this mound Buchanan refers to another mound or a lofty terrace, 220' x 110', with traces of three apartments seen by him.

In 1903 Bloch noticed a deep shaft sunk down into the *stūpa* in the citadel but when this excavation was done and by whom he was unable to make out. He adds that Beglar's photograph of the *stūpa* shows a hollow ; but he (Beglar) makes no mention of an excavation made by him. In Anderson's Catalogue, however, it is stated that the Archaeological Survey presented to the Museum four "terracotta medallions of Padmapāṇi, seated on a lotus throne with a nimbus behind the head. They appear to be all impressions from one die...There are some letters below the throne, on which the figure sits, but Dr. Mitra...says that he can make nothing of them and that they are not like anything Sanskrit he knows of". These medallions, adds Anderson, were discovered in the remains of the great *stūpa*.

It is to be noted that though tradition associates it with the last Pāla King, Indradymna, who is said to have been a Buddhist, very few Buddhist sculptures or carvings have been reported from the ruins. The place, however, deserves to be explored thoroughly.

Buchanan, *Bhagalpur*, 109-110; Cunningham, *ASI*, III, 162-63; Beglar, *CASI*, VIII, 120 and plate IV; *Bengal List*, 418; Anderson, *Catalogue*, II, 95; Bloch, *An. Rep.*, *ASI*, B.C., 1903, pp. 11-12; *BODG*, *Monghyr*, 214 ff.

191. **Indpiri (RANCHI)**—BURIAL SITE (ASURA)—

The village is situated 37 miles south of Ranchi on the east of the road to Chaibasa. An ancient site near the village was noticed by S.C. Roy in about 1915. The site is locally ascribed to the Asuras. Roy secured from here a copper ornament, perhaps a bracelet and also a partly chipped and partly polished chisel of gneiss. The objects are now in Patna Museum. In 1944 A Ghosh visited the place and found the site "unpromising and much disturbed by cultivation" as stated in his unpublished notes.

S. C. Roy *JBORS*, II, 75.

192. **Islampur (PATNA)**—BUDDHIST SITE AND SARAI ?

This was once a large place and is referred to as Atasarai in Hunters's *Statistical Account*. Being situated on the much frequented route of olden times between Gaya and Bihar Sharif it also enjoyed some commercial importance. This is amply proved by its other name of Atasarai which is, however, mentioned by the Gazetteer as Atsarai. It is obvious that a Sarai once existed here though none of the references to the place clearly indicate this. Beglar says that the ancient remains at Islampur were noticed by Buchanan but the reference he gives to Martin's work, containing Buchanan's journal, is incomplete and even in the latest edition of Buchanan's journal no such reference is available. Beglar casually mentions to have seen here "several remains, but the better preserved sculptures were all removed to Bihar; and only some large squared stones and fragments now remain; part is used up in modern buildings and huts and also in some modern Hindu temples of which there are several in various stages of neglect." In the previous year the place was explored for its Buddhist ruins by Broadley, who, it appears, removed some of the sculptures, mentioned by Beglar, which may now be seen in Patna Museum (?).

Broadley's description of the ruins is quite significant and suggestive of the existence of important Buddhist remains at the place. He says, "To the extreme west of the village I lighted on the remains of a large *vihāra*. many of the granite columns of which still exist intact, but I regret to say that the bulk of the building was pulled down some years ago by the zamindar of the place, one Chaudhri Zuhurul Haq, to construct the platform of his new masjid and I am told cart-loads of

figures etc. were used for the same purpose. The old men of the place remember the time when the building was in tact, and say it resembled very much the "Sangi Masjid" of Tillarah and contained a Nagari inscription and a great deal of sculpture." It may be added that Islampur is surrounded by a number of villages containing ancient ruins of importance while the well-known site of Telhara, *q. v.*, is hardly seven miles to its north. It must have also been a place of much importance in Muslim days as obviously reflected in its name. The inscription referred to by Broadley has not been traced so far.

Beglar, *CASI*, VIII, 47; Broadley, *JASB*, 1872, p. 254; Hunter, *Statistical Account*, XI, 83; *Bengal List*, 276; *BODG, Patna*, 213-14.

193. **Ismailpur** (SARAN)—MOSQUE OR MUSLIM TOMB (?)

Blochmann refers to an inscription from Ismailpur in Saran District but he does not say whether it was obtained from a mosque or a tomb, nor does he indicate the location of the village. The inscription is dated A. H. 906 (A. D. 1500) and refers to the King Hussain Shah of Jaunpur. Part of the inscription is missing.

Blochmann, *JASB*, 1874, p. 304-

194. **Ite** (RANCHI)—PREHISTORIC SITE (?)—

The village is situated 6 miles southwest of Khunti. In about 1916, S. C. Roy found here a thin elongated but mostly chipped and slightly polished celt of schist. It is probably in Patna Museum now. In 1944 A. Ghosh also visited the place and found the site to be quite extensive with tops of brick-walls peeping out here and there on the surface. The bricks measure about 12" x 8" x 2". The surface is seen strewn over with potsherds which in their types and texture are almost identical with those found at Kunjla, *q. v.*, about a mile to the northwest. A. Ghosh also collected some beads from the surface. The above information is based on the unpublished notes of A. Ghosh.

S. C. Roy, II, 69.

195. **Itkhorī** (HAZARIBAGH)—ANCIENT SITE, TANK. TEMPLES AND BUILDINGS—

The village is situated about 10 miles southwest of Chauparan on the Grad Trunk Road. The ancient remains at the place are noticed only in the District Gazetteer. It is said that before 1770 it was the seat of a chief or Raja of Chhai, about whose history little is known. Near the village is a tank with an embankment, on one side of which is an old temple with some images. In 1920 or so a stone image of the Buddhist deity Tārā

was discovered from here containing an inscription of the time of King Mahendrapaladeva. The inscription is only noticed in Annual Report of the Central Archaeology Department, and does not appear to have been transcribed or edited later. The ruins of the residence of the chief, referred to above, are also pointed out in the village. It appears from the account of the Gazetteer that the place had never been explored fully before.

To the west of the village, about a mile away, is a large upland representing an extensive site on the bank of the stream called Mohini. The site is covered with brick ruins showing traces of buildings. Two temples of the medieval period are also to be noticed at this site in a ruined condition, with a number of black stone images lying scattered about the premises. The temples and the site have not been fully described and deserve to be explored further

BODG, Hazaribagh, 201 ; An. Rep., ASI, 1920-21, p. 35.

196. **Jagannathpur (RANCHI)**—VAISHNAVA TEMPLES—

The village is situated six miles southwest of Ranchi. The ancient temple on a high rocky hill near the village was first noticed in Hunter's *Statistical Account*, and later in the District Gazetteer, which, however, calls the village as Jagannathpur. The temple was built on a plan roughly resembling the famous temple of Jagannatha at Puri in Orissa. But it is a much later structure built in Samvat 1748 (or A. D. 1691) by one Thakur Aini Sahi, a Khoroshdar of the Nāgavaṁśa dynasty of Chhota Nagpur. As at Puri an annual car festival is held here also in the course of which the enshrined images are taken to another temple, of about the same date, nearby. No further details about the structure and about the enshrined images are available.

Hunter, Statistical Account, XVI, 322 ; BDG, Ranchi, 249.

197. **Jagannathpur (SINGBHUM)**—FORT AND TANKS—

The village is situated 29 miles south-west of Chaibasa and its ancient remains are found noticed only by the District Gazetteer. It is called after the name of Jagannatha Singh, a former Raja of Porahat who built a mud fort here, traces of which exist till now. There are also two tanks, one to the east of the fort and another near the Forest Ranger's bungalow said to have been excavated by the Rani of Jagannath Singh and by his priest respectively.

BDG. Singhbhum, p. 215-16.

198. **Jahanabad (GAYA)**—BUILDINGS—

The town was a centre of flourishing trade in and before the time of Buchanan who refers to a cloth factory of the East

India Company at this place. Hunter mentions three brick houses of which one was built by the Dutch. In about 1760 the East India Company had a small factory at Jahanabad but it was in a languishing state early in the 19th century. According to Grierson there were nearly 2,200 weavers attached to the factory. The place was also a centre of salt-petre trade.

Buchanan, *Patna-Gaya*, 248-49 ; Hunter, *Statistical Account*, XII, 56-57 ; Grierson, *Notes on the District of Gaya*, 38 ; *BDG, Gaya*, 223-24.

199. **Jahngira (BHAGALPUR)—ROCK-CUT IMAGES TEMPLES AND MOSQUE—**

Close to Sultanganj, *q.v.*, on the Ganges, is a rocky island called as Jahngira. The river takes a turn to the north and a rocky promontory of the mainland, facing the island, is known as Bais Karan. Both the spots had thus acquired sanctity and had been adorned with monuments from ancient times.

The ancient ruins were first noticed and referred to by Buchanan ; but a more descriptive account is given by R. L. Mitra and Cunningham, the latter having supplemented his report with illustrations of the rock-cut images and eye copies of the inscriptions (cf. Plates VII to XI of *ASI*, XVI). Bloch visited the place in 1903 or so but his account is very brief and adds no substantial information.

The sanctity of the place is locally associated with the famous epic legend of Jahnu which makes the river Ganges the *daughter* of this royal sage and whence the river is also known as Jāhnavī. From the contents of this legend it would appear that the original Sanskrit name of the place was Jāhnavīgiri from which the existing name has been corrupted in an abbreviated form. Cunningham, however, quotes another local belief that the name is derived from that of the Mughal Emperor Jahangir who had issued a *firman* in favour of one Harinātha Bhārati, a Mahanta or Sannyāsi who was driven away from the island by the Muhammedans but was reinstated there under the *firman*. The *firman* is said to exist on a copper plate which neither Cunningham nor Beglar was able to procure and see. According to Buchanan this Mahant lived 13 generations before him, on the basis of which Cunningham had assigned him to a date about 1500 A. D. This Mahant founded an order of the Dasnami Sannyāsins who have been in occupation of the island ever since and who erected the buildings and temples still held sacred by the people.

(A) *The temples and rock-cut images in the island* :—Of the temples the most important is the imposing shrine on the top of the rock locally known as Goibinātha, Gabinātha or Ajgebi-

nātha. It was formerly called as Anadnāth, says Cunningham. The significance of none of these names has been explained so far; though it was apparently given to the god Śiva enshrined in the temple. Buchanan says that most of the buildings on the island were the work of Ananta, the Mahant, who lived a generation before him, i. e., in the last half of the 18th century. The name Anadnātha of the temple may, therefore, have been given after that of this Mahant. The temple may thus be assigned to the 18th century A. D. though it is not unlikely that an earlier shrine existed on the island as will be seen from the rock-cut images mentioned below.

The rocky island is surrounded at base by piles of granite blocks in gigantic masses of 70' to 80' height from the water level in the dry season. Many of these blocks are seen covered with bold sculptures in high relief. Since these rocks are constantly exposed to weather and river action, especially during the floods, some of the sculptures have almost weathered away and it is likely some of them have disappeared or otherwise lost for ever. They have been briefly described by R. L. Mitra and Cunningham; but their fuller description, from the iconographical point of view, still remains to be recorded. They represent mostly Hindu deities, Śaiva and Vaiṣṇava, such as incarnations of Viṣṇu, and seven of them were identified by Cunningham as Haragaurī, Gaṇeśa, Kṛiṣṇa, Rādhā, Hanumān, several figures of the Sun-god and, the most interesting of all, the figure of the river goddess Gaṅgā on her vehicle the crocodile. A number of inscriptions are also to be seen with these sculptures which will be noticed shortly. Of these numerous sculptures there are only two representations of the Buddha, of which, according to Cunningham, one may be the Buddha incarnation of Viṣṇu.¹ The place was thus originally sacred to the Hindus and Cunningham would assign it to 2nd or 3rd century A. D. especially from the inscriptions, though Bloch would take them down to 7th or 8th century A. D.

(B) *Rock-cut sculptures and mosque on the rocky promontory called Bais-Karan :—*

The name Bais-Karan of this rocky ridge seems to have been derived from its association with the King Karan or Karṇa of the local tradition (cf. Karṇagadh and Champanagar, q. v.) The significance of Bais is, however, not explained so far. Like the rocks in the island, the rock boulders facing

1. R. L. Mitra had taken some of the other figures also as Buddhist which, according to him, occupy the central position in the groups, indicating that originally it was a Buddhist place appropriated by the Hindus in later times. Both he and Buchanan refer also to a Jain temple on a side of the island and the latter even refers to a rock-cut image of Jineśvara of which Cunningham makes no mention.

the river here are also covered with similar sculptures representing large heads of figures in niches, a large panel containing two male figures with an antelope in between. The most interesting of them are (i) a representation of a female figure "lying on a bed with her head resting on her left hand and her right hand holding a bunch of flowers, which a monkey is snatching away." It appears this very figure of Cunningham's description is mentioned by Buchanan as that of a female devil or Rākshasi "surrounded by the heads of her daughters." A further study of the representation should, therefore, be considered necessary. (ii) a pair of foot-prints which Cunningham calls as Rudrapada since an inscription below it reads as *Rudra-mahala* or *Rudra-Mahālaya*. This is interesting since representations of footprints of Śiva are rarely to be found elsewhere (iii) Buchanan refers to another sculpture representing "a Priapus (Lingga) supported by nymphs (Nayikas)" which has not been noticed by Cunningham. The inscriptions near these sculptures will be referred to below.

On the broad brick-built platform on the ridge of Bais Karan stands an old mosque, called Jami Masjid, the platform being supported by a retaining wall facing the river. From its conspicuous position in the surroundings it is most likely that it was once the site of a Hindu temple. The mosque has not been described fully and thus it is difficult to say whether it was built out of the materials of the earlier temple. Cunningham, however, states that the building is a Pathan style construction and can be assigned to a date about 1500 A.D. Bloch refers to a mosque with "the curved Bengali battlement, the only instance of this style which I know of outside Bengal proper"; but his description is very vague and of a casual nature and it is not clear whether he refers to this Jami Masjid or some other building. He further states that underneath that mosque was once the site of "a large Buddhist *stūpa*" but he does not state the grounds on which such a conclusion can be arrived at.

The inscriptions noticed amongst the ruins by Cunningham are as follows :—

(i) Under the rock-cut figure of Sūrya in the island. It is in two lines "in well-formed characters of the early Gupta period" recording a pious gift of one *chihadantta*. An eye copy of it is found on plate XI, No 8, of Cunningham's report.

(ii) Under a large head in a niche at the Bais Karan—It is "in beautifully formed Gupta characters", and reads only as "*Kumārasya*" (cf. No. 3 of Plate XI in Cunningham's report.)

(iii) Under another figure at the Bais Karan ridge—It is in two lines "of Gupta characters" and reads *Dedharmmayam Vahakasya* (i. e. a pious gift of Vāhaka)" (cf. No. 4 of Plate XI of Cunningham's report).

(iv) Under the pair of footprints at the Bais Karan ridge. It is in "boldly cut Gupta letters" and reads *Rudra-Mahālaya* (cf. *op. cit.*, No. 2 of plate XI).

Bloch summarily mentions two of these inscriptions as belonging to 7th or 8th century A. D., but says nothing further. None of these inscriptions are found noticed or transcribed later.

Buchanan, *Bhujalpur*, 90-92; Cunningham, *ASI*, XV, pp. 20 ff; *Bengal List*, 420 ff; *BDG*, *Bhujalpur*, 30-69; Bloch, *An. Rep.*, *ASI*, B. C., 1903, pp 7-8.

200. **Jaintgarh** (SINGHBHUM)—FORT AND TEMPLES—

The village is situated 36 miles south of Chaibasa on the river Baitarani. According to local tradition, quoted in the District Gazetteer, the place was established by Kala Aijun Singh, an ancestor of the Raja of Porahat, who, to commemorate his victory over a place named Champakpur in Keonjar, constructed a mud fort here and called it by the name of Jaintgarh (i. e. fort of victory). Inside are the shrines of Jaṭāpatha (the presiding deity of the fort) and of Pāmī Devī, the favourite goddess of the Bhuyias. The temples are mere thatched huts, the enshrined deities being only stones with offerings of toy horses made to them.

BDG, *Singhbhum*, p. 216.

201. **Jalalabad** (MONGHYR)—TEMPLE—

The village is situated about 8 miles east from Uren, *q.v.*, and an old temple of the Demon or Rākshasa was noticed here by Waddell in about 1892. The temple is locally known as that of Ban Bakura Nath, i. e., "the Savage Lord Bakura". "His image is in basalt and represents a squat muscular man in a semi-sitting posture. He has a large sensual head, thick lips and a curly hair, which latter is fastened in a coil with a scimitar-shaped dagger, as with the aborigines in the Bharhut sculptures." According to Waddell this Bakura Nath is none else than the Bakula, a Yaksha King of the Buddhist tradition, who was a cannibal but was converted by the Buddha. (cf. also Uren, *q.v.*, below).

Waddell, *JASB*, 1892, p. 6; *BODG*, Monghyr, 265.

202. **Jalalgadh** (PURNEA)—FORT—

The ruined fort of Jalalgarh is situated 13 miles north of Purnea and stands in what was once an island in the old channel of the Kosi river. According to one tradition the fort was built by Saiyid Muhammad Jalaluddin of the Khagra family, on whom Jehangir conferred the title of the Raja; while another tradition says that Saif Khan, the Nawab of Purnea, built it in 1722. The former tradition would appear to be more authentic.

The fort is a large quadrangular structure with lofty walls and was erected primarily to serve as a frontier post to protect the border against invasions from Nepal.

BDG, Purnea, p. 189.

203. **Jamalpur** (MONGHYR)—NEOLITHIC SITE—

Two neolithic celts were discovered in Nilmony Villa, near the hillside, in the course of excavation of a tank. They are now in Indian Museum, Calcutta. They were examined by G. H. Tipper, R. P. Chanda and R. D. Banerji who considered them to be neolithic celts. One of them was found at a depth of 10 feet below ground. It is an unpolished celt with sharp round cutting edge, which is found polished upto an inch on both sides. The second specimen was recovered from a depth of 15 feet below ground. It is also an unfinished celt with cutting edge slightly curved and having a groove for hafting, broken at the top. No other details are available of the excavation and it is not known whether or not any other finds were obtained in the course of the digging.

JPASB, 1926, p. 235.

204. **Janibigha** (GAYA)—ANCIENT SITE—

In one of the fields, east of the village, a piece of inscribed sandstone pillar was found some time before 1920. The site appears to be quite ancient, since 'iron chains, small pieces of images and many other relics' are said to have been found, from time to time, therein. According to Pandey the pillar resembled in appearance a boundary pillar. The inscription records grant of a village to Vajrāsana for the residence of a Sinhalese monk named Maṅgalasvāmin. It also refers to "Āchārya Jayasena" who was, according to N. G. Majumdar, really a ruling chief or sovereign, though he is called Āchārya in the inscription. Jayasena is also referred to as lord of Piṭhi i. e. Gaya. It is dated 83 of Lakshmaṇa Sena era and is thus of 1202 A. D. The inscription is now in Patna Museum.

Pandey, *JBORS*, IV, 279 ff; N. G. Majumdar, *IA*, XLVIII, p. 47 and Bhandarkar's *List* No. 1469.

205. **Janumpiri** (RANCHI)—PREHISTORIC SITE—

S. C. Roy discovered from here a small polished stone celt. It is now in Patna Museum.

S. C. Roy, *JBORS*, II, 68.

206. **Japla** (PALAMAU)—FORT, MOUNDS AND TEMPLES(?)

The place is situated on the eastern bank of the river Son facing the Rohtas fort on the opposite bank. The town Japila as a capital of King Pratāpadhavaḷa, perhaps a Kharwar Chief, is mentioned in three inscriptions of about 12th century A. D.

from Rohtasgadh, Sasaram and the Tutrahi falls (*q.v.*). The Bengal List refers to fort ruins and ancient sculptures noticed at the site, thus indicating existence of earlier Hindu temple or temples at the place. The old village was also known as Japla Dinara, the present township being called as Hussainabad. The place does not appear to have been explored thoroughly so far.

Bengal List, p. 548 ; *BODG, Pulamau*, 183.

207. **Jaran or Taran** (SHAHABAD)—ANCIENT SITE AND TANK—

About seven miles north of Suryapura Buchanan noticed a large elevated mound on which was situated a small village, the mound being locally called as Taran. While describing Deo-Markanda or Deo Markandeya, *q.v.*, Buchanan mentions a village Jaran (i. e. the same village as can be presumed from the context). He quotes a local tradition saying that this great mound was the site of the abode of the Chero Raja Phudi Chandra who, before he came to it, resided at Deo—Markanda which is 12 or 14 miles southeast. The place has not been found mentioned anywhere else as containing ancient ruins and is well worth an exploration, in view of the antiquity of the ruins of Deo Markandeya, with which it is traditionally associated.

Buchanan says that it is about a quarter mile square. "There are no traces of fortification and the surface rises into various irregular heaps, without symmetry of form and of various elevations. It seems to consist chiefly of bricks, the broken fragments of which are thickly scattered on the surface, and to a considerable distance around. In one place I could trace the walls of some small chambers on a level with the surface, and by digging many would probably be found entire at least for some part of their height. I saw no stones except one broken image and the people said they had never seen any other. The image had been quite defaced, a part only of the loins and thighs remaining so that it can only be seen that it was something of human form but less than nature. On the east side of the mound has been a tank, extending the whole length but nearly choked. It is called merely the tank (Pukhar)."

Buchanan, *Shahabad*, pp. 81-83.

208. **Jaru** (GAYA)—ŚIVA TEMPLE AND MOSQUE—

The village is situated very close to Ibrahimpur, *q.v.* The ruins here seem to have escaped the notice of Buchanan (who had visited Ibrahimpur ; for they are seen first described by Beglar in his report of 1872-73. After Beglar there is only a very brief reference to them by Blech. The Bengal List copies *verbatim* from Beglar while the Gazetteer only passingly notices them.

The most important of the ruins is an ancient mosque near the village and close to the fork formed by the branches of the Falgu river. It was built partly of bricks and partly of stones taken from an earlier Hindu temple. It consists, in plan, of a courtyard, with the usual cloisters on three sides and the mosque or prayer hall on the western side. Its roof consists of numerous small domes over the prayer hall, as well as over the cloisters, each cell having a vaulted or domed roof of its own. The approach to the court is through a small entrance chamber with narrow doorways, a feature, which Beglar remarks, is rather characteristic of the old mosques in this region. Beglar saw it profusely decorated with fine coloured enamels some of them bearing inscriptions, but they were already badly damaged. According to local tradition it was built in the time of Sher Shah, though Beglar was inclined to assign it a still higher antiquity in view of the archaic style of the building. The enamel works may, however, as he admits, indicate a later date unless they are a subsequent addition to the building. Bloch says, without stating any specific reasons, that it is of the Moghal period and 'can, on no account, be anterior to Sher Shah's time'. Grierson would assign it to at least the 15th century A. D. It may be added that the nearby village of Ibrahimpur is associated by tradition with Malik Ibrahim Bayu whose "house" is also pointed out to exist at the place. This famous personage flourished in the 14th century A. D. A higher antiquity for this mosque is therefore quite probable in the circumstances; but the point can be more satisfactorily settled by a closer examination of the building and its architecture, which still remains to be done. As an early historical building of the Muslim period in Bihar the ruins are quite significant and important.

On the top of the nearby hill is a large *liṅga* called Harihar Nāth, held sacred by the people. According to Beglar there may have been other earlier ruins on this hill.

Beglar, *OASI*, VIII, 44-45; *Bengal List*, 312-14; *BDG*, *Guyt*, 32; Bloch, *An. Rep.*, *ASI*, *B. C.*, 1902, 15.

20). **Jaynagar (DARBHANGA)—FORT—**

The village is situated close to the Nepal frontier a little east of the river Kamala. The remains of an old fort here are found noticed only by the Gazetteer. It says that it is surrounded by a moat and that the remains of several turrets on each of its four sides are visible. It was erected primarily to check the incursions of the hill tribes from Nepal, probably by Allaudin Hussain Shah of Bengal (1493-1518), as part of a long line of forts from Kamrup in Assam to Bettiah in north-western part of Bihar. Another local tradition says that a

Muhammedan general selected the spot for a fort, but abandoned it as an unlucky site, since a dead body was found in the ground.

BDG, Darbhanga, p. 149.

210. **Jaynagar** (MONGHYR)—FORT, TOWN-SITE, AND BUDDHIST RUINS.

The village is situated close to Lakhisarai railway station. It was first visited by Buchanan who describes the ruins in his journal. Later both Cunningham and Beglar noticed the ruins; while the latest descriptive reference to the place appears to be of Samaddar in 1919 or so.

(a) *The Fort and Buddhist ruins and cave on the Hills:—* To south of the village are two parallel ridges of rocky hills, running east to west, the valley in between showing traces of an ancient site of township which is locally attributed to the last Pāla King Indradyumna, the last Hindu king of Bihar, who, it is said, was defeated by the Muhammedans sometime about 1198 A. D. The western opening of the valley was once closed by a large earthen rampart; while the eastern approach was defended by several massive works which are now mere mounds. The hills on both sides are nearly 300 feet high and had thus formed a natural and much stronger fortification, the northern ridge being very difficult of access. Inside the valley Cunningham noticed two long parallel mounds which, it is said, represent ruins of houses on a long street or bazar. On the peak of the northern ridge were noticed brick and stone ruins which, according to him, represent site of a *stūpa*; while on the southern ridge, he says, was a monastery, 160' square, as seen from traces of foundations and walls at the site. Buchanan was told that the ruins on one of the ridges represent the Raja's house, which, as he could see on the spot, consist of a small court, 15 yards square, surrounded by chambers or ramparts, the walls being nearly 8 feet in thickness. On the top of the southern range is a natural cavern into which, it is said, the King Indradyumna took refuge for a while, after his defeat, but had to fly from the place to the distant land of Orissa, where, it is also believed, he built the famous temple of Jagannath at Puri. On the corresponding spot on the northern range, near a flat rock, the local people point out a spot where the treasure of this last Hindu King is believed to be concealed under the seal of that King.¹ Buchanan says that

1. Beglar tells a local story that the King, through fear and jealousy of his very powerful general, trapped the latter in a cave on the spot, in which all his treasures lay, and sealed him to death inside permanently. Some time before 1919 Samaddar saw an Oriya priest digging, apparently for treasure, on one of these ridges and the priest claimed that he was directed, in a dream, by the god Jagannatha of the famous temple at Puri, to do so for enabling him to build a

at the east end of the larger hill was a Śaiva temple from where a *liṅga* or image was removed by Cleveland (cf. Bhagalpur, *q.v.*, above) against the will of the local people which Buchanan reluctantly remarks was "a very wanton abuse of power"

(b) *Town Site and Tanks* :—To the north of the hills, along the bank of the river Kiul, Cunningham refers to an extensive site of an ancient town extending to nearly four miles in length. Buchanan gives the extent as 3 miles, with the hills occupying the centre, the area to the north, for about a mile, being covered with mounds of bricks. All around the hills are numerous tanks, which, according to the local tradition, number *aṭharā-gaṇḍā-pokhar* or "eighteen fours of tanks", i.e. 72 in all, though Cunningham could count only 18 of them. The lake in the north-west is nearly a mile in length and $3\frac{1}{2}$ miles or more in circuit. It would thus appear that there was once here a great and large city which was destroyed by the Muhammedans, who under the Makhdum or saint Maulana Nur, defeated the King Indradyumna referred to above. The tomb of this saint stands at Kagol or Khagaul, *q.v.*, half a mile north of the railway station. Cunningham has identified this site with the Lo-in-ni-lo of Hiuen Tsiang, the modern name Kiul being, according to him, a somewhat altered form of the ancient name known to the Chinese pilgrim (cf. also Kiul and Lakhisarai, *q.v.*, nearby.)

Very few sculptures or carvings seem to have been noticed from Jaynagar so far, except the following two inscribed pieces : —

(i) An image with inscription found at this site is now in Victoria and Albert Museum, South Kensington, London. The inscription refers to 35th regnal year of the Gauḍa King Palapāla and also to the town of Champā. (Cf. R. D. Banerji, *JBORS* XIV, p. 496 and Bhandarkar's *List* No. 1648.)

(ii) On a Buddhist image from the site is an inscription in four lines referring to the 19th regnal year of King Madana-pāla-deva as read by Cunningham. R. C. Majumdar, however, reads the date as 14th regnal year. (cf. Cunningham, *ASI*, III, p. 125, plate XLV, No. 17; R. C. Majumdar, *JASB*, 1941, Vol. VIII, p. 216).

similar temple for that god at this spot. What happened to the excavation of this Oriya priest is not known from any of the available sources of information. It may be added here that the traditional founder of the temple Jagannath at Puri is believed to be a King named Indradyumna and it is also likely that this great temple was built in about 1193 A. D. It is therefore quite possible, as suggested by Samaddar, that the last Pāla King fled to Orissa and built the temple at Puri.

(iii) An eye-copy of a third inscription from the place is given by Cunningham in his report (cf. *ASI*, III, pl. XLV, No. 34) but it has not been transcribed by him nor by anybody else later.

Buchanan, *Patna-Gaya*, I, pp. 183-85; Cunningham, *ASI*, III, pp. 159-160; Beglar, *CASI*, VIII, 117-18; *Bengal List*, 410; *BODG*, *Monghyr*, 218-19; Samaddar, *JBORS*, 295-97;

211. **Jethian (GAYA)**—ANCIENT SITE, BUDDHIST RUINS, ANCIENT ROAD, CAVES, ROCK-CUT PASS, TANK AND MUSLIM TOMB.

The village Jethian is situated on the western side of the valley enclosed by two ranges of hills, running south-west from Rajgir, *q.v.*, at a distance of about 10 miles from the latter place. The antiquity of this area was first noticed in 1871 by Cunningham, who identified Jethian with the Yashtivana of the Buddhist tradition, as quoted by Hiuen Tsiang. Being on the old route from Gaya to Rajgir Buddha had passed through this valley more than once and it is said that on one occasion, when he was going to Rājagriha, King Bimbisāra had advanced for some distance towards Yashtivana to receive and hear him preach the new doctrine. Being watered by the streams, which are fed in the rainy season from the hills, the valley is quite fertile and being on the route to Rajgir, the ancient capital of Magadha, hardly 10 miles away, it must have been inhabited from very early times. Besides the place is well protected by the hills on both sides, with a thick forest towards north-east on the side of Rajgir. Hiuen Tsiang refers to a rich bamboo forest in this area, from which the name Yashtivana or modern Jethian is derived and even as late as 1871, Cunningham heard the name Jaktiban used for this forest and bamboos grown in the area on both sides of the hills. Cunningham, however, did not explore the area fully; but, in about 1899, Stein toured the various places in the valley and on the hills and described the ruins. It seems Stein was interested primarily in identifying the places mentioned by Hiuen Tsiang, mostly on the hills, with the result that he did not notice the ruins in the valley itself round-about the modern village of Jethian.

(i) *Ruins near the Village*: To the south of the village there is a rock-cut pass through the southern range of hills, called as Jethian Ghat, which opens out to the fertile plain to further south; while more than a mile away, towards west, are the well-known hot springs of Tapovana, at the southern foot of this range of hills. The approach from the south to the pass is over a steep rocky slope, part of the bare rock having been cut to form easy steps for ascent. The pass itself is very narrow, 3 to 4 feet wide, and on its both sides are to be seen fragments

of medieval sculptures or carvings, both Hindu and Buddhist, lying scattered about. Stein noticed some Jain sculptures also on the top of the hill. On the northern side of the pass, inside the valley, some 100 yards away, were noticed by the author two tanks, with an earthen embankment in between. These tanks are mostly silted up; but they are lined with low mounds on their sides, those towards the east being a little higher, where, even as late as 1955, about half a dozen large Buddhist images of the Pāla period were seen lying. The mounds apparently represent remains of some Buddhist buildings, the outlines of which could not be made out with certainty. The local people say that, years ago, a large number of sculptures were taken away from this site; but these cannot be traced now. Some of the sculptures are also collected at the local school. A few of the images bear inscriptions containing, as usual, the Buddhist creed formulae, but they need to be transcribed fully. It seems these ruins and the tanks had escaped the notice of Stein when he explored the area in 1899.

Stein identified the brick ruins of buildings on a small hillock, at its western foot, about $\frac{1}{4}$ th of a mile east of the modern village of Jethian, with the Jeshtiban of Hiuen Tsiang. It is difficult to locate this spot at the site, since no sketch map of the ruins is published with his tour report. Recently a road has been constructed by the Forest Department to connect Rajgir with Jethian and by the south of this road, less than a mile east of Jethian, near the masonry dam, the hill rises in a steep slope on which are seen brick ruins of buildings which may represent Buddhist or Hindu shrines of medieval date. Very few sculptures or carvings are now to be seen at the spot and it appears brick ruins exist also on the top of the hill beyond, but these still remain to be explored.

Cunningham, *ASI*, III, 139-140; Stein, *IA*, XXX, 81 ff.; *BDG*, *Gaya*, 224 ff; Grierson, *Notes on the District of Gaya*, 24 ff.

(ii) *Rock-cut Cave, Road and a Large Masonry Terrace*—Two miles northeast of Jethian is the hill locally known as Chandu hill and believed to be associated with the story of the Buddha and his famous disciple Kaśyapa. From the village Khiri nearby an old paved road runs westwards, along the hillside, in the direction of a cave called as Rajpind, which Stein identified with the "lofty cavern" of Hiuen Tsiang, said to be once "the palace of the Asuras". The road is cut at places from the rocky hillside and is supported, for a long distance, on massive walls of masonry 6' to 12' wide. On the way, at the foot of a steep precipice, the road leads to a large stone built platform commanding a magnificent view of the surrounding country. 150 yards beyond is the Rajpind cave connected by a much

wider road, over a massive wall nearby, 16' wide, the height of the wall at places being above 18 feet. The cave is 91' deep in its open part and 20' to 25' high. The width at entrance is 20' which increases to 37' inside. At its south-western corner a wide fissure runs upwards into the mountain and is said to extend to a considerable distance according to local belief. It is not known how the cave has come to be known as Rajpind. Stein did not try to explain this name, which, it appears, has no connection whatsoever with the Buddha.

Stein refers to another similar road on the opposite side of the valley, north of Khiri, leading to the pass in the hills called as Chakraghat. For several hundred yards this road was seen by Stein flanked by parallel walls, built of rough but close set stones and closely resembling the walls on the hills of the old fort of Rajgir. The walls here are 7' thick and the paved road between them is about 14' wide. The road seems to have formed a much frequented line of communication in olden times to justify such elaborate massive works on its sides intended obviously to protect those who were using the road from attacks for which the steep hills on either side would offer great advantages.

References : Same as in (i) above.

(iii) *Buddhist Ruins, Old Road and a Cave*—1½ miles south-east of Jethian near the pass called Saffighat is a place known as a Sahudrasthan. Here there is a shrine resting on a square platform of bricks which probably originally belonged to a Buddhist temple or *stūpa*. The area around was also seen strewn with brick pieces. According to Stein this was once a site of the *stūpa* mentioned by Hiuen Tsiang. The later shrine, over the ruins of the *stūpa*, is now merely a walled enclosure along the sides of the platform, which measures 15' x 20' and contains a few broken images of Vishṇu. Grierson also refers to a temple of Sahodara Rani, of whom no tradition or history is told by him. Stein makes no reference to any such temple. On the other hand he mentions temple of Hariharanātha, a little below the site of the *stūpa*, to the north-east, where a *liṅga* of uncertain age was seen by him in worship.

Half a mile from the Saffi Ghat, at the southern foot of the Bhaluahi hill, is a rocky recess of natural formation locally known as Pansabda. According to Stein this natural cavern may be the rock-dwelling of Vyāsa as referred to by Hiuen Tsiang.

References : As in (i) above.

(iv) *Muslim Tomb* : On the summit of the hill, east of the village, Grierson noticed a tomb of a saintly Musalman lady

named Jangalo Bibi. Both Hindus and Muslims hold the place sacred and eat pottage (*khichri*) here to prevent the possibility of being born as a dog in the next birth!

Grierson, *Notes on the District of Gaya*, p. 24.

212. **Jethur** (BHAGALPUR)—HINDU TEMPLE—

The village is situated about 20 miles south of Bhagalpur. Nearby the village is a hill on which a small temple was noticed by Beglar; but no details of this temple are furnished by him. He only casually adds that an inscription in one line and dated V.S. 1053 (996 A.D.) was found by him here on a footprint of Vishṇu called as Charaṇa Nārāyaṇa. The place does not seem to have been explored thoroughly by Beglar.

Beglar, *CASI*, VIII, 130.

213. **Jeya** (PATNA)—TANK AND BUDDHIST SITE—

The ancient remains at this place were noticed only by Broadley in 1872. The village is situated seven miles east of Bihar Sharif and here is "one of those beautiful tanks of clear water, surrounded by luxuriant groves of mangoes and pipal trees which generally bordered the site of a Buddhist monastery. As might be expected, there is a pile of ruins to the south of the pond and a large heap of broken images, chaityas and pillars." Nearly a century has passed and it may be they have vanished, nevertheless the place deserves exploration.

Broadley, *JASB*. 1872, p. 298.

214. **Jhalda** (MANBHUM)—ŚAIVA TEMPLES AND IMAGE OF A COW—

This small town was once, it is said, a seat of the Panchet family who ruled the area two or three centuries ago. It was also a flourishing centre of *lac* trade and of manufacture of cutlery and iron implements, since the necessary raw materials are available closeby. The antiquity of the place was first noticed by Beglar in 1872-73 who refers to remains of Śaiva Temples and to an image of a cow, on a hill north of the town, held sacred in the locality. Tradition says that the founder of the Panchet Raj family was one Anot Lal, who, in childhood, was accidentally abandoned by his Rajput parents and was nurtured and brought up by a cow called Kapila Gai or Nandini, whose image is thus held sacred in the locality. Beglar gives no details of the remains of the Śaiva temples nor does he assign any date to them and to the image of the cow referred to by him.

Beglar, *CASI*, VIII, 181; *BDG, Manbhum*, 273-281.

215. **Jharia** (MANBHUM)—FORT, BUILDINGS AND PRIMITIVE BURIAL MOUND—

Jharia is situated in the midst of a large coalfield area surrounded by a number of collieries. Its antiquity, however, was just casually noticed by Beglar in 1872-73 who says that the region is known to Muhammedan historians as Jharkhand from Jhariagarh or a small fort, now only a mound of few dilapidated buildings, on a small hill near the town. According to the District Gazetteer the name Jharkhand is applied to a much larger tract of the country "including greater part of Chhota Nagpur and part of Bihar". The Gazetteer adds that a mound on the hill "also contains traces of having been a Bhumij or Munda burial ground."

Beglar, *CASI*, VIII, 157; *BDG, Manbhum*, 273-74.

216. **Jurdag (RANCHI)**—PREHISTORIC SITE—

S. C. Roy reported discovery of a paleolithic implement (?) of quartzite from here in about 1916.

S. C. Roy, *JBORS*, III, 157.

217. **Kabar Tal (MONGHYR)**—FORT AND ŚAIVA TEMPLE—

Twelve miles north of Begusarai is a large lake, 8 miles in length and 2 miles in width, called as Kabar Tal, in the centre of which is an island known as "Monkey island". On this island were noticed traces of a fort with badly burnt bricks and a number of cannon balls lying scattered about. The fort is known locally as Jaya-maṅgala-gaḍh from an ancient temple of Durgā under the name of Jayamaṅgalā. According to the Bengal List the shrine "is a small square edifice, about 15' x 15', with a semi-domed roof. There is a low door in the front, which when opened, discloses the painted figure of the goddess in a niche in the wall opposite." No local tradition or legend has been mentioned about these ruins. It is learnt from Panigrahi that recently "the northern black polished" potsherds, usually assigned to a period about 200 B.C., are noticed at this site.

Bengal List, 412; *BODG, Monghyr*, 218-220.

218. **Kagol or Khagaul (MONGHYR)**—MUSLIM TOMB—

The village is situated about half a mile north of Lakhsarai railway station. It contains the tomb of Makhdum Maulana Nur, surrounded by an enclosure wall, built of Hindu temple materials, such as a door jamb sculptured with figures of musicians etc. In its courtyard Cunningham found a broken inscription dated A. H. 697 (A. D. 1297-8 A. D.) but it contains no reference to the saint referred to above. This inscription has not been transcribed so far. It is said this saint Maulana Nur defeated King Indradyumna the last Pāla King of Bihar and had a brother named Palang posh or Parang Posh, who was a Pir, but of whom little is known from any other historical source, (cf. also Jaynagar, *q.v.*, above).

Cunningham, *ASI*, III, 159.

219. **Kailas Pahadj** (BHAGALPUR)—ROCK-SCULPTURE—

The Bengal List alone refers to the hill of this name, on the Barna river, with "only a steep rock covered with carved stones." No other details of these carvings, if any, are furnished in the List.

Bengal List, p. 428.

220. **Kakra** (RANCHI)—PREHISTORIC SITE—

In about 1919 S. C. Roy discovered here a chisel of compact basalt and a small polished celt of quartzite.

S. C. Roy, *JBORS*, II, p. 67.

221. **Kalta** (PATNA)—STŪPA—

The village is situated seven miles east of Bihar Sharif. Broadley visited the place in 1872 and noticed remains of a large *stūpa*; but he gives no other details nor was the place explored by anybody else afterwards.

Broadley, *JASB*, 1872, 298.

222. **Kalyanpur** (SARAN)—FORT, TANKS AND WELLS—

The Gazetteer says that Kalyanpur was founded by Kalyan Mal, the first ancestor of the Hatwa Raj family, who received the title of Maharaja from the Mughal emperor. Kalyan Mal's descendant, Khem Karan Sahi, built a fort here and made it his seat. The remains of the fortress, large tanks and wells are reported to exist by the District Gazetteer.

BODG, Saran, 145.

223. **Kalyanpur** (PATNA)—BUDDHIST SITE—

This is a small village situated about 2 or 3 miles north-east of Rajgir and its ancient ruins were noticed only by Broadley in 1872. Here he found "ruins of more Buddhist buildings and a number of idols". The principal of these was that of an eight-armed goddess seated on a throne and five feet high. The image is elaborately carved and is described fully by Broadley; but it has not been identified by him. Around this image he saw "innumerable figures of Buddhas of all sizes" strewn all over the area.

Broadley, *JASB*, 1872, 260.

224. **Kandaha** (BHAGALPUR)—SUN TEMPLE—15th CENTURY A.D.

The place is situated 8 miles west of Sahasra.

The antiquity of the place was first noticed in 1934 by Jayaswal. There exists here an ancient temple of the Sungod which had undergone certain repairs in later times; but the doorframe of the original temple still survives *in situ* along with the

enshrined image. On the door-frame was found a Sanskrit inscription recording construction of the temple by a Brahmin named Varnśadhara under orders of the King Narasimhadeva of the Kāmeśvari dynasty of Mithila. It is dated Śaka 1357 (A. D. 1435).

K. P. Jayaswal, *JBORS*, XX, 151.

225. **Kandi** (MONGHYR)—BUDDHIST SITE—

The village Kandi is situated 8½ miles from Sikandra police station. The ancient ruins from the place were first noticed by D. C. Sarkar in 1950, when he reported discovery of an inscribed Buddhist image, two plaques with representations of female figures and other mutilated images, collected at several places in the village, indicating existence of Buddhist (and possibly Hindu ?) temples at the place. The inscription on the Buddhist image records the pious gift of the image by one named Samudrāditya who is styled as Rānaka, i. e. perhaps a ruling chief, of whose history, however, no information is available from any other historical source. From the palaeography of the record D. C. Sarkar assigns it to about the 12th century A. D.

D. C. Sarkar, *JBRS*, XXXVIII, Parts 3—4, p. 7.

226. **Kanthar-toli** (RANCHI)—ANCIENT SITE (ASURA)—

The village is situated about 29 miles south of Ranchi on the road to Chaibasa. S. C. Roy noticed an ancient "Asura" site, near the east of the village, from where a copper bracelet was found in about 1920. It is now in Patna Museum. In 1944 A. Ghosh found the site littered with brick-bats and potsherds, though no traces of masonry work could be seen on surface. (This information is based on his unpublished notes).

S. C. Roy, *JBORS*, VI, 414.

227. **Kapaita** (RANCHI)—BUILDING—

The place is situated 6 miles from Barkop and its antiquity is noticed only in the District Gazetteer, which refers to the ruins of a building attributed to one of the Nat Rajas, who held the locality a few centuries ago.

BDG, Santal Parganas, p. 245.

228. **Karangja** (SHAHABAD)—TEMPLES (HINDU OR BUDDHIST ?)

Karangja is mentioned as the name of a division in the district by Buchanan, who noticed a temple of Dakshina Bhavānī, or Goddess of the South, situated about 2 miles east from the village Karangja. He refers, in all, to three brick temples, with domed roofs, built inside a walled enclosure. Of them one contained an image of Kālī, another a *līṅga* and the

third an image of a deity locally called as Bhairava, but Buchanan thought it to be of Buddha. A number of other images and carvings were also noticed scattered about the place, as well as traces of a stone structure, which Buchanan believed represented site of a temple. In addition to these, four tanks or *kunds* also existed in the area, in one of which, it is said, some of the sculptures were found.

Buchanan attributed the ruins to the Cheros.

Buchanan, *Shahabad*, 79-81.

229. **Karaon** (SANTAL PARGANAS)—TEMPLES—

This place is mentioned only in the Bengal List as containing "old temples". The List gives no other information about the place and the temples.

Bengal List, 462.

230. **Karjain** (PURNEA)—FORT (?)—

The village is situated in the north-western corner of the district not very far from the Nepal border. Buchanan visited it in about 1812 and noticed several pools or excavations, dug in olden days, it is said, for manufacturing bricks, believed to have been used for the construction of a fort nearby, of which Buchanan could observe some traces on the spot. The bricks, says Buchanan, may have been quarried away by the villagers and the ruins were almost levelled in his time. Buchanan quotes no local tradition about the place nor does he refer to other ruins such as sculptures, carvings etc., existing at the site, at the time of his visit.

Buchanan, *Purnea*, 73.

231. **Karṇagadh** (BHAGALPUR)—MOUND—

A large mound is situated a little west of Sultanganj, *q. v.*, and is locally called as Karṇagadh. Buchanan noticed it in his journal and he says that it exactly resembles a mound of the same name at Champanagar (*cf. q. v.* above) though not so large as the latter. Traces of a brick walls, which formed the exterior of the remains, were seen by him and the building represented by the ruins "was pretty entire until it was pulled down by Colonel Hutchinson to erect a set of indigo works." Buchanan was told that here was once the palace of the King Karṇa, generally identified by the traditions of the district with the King of the same name to whom the Karṇagadh at Champanagar is also attributed and this seems quite probable since "the style of both the ruins is exactly the same." The mound is quite extensive covering an area of 12 or 13 acres. It was also casually noticed by Cunningham in 1879-80 who was also told that it represented a fort built by

Raja Karṇa. No finds of antiquities like sculptures, carvings, inscriptions etc., had, however, been reported from this site so far; though, it is obvious, the mound must have been dug at places by Colonel Hutchinson long ago for the buildings of his indigo factory. The mound, nevertheless, deserves to be explored further. (cf. also Sultanganj and Jahngira, *q.v.*).

Buchanan, *Bhagalpur*, 89-90; Cunningham, *ASI*, XV, 30-31.

232 **Kasba** (SANTAL PARGANAS)—TANKS AND TEMPLES—

The village is situated in Govindpur sub-division of the Tappa Manihari. It was formerly called as Manihari from which the name of the Tappa is derived. The ancient remains here are found noticed only by the District Gazetteer which says, "It contains several large tanks, at present silted up, from the beds of which, as well as from other places in the village, images carved in stone and other architectural remains have been obtained. Bricks of large dimensions are also found as well as engraved slabs of black stone." It is obvious the place once contained some ancient temples, the sites of which may perhaps be traced if the area is explored further.

BDG, Santal Parganas, 271.

233 **Kasturia** (CHAMPARAN)—MOUND—

The village is situated about 15 miles east of Motihari and contains a large mound of brick ruins, called as Kasturia, which was first noticed by Cunningham in 1880-81. The Bengal List and the Gazetteer merely copy from Cunningham's report and add no further information. Cunningham describes it as measuring about 160' × 130' with a large Pakar tree then standing on its west, underneath which were noticed images of eight-armed Durgā, Viṣṇu and a piece of a carved door-frame. It is obvious there once stood here some Hindu temple which no longer existed when Cunningham visited the spot. The bricks, found scattered all over the mound, measure 13" × 10" × 2½" and they were seen strewn over the fields for half a mile around. The villagers were seen quarrying the mound for bricks in Cunningham's time; while the Bengal List states that the Collector was going to take steps to prevent further quarrying of the mound.

Local tradition, says Cunningham, attributed the mound to the Chero Kings and the local people identify the image of Durgā with the Rani Durgāvatī of a Chero Raja, who, it is said, was about to be molested by a Banjara, but was suddenly turned into stone when she prayed for assistance and is still to be found in that condition on the spot!

Cunningham, *ASI*, XVI, 26-27; *Bengal List* 394; *BDG, Champaran, 143.*

234 **Katihar**—(MONGHYR)—ŚAIVA TEMPLE—

The village is situated about 70 miles north of Surajgadh on the south bank of the Ganges. The Bengal List refers to a temple of Gauri-Shankar built by one Mano Ram Mahajan in the 18th century and held sacred in the locality.

Bengal List, 412.

235 **Kathauli** (SHAHABAD)—MUSLIM TOMBS—

The village is situated about 4 miles east of Buxar. The well-known battle of Buxar, of 1764 A.D. between the Nawab Vazir of Audh and the East India Company, was fought here, in which the former was defeated with two of his generals viz., Ghulam Qadir and Shuja Quli, killed on the spot. Both the generals were buried at the site of the battle; but their original graves and the inscriptions on them had disappeared before 1913. The existing tombs and the epigraphs were set up newly thereafter as stated by Blakiston in his report for 1913-14. The Bengal List gives the name of one of the generals as Ghulam Haidar Khan in place of Ghulam Qadir Khan of Kuraisi's List.

Kuraisi, *List*, p. 139-41; Blakiston, *An. Rep.*, *ASI, E. C.*, 1913-14, p. 38; *Bengal List*, 345.

236. **Katra** (MUZAFFARPUR)—FORT AND MOUND—

The village is situated on the west of Lakhandai river, 18 miles east-north-east of Muzaffarpur¹ and its ancient ruins were first noticed by Hunter in his Statistical Account of the district. Cunningham in the course of his tours had heard of the place as containing the largest mound in the district and "would certainly have visited it", had he not left it behind, in the course of his journey, when he heard of it. The village is also known as Akbarpur. In place of the Lakhandai river Cunningham mentions the Joga Nala, an old bed of the Bagmati, on which the mound is situated. The mound is situated, as stated by Hunter, to the west of the village and is said to cover an extensive area of about 60 *bighas* covered with bricks. The walls were, at least in 1877, 30 feet high and the interior was partly cultivated. Hunter quotes a local legend that it was built by one Raja Chand, "who, when going to Darbhanga, told his family that if they heard that his flag in that place had fallen down, they might know he was dead. One of his enemies, a Kurmi, tore it down, and the news coming to Katra, the Raja's family immediately made a funeral pile and threw them-

1. The Gazetteer, through mistake, locates it to north-west of Muzaffarpur, though the river itself is to the north-east of the town. Cunningham shows it 16 miles west of Darbhanga.

selves on it." As already pointed out by the Gazetteer this legend closely resembles the one about Jauri Dih hardly 35 miles to its south-west (cf. Imadpur, *q. v.*, above) and it is not unlikely that they are both historically associated with each other. The Katra mound had never been explored so far; but Cunningham was told that it was covered with "very large old bricks" and had then contained an image of Chāmunda Devī and other deities. Since the mound at Jauri-Dih, with which it is compared, is found to be very ancient, a thorough exploration of the Katra mound is considered highly desirable.

Hunter, *Statistical Account*, XIII, 54-5; Cunningham, *ASI*, XVI, 35; *BDG, Mus. J'urpur*, pp. 149-150.

237. **Katras** (MANBHUM)—ŚAIVA TEMPLES AND TANK—

Katras is now situated in the coal-field area of the district and according to tradition it was once the headquarters of the local chiefs of Jharia who ruled over the area (cf. Jharia, *q. v.*, above). The ancient ruins here were first noticed by Beglar in 1872-73, on whose report the accounts of the Bengal List and the Gazetteer are primarily based.

The ruins as mentioned by Beglar are as follows :—

(a) To the north of the village a small temple was seen by him standing on a terrace, evidently restored, the temple itself having been partly rebuilt. A drawing of the basement mouldings of the terrace is given by him in plate No. XV of his report. He further refers to several low mounds in the vicinity with fragments of statues and cut-stone lying about.

(b) To the east of the village, on the other side of the rivulet, was a half-ruined temple, called as Dewal, standing on a high ground called as Jhinjhi Pahadi. In plan it consisted of the *sanctum* with perhaps the pillared hall or *mandapa* in front which, however, could not be traced clearly by Beglar because of the *debris* covering the front of the temple. It was "remarkably plain" the moulding work on the exterior being quite simple. The shrine chamber had a triangular opening above the entrance formed by overlapping of stones. Beglar cleared the interior of the shrine and found the original *argha* of a *liṅga* in the *debris*. It was obviously a Śaiva temple, as can also be inferred from the dedicatory block of the lintel over the entrance containing representation of human head with matted locks (i. e. of Śiva). The temple faces west. Beglar was of the opinion that this temple was one of the oldest found in Magadha (i. e. Bihar).

Attached to the temple was a tank called as Ghat Bandha Tal having stone ghats now buried under the ground.

Beglar, *CASI*, VIII, 156-57 ; Bengal List, 550 ; *BDG*, Manbhum, 275.

238. **Kauva Dol** (GAYA)—ANCIENT TOWN SITE, BUDDHIST RUINS, ROCK-CUT HINDU AND BUDDHIST SCULPTURES AND MUSLIM TOMBS—

Kauva Dol is a name of the hill situated 6 miles east of Bela railway station and about a mile south-west of the Barabar Hills (*q. v.*). The name literally means "crow's swing", which, it is said, is derived from the fact that a huge block of stone was once lying so well balanced on the existing pinnacle of the hill that it used to rock even when a crow alighted on it. The hill is surrounded by ancient ruins which were first noticed by Buchanan. Later Major Kittoe, Cunningham and Beglar also described the ruins ; while in 1902 Bloch visited the place and briefly noticed the ruins again.

Both Kittoe and Cunningham refer to a mound strewn over with brick-bats, hewn stones and potsherds, along the eastern and northern foot of the hill, representing the remains of an ancient township called as Samanpur.¹ Buchanan, however, knew nothing of this name ; on the other hand, a mound in the north-western corner of the site was pointed out to him as a site of the house of some Chero Raja or a Bandawat Chief. At the eastern foot of the hill are the remains of a large temple described more fully by Beglar. It consisted originally of the *sanctum*, the *antarāla* or ante-chamber, a *maṇḍapa*, an *ardhamaṇḍapa* and the *mahāmaṇḍapa*. Some of the pillars of the *maṇḍapa*, 13 in number, were still seen standing in 1902 by Bloch, forming a sort of colonnade leading to the *sanctum*. The walls of the *sanctum* were of brick ; while the floor level of the shrine was lower than that of the halls in front. Inside the shrine were seated a colossus of the Buddha on a large pedestal and two smaller images, one of which had an inscription containing the usual Buddhist creed formula. The colossal image in the shrine represents Buddha in *bhūmi-sparśa-mudrā* and is 8' high of which Kittoe noted complete details and measurements. In the time of Buchanan it was worshipped in the locality as a Hindu deity with the name of Buddha-Sena or "General of the Buddha" or as Bhairava. But in 1872 Beglar quotes the local tradition that it represented an Asura sentry of Bāṇāsura lying petrified here as a result of a curse, the details of which could not be ascertained by him. It may be added neither Buchanan nor Kittoe and Cunningham say anything of this Bāṇāsura while referring to this colossal

1. According to Kittoe the eastern portion was called as Sarain, while the northern one was called as Samanpur.

image. Beglar identifies the ruins of this temple with the Śīlabhadra monastery of the Buddhist tradition as mentioned by Hiuen Tsiang. In this connection the ancient name Samanpur of the township is worth noting, as it is perhaps derived from Śramaṇapura, town of the Śramaṇas or Buddhist monks, who may have lived here in large numbers.

There are several Muhammedan tombs on this side of the hill built chiefly of pillars and other squared and ornamented stones of some Hindu temples. Buchanan adds that near the above temple of Buddha-sena was buried one Hesamuddin Shah to whom probably the temple owed its destruction. The tomb is built mainly out of materials taken from the temple.

On the rocks of the northern and eastern face of the hill are seen carved, rather rudely, numerous figures representing mostly Hindu deities like Hara-Gaurī, Mahishāsoramardīnī Durgā, Gaṇeśa etc. The images of the goddess Durgā are, however, largest in number. A few figures of the seated Buddha are also to be noticed. Bloch says he saw, in all, only three Buddhist figures viz. of Vajrasattva, Prajñāparamitā and a seated Buddha. The figures had considerably been affected by weather action as seen by Bloch in 1902. According to Bloch all these sculptures may be assigned to a period between 800 to 1200 A. D.

Buchanan, *Patna-Gaya*, I, 137-39; Kittoe, *JASB*, 1847, 402-4; Cunningham, *ASI*, I, 40-41 and plate XVIII; Beglar, *CASI*, VIII, 40; *Bengal List*, 320; *BDG*, *Gaya*, 227-8; Bloch, *An. Rep.*, *ASI*, B. C., 1902, p. 11-12.

239. **Kauva-Kol** (GAYA)—JAIN TEMPLES—

Kauva Kol is a name of the pretty valley in the south-eastern corner of Nawada sub-division. Only the Bengal List refers to the ancient ruins of Jain temples here, the materials of which have been found used in modern Hindu temples. The Gazetteer refers to the valley but not to its ancient ruins. The area, therefore, needs to be explored.

BDG Gaya, 232; *Bengal List*, 416.

240. **Kesariya** (CHAMPARAN)—STŪPA MOUNDS, TEMPLES AND TANKS —

The village is situated in the south-western corner of the district and is about 30 miles north-west from Basarh, *q.v.* It appears from Cunningham's report of 1861-2 that as early as in 1814 a gallery had been excavated from the east to the centre of the great mound, to be referred to below, at the instance of Colonel Mackenzie, who would thus be the first explorer of the ruins of Kesariya, though the result of his work is not now available. In 1835 Hodgson published his sketch of

the ruins without any remarks or description; but a more systematic account, with a sketch plan of the ruins, appears in Cunningham's report already referred to. Afterwards Bloch visited Kesariya but his account is sketchy and brief, adding little of more substantial information. The Bengal List, the Gazetteer and Kuraishi's List draw their information mostly from the above sources.

About 2 miles south of the village, to the east of the road, is seen a very lofty mound which, in 1861, was 62' high and 1400' in circumference at the base. On the top of this mound is a solid brick *stūpa*, with its exterior entirely in ruins, measuring 68' 5" in diameter at base and about 51' 6" in height, as seen by Cunningham in 1861-62. Of the height the cylindrical portion was 38' 7½" high, the remains of the dome proper being only 12' 10½" high. According to Cunningham's calculation, the total height of this *stūpa* above the mound should have been, including the missing portion of the dome and its pinnacle, between 80' to 90'; and since the mound below represents the basement of the *stūpa*, the total height of the monument, in its original condition, would be not less than 150' above the level of the surrounding country.

Only at two points Cunningham noticed 10 to 15 courses of the brick work of the exterior of the *stūpa*, existing in its original condition, which gives no idea whatsoever about the form or ornamentation of the exterior or facing of the *stūpa*. Whether or not any traces of surface ornamentation for the *stūpa*, such as moulded or decorated bricks, fallen plaster etc., were seen amongst the ruins has not been clearly stated by Cunningham; while Bloch only vaguely remarks that the "absence of any surface ornamentation around the tower is remarkable."

Cunningham says that underneath the existing ruins are buried the remains of another earlier and perhaps much larger *stūpa*, as can be inferred from the unusually large dimensions of the lower mound or basement as seen at present. He calculated that the earlier *stūpa* may have been about 16 feet in diameter at base and about 100 feet in height, including its pinnacle, surrounded by a circumambulatory path all around. If this was really the case there is much to compare it with the cremation *stūpa* of the Buddha at Rāmabhāra near Kushinagar, about 60 miles away to its north-west, in the point of its dimensions and other general features¹. There is thus reason to believe that this early monument was held in considerable importance in the heydays of Buddhism, as will further be obvious from its identification by Cunningham with the *stūpa* visited by Hsien Tsiang and located by him as 200 *li* (i. e.

1. Cf. D. R. Palil, Kushinagar, p. 31 ff.

about 30 to 33 miles) north of Vaiśālī. Hiuen Tsiang tells a story, current in his time, that a *stūpa* was built over a spot in the town where, it was believed, Buddha, in one of his former births, ruled as a *chakravartī* King Mahādeva and that this town was deserted when he visited it. The mound is at present called as Raja Bena-ka Deora and Cunningham quotes a local tradition about this King current at the time. The King Bena or Vena is a famous mythical king of the Purāṇas which, however, know nothing of the queen Kamalāvātī of this King, nor of the local legend quoted by Cunningham that he burned himself in this mound with his family in grief of the tragic death of his wife, who was drowned in the tank nearby. At any rate the existing tradition associates the ruins with a legendary universal monarch or *chakravartin*, as Vena is well-known in the Purāṇas, and to that extent may be reminiscent of the Buddhist tradition current in Hiuen Tsiang's time. Another surmise of Cunningham is that the ruins represent a memorial *stūpa*, built by the Licchavis, marking the spot where they had taken leave of the Buddha, after the latter's last visit to the city of Vaiśālī, just before his death at Kushinagar. This is equally likely since Kesariya falls on a well-known route from Vaiśālī to Kushinagar.

Less than half a mile to north-east is another mound, about 200' square, called as Raniwas, i. e. palace of the Rani, referred to above. Part of the mound was excavated by Cunningham in 1862 exposing traces of walls of cells of a Buddhist monastery or *vihāra* and of a temple inside enshrining a colossal figure of the Buddha. This mound seems to have been completely dug away for bricks as early as 1880-81. It was also locally known by the name of Gorai, the significance of which is not quite clear. Cunningham says that the colossal image of the Buddha was removed before his second visit in 1880 by a Bengali gentleman of the Ramgarh Indigo Factory and its present whereabouts are not known. On the south-western side is another mound, 120' x 60', mentioned by Cunningham as representing ruins of another temple. To the south of the great mound is a large tank called as Raja Bena-ka *diḡha* or tank of Raja Bena.

In 1835 J. B. Elliott noticed an inscription on a black stone, sculptured with the incarnations of Vishṇu, which, he says, he obtained at Kesariya several years ago (i. e. before 1835) from a *fakir*. The inscription, as read by J. Princep, refers to the birth of one Chandra-datta, son of Suryyadatta. It is in old Nagari and can be dated to 10-12th centuries A. D. An eye copy of it was published along with the note referred to above. This inscription is not found referred to elsewhere later on nor is it seen included in Bhandarkar's List. The

sculpture on which it is engraved is a Brahmanical one as against the Buddhist character of the ruins existing at present in the locality. It is not, however, unlikely that after a thorough exploration of the locality traces of Brahmanical temple may come to light some day.

Hodgson, *JASB*, 1835, p. 121 and plate VII; Elliott, *Op. cit.*, p. 286 and plate XVII, figure 6; Cunningham, *ASI*, I, 64-67; XVI, 16-19; *Bengal List*, 378; *BDG*, 159-60; Bloch, *An. Rep.*, *ASI*, B. C., 1902, p. 6; Kuraishi, *List*, pp. 4 ff.

241. **Kesnagadh** (SINGHBHUM)—FORT—

The village is situated south-west of Lalgadh in the extreme south of the district and was reputed to have been the seat of a local chief or Raja named Kesnā after whom it is now known. The long mounds of earth marking the outlines of a large fort are mentioned in the District Gazetteer only which quotes a legend that the fort and the chief were destroyed by a heavenly fire chastising the chief for having killed a cow and a Brahmin. The legends current in the locality associate the King Benu of this family with the ruins at Benusagar, *q.v.*, also.

BDG, *Singhbhum*, 217.

242. **Keur** (GAYA)—BUDDHIST SITE AND TANKS—

The village is situated 3 miles south-east of Hulasganj. It is only recently, in about 1929, that the ancient ruins at this village were first noticed by A. Banerji Shastri. The village contains a large mound of bricks, 40 feet in height, surrounded by a number of low mounds. The bricks found at the site measure 14" x 8½" x 3". Large Buddhist images had been lying scattered over the site, the sculptures being of the medieval or Pāla period (10th to 12th centuries A. D.). Two of the broken images bear inscriptions containing the usual Buddhist creed formulae. The site is so extensive and imposing and the quality and number of images and *debris* so striking that it is compared by A. Banerji Shastri with the ancient site of Nalanda and was proposed by him to be identified with the site of the famous Vikramaśilā University founded by one of the Pāla Kings, Dharmapāla, in the 10th century A. D.

A number of tanks also exist and they surround the village in a somewhat rectangular formation. By the site of the tanks were noticed remains of brick buildings and other mounds. The author has discussed in details the possible identification of this site with that of the Vikramaśilā University which has, however, not been generally accepted (*cf.* Anti-chak, *q.v.*, above).

A. Banerji Shastri, *JBORS*, XV, pp. 263 ff,

243. **Kewara** (MONGHYR)—ANCIENT SITE OR FORT—

The village of the name Kewara, as given by Buchanan, is situated 8 miles north of Sheikhpura. Buchanan says that of the numerous old strongholds in the locality the most ancient is probably the mud fort of Kewara where a Rajwar chief is said to have resided.

Buchanan, *Patna-Gaya*, I, p. 180.

244. **Khagra** (PURNEA)—BUILDINGS AND MUSLIM TOMBS—

The village is situated about 3 miles south-west of Kishanganj and was once the seat of an important Musalman family, ruling over the locality since the time of emperor Humayun in 16th century A. D. Late in 18th century Saiyad Fakhruddin of this family built the large family residence and set up two *āsthāns* (or holy shrines), one dedicated to the Prophet Muhammad, to the north of the village, and the other in honour of the Prophet's sceptre. Close to the latter is the graveyard of the family. The market called Kutubganj, 2 miles to the east and the Karbala, called Husainbagh, are also attributed to this chief. The above information is contained in the District Gazetteer. Buchanan also refers to Khagra but he says nothing of these monuments which must have been quite modern in his time.

BDG, Purnea, 193 ff., Buchanan, *Purnea*, 83.

245. **Khaira** (MONGHYR)—FORT—

The village Khaira is situated about five miles south-west of Jamui.¹ At the foot of the hills in the jungle nearby are noticed ruins of a stone fort and of other buildings which are shown to represent the remains of the original seat of the Rajas of Gidhaur and Khaira who belong to the same family. (cf. Gidhaur, *q.v.*, above).

BDG, Monghyr, 221.

246. **Khajuri** (BHAGALPUR)—BUILDING OR CASTLE—

In connection with old forts in the district the Gazetteer only casually mentions the remains of a large house, apparently fortified, at Khajuri. It, however, gives no details regarding its correct location, history and date.

BDG, Bhagalpur, 42.

247. **Khanjarpur** (BHAGALPUR)—MOSQUE—

The Bengal List mentions an old mosque built by one Rahman Ali, existing at the place. No details with regard to its date, description, and exact location are given.

1. The Gazetteer says it is to the south-east; while the map, appended to it, shows it to the south-west which is correct.

Bengal List, 422.

248. **Khanamonda** (SINGHBHUM)—IRON AND COPPER SMELTING CENTRE—

The village is situated 2 miles from Bahara-gora. The Gazetteer says that large melting pots are found here which are believed to be relics of an old iron and copper smelting industry.

BDG, Singbhum, 206.

249. **Khanpura** (GAYA)—ANCIENT SITE—

The village is situated about 6 or 7 miles west of Nawada where Buchanan noticed "some heaps of brick which, the people said, had been the abode of another chief of the tribe,"

Buchanan, *Patna-Gaya*, I, p. 176.

250. **Kharagpur** (MONGHYR)—FORT, MOSQUE, TEMPLES AND TANKS—

This is a well-known village in the district as it was once a seat of the Rajas of Kharagpur who ruled over the area from early Muslim period right upto the advent of the British rule. The history of this family and the ruins of buildings raised by them are referred to by Buchanan and a little more fully by the District Gazetteer later. The latter mentions a ruined palace built by Raja Bihruz in 17th century A. D. adjoining which is a three-domed mosque picturesquely situated on the river Man. A marble slab in one of the walls shows that it was built in 1068 A. H., i.e. 1656 A. D.. Three miles from Kharagpur there are two temples and two tanks, standing opposite to one another, on each side of the road leading to Kharagpur. The place is said to have been a hunting seat of the Rajas of Kharagpur, while they were still Rajputs. The temples and tanks on the south of the road are ascribed to one of the Rajas and those on the north to Chandīvatī, one of the Rānis. They were accordingly known as Raja-Rani Talao. The Rajas were originally Rajputs and had ousted the aboriginal Khetauri chiefs who ruled the country previously. One of these Rajput Rajas named Toral Mal was forced to embrace Islam in the time of Jehangir. The inscription referred to above does not seem to have been noticed or transcribed anywhere else.

About the ruined palace of Raja Bihruz Buchanan comments that it had been a very large building and "looks more like an old European castle than anything that I have seen in the course of this survey."

Buchanan, *Bhagalpur*, 115 ; *BDG, Monghyr*, 36ff ; 222 ff.

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251. **Kheri Hill** (BHAGALPUR)—ANCIENT SITE, ROAD, FORT,
ŚAIVA TEMPLES, WELLS,
BUILDINGS AND INSCRIBED
STONE PILLAR—

The hill is situated about 10 miles southwest of Bhagalpur and the ancient ruins at the place were first noticed, with some details, by Buchanan. The ruins were later described by Beglar also in his report for 1872-73. The Bengal List draws mostly from Buchanan's journal; while the Gazetteer says nothing of them.

All along the northern foot of the hill and also in the village of Kheri on the plains, Beglar noticed an extensive site with low mounds, covered with bricks, which has been under cultivation since long. In addition to these brick ruins Buchanan refers to several small tanks. Beglar examined three of these low mounds but found nothing of interest though he thought that excavation might yield interesting remains.

On the hill itself Beglar refers to and describes the remains of a fort; though Buchanan states to the contrary that "there is not the smallest appearance of fortification." The latter mentions the hill by the name of Kherahi and says that the buildings on the hill were "dedicated to religion, while the Raja dwelt below". Beglar, however, describes the fort on the hill as "the principal existing object of interest." "This is an irregular enclosure, of rough large blocks of stone laid on each other without cement occupying the whole of the tolerably level top of the eastmost hill... connected with the western range by a low pass." On the elevated piece of tableland at its extreme west end is the citadel, with only one gate, giving access to the outer fort, over a flight of steps and a small postern opening outwards but without any regular approach or access to it. The outer fort is provided with paved approaches to it on its south and east. On the rocks along the ascent and on the stones of fort walls, on the steps and paved approaches, Beglar counted in all 22 inscriptions, in what is known as, "shell characters". According to Beglar these characters "are evidently derived from the old Gupta characters, as the disguise of flourish is not in all cases sufficient to mask the characters." Of them one is, he says, "clearly in old Gupta characters curiously flourished", and he read clearly the word *Dharma* in one of the inscriptions. The script has not been satisfactorily deciphered as yet. Buchanan was equally struck by its ancient characters and, from the appearance of the inscriptions, thought the ruins on the hill to be of "great antiquity, probably coeval with Jarasandha when the Pali was the learned language of Magadha."

Both Buchanan and Beglar saw a fine brick-built well, evidently very old, which Buchanan says was about 16' in diameter and was locally called as Indara. Several *liṅgas* were noticed by Beglar, who adds that the temples, which once enshrined them, were built of stone and brick, but had disappeared entirely long before he visited them. There were no traces of any Buddhist remains on the hill as well as on the ancient site at its foot. According to Beglar there were extensive buildings in the citadel of the fort, but he could not say what they actually represented, though one of them was most probably a Śaiva temple. Buchanan no doubt noticed some of these *liṅgas* and the ruins of temples, apparently Śaiva, and also some brick buildings and chambers, which, the local people told him, were the houses of the Raja or the Rani of the place, though he was not prepared to accept this interpretation. A building on the top in the citadel was seen by him with its cut granite foundations, 20 to 30 feet square, the walls having fallen down the hill, with parts of doors and windows, rudely carved, lying amongst the *debris*. In these ruins he saw a Gaṇeśa "very distinguishable and there are other idolatrous figures; but so much defaced that the particular objects which they represented are not recognizable." Buchanan seems to have taken most of the ruins of buildings to represent mainly Śaiva temples, which, together with the shell inscriptions, form the main characteristics of the ruins.

Below the hill, near the pass to the west, Beglar noticed a large black stone slab, known as Vāgīśvarī Sthāna, with an inscription in four lines in medieval characters. He read the opening line as *Swaste Pratāpa Rāmānuya*. The reference to the name Rāmānuja is interesting, though it certainly does not refer to the famous Vaishṇava reformer of that name, since the ruins at the place are characteristically Śaiva. The inscription has not been transcribed fully as yet and it appears likely that it may contain valuable information with regard to the ruins on the hill.

Buchanan, *Bhagalpur*, 118 ff; Beglar, *CASI*, VIII, pp. 128-29; *Bengal List* 426.

252 **Khojpur** (DARBHANGA)—ŚAIVA TEMPLE (?)—

Some years back D. C. Sircar published an inscription on pedestal of the image of Durgā which is in worship at the village. It records installation of the image and is dated 147 in the Lakshmaṇa Sena era, i.e. in 153-54 A.D., according to D.C. Sircar. No details of the temple and of other remains, if any, are furnished.

D. C. Sircar, *JBR.S.* XXXVII, Parts, 3-4, pp. 10-13.

153 **Khuntitola** (RANCHI)—BURIAL SITE (ASURA)—

The village is situated about 2 miles south-west of Khunti on the bank of the stream called Kotri. Nearby the village is a large tract of land, measuring several acres, in which over 50 slabs of stone were seen exposed above ground by S. C. Roy some time about 1915 and perhaps more exist concealed underground and in the midst of vegetation. About 12 of these slabs were removed and the graves underneath dug up by him resulting in discoveries of cinerary urns or earthen jars containing bones of the dead. Some of the jars were found placed, one over the other, up to a maximum number of four at a time. Inside each larger jar a small *chuka* (i.e. a jug, with a narrow mouth) and an earthen lamp were found. The top slabs are of different sizes but the largest was found to be 9½' x 8'. Inside some of the jars the other objects like copper ornaments and beads of stone or copper were also found. The urns were found usually at a depth of one to two feet below the ground level. It was also reported to S. C. Roy that "stone implements are now and then ploughed in the fields"; but he was not able to secure any. Roy excavated another part of the site again a few years later and discovered, in addition, numerous objects like copper bracelets, bronze bracelets, bronze bell, copper anklet, iron ring, iron bracelet, and iron implements etc.

The site was further explored by A. Ghosh in about 1944 and was found strewn over with disintegrated pieces of bone and a good number of potsherds. Of the four characteristic potsherds collected by him from the site one is a lid of a vessel, another being a fragment of a jar, while the remaining two pieces were found decorated with a double line of concentric circles, a feature commonly found in the pottery from the so-called Asura sites in this region. (cf. Bichna, *q.v.*). In type, fabric and decorative features there is much resemblance between the pottery from this site and that from Kunjla, *q.v.*, a similar site in the area which was also excavated by Ghosh early in 1944.

S. C. Roy, *JBORS*, I, 234-6; VI, 393 ff; A. Ghosh, *Notes on the Exploration in Ranchi District*, (unpublished).

254. **Kispa** (GAYA)—HINDU AND BUDDHIST TEMPLES—

The village is situated 6 miles north of Tekari or 12 miles west of the Barabar hills and its ancient ruins were first noticed by Buchanan who, however, mentions the name of the place as Kaspā-bahiya. In 1872-73 Beglar also surveyed the village for its ancient ruins and it appears Bloch later visited it in 1902; but he says nothing about the ruins.

In Buchanan's time the place had been known for its temple dedicated to goddess Tārā and situated at the west

end of the village. Buchanan gives a graphic description of his visit to the temple. He found it just a recently built mud structure on the ruins of an ancient brick and stone building. "Many images were built into the wall and many broken ones were lying near the door. The enshrined image, called and worshipped as Tārā Devī, was of "human size" and being covered with cloth from the chin to the heels he could not identify it clearly; though he strongly suspected it to be of a male deity. Of the goddess the local people told him a legend that Tārā Devī had been an oilman's wife of great sanctity, whom the tyrannical Raja Bala desired to seize in order to gratify his lust. It is said she prayed to her deity for protection and suddenly both she and the Raja were turned to stone. She is now worshipped as Tārā Devī; while the Raja 'stood' neglected, in Buchanan's time at least, represented in a colossal image, more than life-size, at a short distance away. The latter image was also found surrounded by ruins of carving and broken images, thus obviously indicating a site of another temple. Buchanan was further told that there were scattered a number of heaps of bricks or mounds in the vicinity and 10 or 12 of them were already ransacked by the villagers for materials for building. He inspected only one of these heaps and noticed an image of "what is called Vishnu riding on Garur" of which the upper part was then pelted by women with bricks "alleging that he (i. e. Vishnu ?) is an unnatural uncle, riding on the head of his sister's son (i. e. Garuda ?)" Buchanan then adds: "This place has certainly been either a city or situation of an extensive religious establishment...the villagers say that it was the residence of Kasyap", one of the names of Buddha himself, according to Buchanan; though it may possibly indicate the name of the famous disciple of the Buddha.

In 1872-73 Beglar noticed the temple of Tārā Devī and discovered the enshrined image to be of a male deity with an inscription on its halo; but he could not actually see at close quarters, and thought it to be a Buddhist image. Near the temple he saw many *linjas* and numerous cut-stone blocks, indicating the site of an earlier Hindu temple at the spot. Inside the village he noticed several Hindu and Buddhist images, the latter including two life statues of Buddha, with the usual Buddhist creed formulae inscribed on them. Beglar, however, knew nothing of the legend of Tārā and traditional association of the site with Kaśyapa, nor does he seem to have observed the numerous mounds mentioned earlier by Buchanan. It is also not clear whether the image of "Bala Raja" as seen by Buchanan is the same as one of the life-size statues of the Buddha mentioned later by Beglar. From the description of the place by Beglar there is no doubt that the place was one of

importance and there were here Hindu and Buddhist temples in the early medieval period, i. e., in 9th to 10th centuries A. D. The site had not been explored after 1873, though Bloch seems to have only casually visited it in 1902, and, therefore, deserves to be explored further.

Of the inscriptions the contents of the one on the image of "Tārā Devi" have not been properly recorded; while the other two inscriptions on the two life-size statues of the Buddha need to be transcribed. It may be that some valuable historical information is contained in these inscriptions as none of them have been carefully examined and transcribed so far.

Buchanan, *Patna-Gaya*, I, 142-44; Beglar, *CASI*, VIII, 53-54; *Bengal List*, 326-8; Bloch, *An. Rep.*, *ASI*, B. C., 1902, p. 12.

255. **Kiul** (MONGHYR)—ANCIENT SITE, BUDDHIST REMAINS, AND TANKS—

The village is situated on the eastern bank of the Kiul river near the well-known railway junction of that name on the main line of the Eastern Railway. The ancient remains near Kiul have been found described only by Cunningham, the District Gazetteer having based its information mainly on his report.

To the north of the village, Cunningham noticed a small tank and the foundations of a Buddhist temple with several Buddhist figures lying nearby its ruined site as well as in the village. To the west of the village was another tank called Sansar Pokhar; but no ruins are stated by him to exist near it. To south is another village called Kowaya, itself situated on a large and extensive mound, abounding in old bricks and broken images, Buddhist as well as Hindu.

On the bank of the river he noticed a conspicuous mound, 30' high, known as *gaḍh* or Birdaban, of which no one could tell the meaning. Cunningham sank a shaft in the centre of this mound and discovered, at a depth of 6 feet from the top, the remains of a small chamber, containing a steatite relic casket, shaped like *stūpa*, and a headless image of ascetic Buddha, also made of steatite. Inside the casket were found a golden box with a bone piece, broken silver box and a green glass bead. Traces of an arched chamber of bricks were also exposed by him in the eastern portion of the mound containing 200 to 300 *lac* seals. Another arched chamber was also found in the corresponding western portion of the mound, with an earthen jar filled with 2700 *lac* seals of four different kinds. Three fourths of the seals were badly damaged, while the rest bore impressions of a figure of ascetic Buddha, under the *bodhi* tree, with rows of *stūpas* on both

sides and inscriptions on some of them at the bottom. The inscriptions contain mostly the usual Buddhist creed formulæ in 10th or 11th century characters. The seals may perhaps be the official seals of the monastery, nearby to the west, now represented by a low mound about 150 to 160 feet square. Of the four kinds of seals one is probably datable to an earlier date. The other objects found inside the earthen jar, mentioned above, include a small earthen vessel and four bronze and one steatite images of the ascetic Buddha.

Cunningham refers to other low mounds to the east and south of the main mound and thought that the site represents ruins of a regular Buddhist establishment. cf. also Jaynagar and the identification of Kiul with the Lo-in-ni-lo of Hiuen Tsiang by Cunningham.

Cunningham, *ASI*, III, pp. 156-59 ; *BDG*, *Monghyr*, p. 227.

256. **Kolhua (MUZAFFARPUR)**—MAURYAN PILLAR, BUDDHIST SITE AND TANKS—

The village Kolhua is situated about 2 to 3 miles north-west of Basarh, *q. v.*, with which the ancient ruins at the place are closely associated ; as they undoubtedly formed part of the ancient city of Vaiśālī already referred to. As stated by Prinsep, as early as in January 1784, Mr. Law had presented to the Asiatic Society of Bengal "a Short Account of Two Pillars to the North of Patna". This account was perhaps of a cursory nature, and was therefore not published. It is not known whether he then referred to the pillar at Kolhua, then known as Bakhra Pillar from another village of that name nearby. Some drawings or paintings of the pillar were also made in 1814 by an Indian artist for J. R. Elphinstone ; but the first descriptive account on the pillar and the ruins was published in 1835 by Stephenson and Prinsep accompanied by drawings from Hodgson. Later in 1861 and 1880 Cunningham explored and described the ruins more fully and most of the subsequent accounts on the place, such as in the Bengal List, the Gazetteer or in Kuraishi's List are based mainly on what he had stated earlier.

(a) *The Mauryan Pillar*—According to a fantastic local tradition recounted to Stephenson the pillar was believed to be the "walking stick" of "Bhim Sinh" (i. e., perhaps, Bhīma of the epic tradition). He adds further the local story that the place near its base was dug for treasure, many years before, by a Bengali gentleman, who perished in the attempt. Similarly an Englishman had come and dug down to discover the base of the pillar ; but he too lost his life, and thus the pillar was locally believed to have been haunted. Stephenson further states that "a Hindu Faqir" had then availed himself

of the excavated spot of the mound nearby (cf. (b) below) and converted it into a place of worship; while in 1861 Cunningham found another Sannyasi, about 30 years of age, having settled down near the pillar with a small residence and a court-yard enclosing the pillar.

The pillar, as seen above ground, is a monolith of highly polished sandstone, consisting of a circular shaft, surmounted by a decorative bell-shaped capital, supporting a life-size figure of a lion, facing the north. The shaft, as measured by Cunningham¹, is 18' above the level of the courtyard, the bell portion and the plain oblong abacus, or pedestal for the lion above it, being 2' 10" and 1' respectively; while the figure of lion itself measures 3' 6". The total height of the pillar with the capital would thus come to 25' 4" above the courtyard level. As alluded to above, several attempts had been made before Cunningham to dig round the base of the pillar for treasure or for inscriptions but without success. Cunningham made another attempt and dug down to 14', where the water level was reached, still finding the shaft with the polish all around "but no appearance of any basement" upto the point of his excavation. He was, however, told by the local people that in an earlier excavation, by the Bengali gentleman, at the instance of some 'Saheb', just at the water level "a square pedestal in three steps" was found. Cunningham did not dig down further; but since the pillar was still polished upto water level, he thought that it must have gone down at least 4' 1" below, if not more. If this is treated as correct the total height of the pillar with the lion capital would come to be 43' 5" or more from its bottom to the top of the capital. The diameter of the shaft at water level is 49.8" and it tapers up to the top where it is 38.7". The pillar is leaning a little to the west, 4 to 5 inches out of plumb, due to perhaps the weakness of its foundation and its very heavy weight of about 50 tons, as calculated by Cunningham, who noticed it to be "the heaviest of all the Lion-monoliths" seen by him. The lion figure of the capital is rather stiff, it being seated on its hind legs, with mouth half open, as if snarling and

1. Measurements given by Cunningham and by Kuraishi do not quite agree. Those taken by Cunningham are given here except that of the lion figure, which is more accurately mentioned by Kuraishi inclusive of its plain pedestal, while Cunningham seems to have left it out of his calculations in his report for 1861-62, though they are given in his report for 1880-81 as 95' which is obviously a mistake. It appears Cunningham included the height of bell-portion and the abacus or pedestal of the lion figure, when calculating the height of the shaft above ground as 21' 10" (which he gives as 18' in his report of 1861-62) and included the bell-portion again in calculating the height of the whole of the lion capital (i. e. 9' 5"). This had resulted in a wrong measurement of 45' 3" as the total height of the pillar as mentioned by him in his report for 1880-81 while comparing his measurements with those of Stephenson taken in about 1835.

with the tongue slightly protruding. On the shaft itself are found rudely carved human and animal figures and symbols such as scales, wheels, *nandīpadas* etc.

(b) *The mounds of Stūpas, Monasteries etc. and Tank—*

As shown in his sketch plan (cf. *ASI*, XVI, plate V) the pillar is surrounded by a high level ground, 6' to 7' high above the surrounding country and measuring roughly 1000' x 600' with other mounds and a large tank, called as Rāmakuṇḍa, 240' x 140', close to the south of the pillar, all situated within its limits. Bloch described the tank in 1903 as "ancient brick-faced"; but, 25 years later, Kurai-shi states that "the brick-facing is now all covered with mud". By a comparison with the description of the monuments at Vaiśālī by Hiuen Tsiang Cunningham identified the tank with the "Monkey Tank" (*Markaṭa-hīda*) of the Buddhist tradition, on the southern bank of which, it is said, stood the, "Kūṭāgāra hall" or "the upper-storeyed hall", where the Buddha addressed his disciples, after having announced to Ānanda his approaching Nirvāṇa. While excavating the low mound, to the south of the tank, Cunningham discovered traces of some large building with thick brick walls, the bricks being $15\frac{1}{2}'' \times 9\frac{1}{2}'' \times 2''$. Along its west was exposed a small brick *stūpa*, 7' to 8' in diameter, with several ornamented bricks in its ruins, including one with rounded top and a square hole in its middle, perhaps forming one of the umbrellas of its original pinnacle. This small *stūpa*, in fact, occupies the position, where Hiuen Tsiang locates the *stūpa*, which marked the spot, where the monkey offered Buddha a pot full of honey; but Cunningham was not sure whether it should be identified as such, though he would propose to identify the remains of the large building, referred to above, with the Kūṭāgāra hall, described by the Chinese pilgrim.

Close to the north of the pillar is a ruined *stūpa* of solid brick, 25'-10" above the fields; but only 15' 11" above the ground level of the pillar as stated by Cunningham. Both Stephenson and Cunningham refer to an excavation having been done here by some doctor from Muzaffarpur early in the 19th century, but without any notable discovery. Kurai-shi gives the base of this *stūpa* as measuring 65' in diameter, the bricks being $12'' \times 9\frac{1}{2}'' \times 2\frac{1}{2}''$ (Stephenson says "a foot square" while Cunningham gives the measurements as $13\frac{1}{2}'' \times 9\frac{1}{2}'' \times 2\frac{1}{2}''$). According to Cunningham this *stūpa* was "clearly the monument that was erected by Asoka," but for what purpose is not stated. A modern brick temple had been built on the *stūpa*, with a long flight of steps on the east, enshrining a well-preserved medieval image of the Buddha in *bhūmi-sparśa-mudrā*, now worshipped as Rāmachandra. This image was found *in situ* in 1854 by the

local Zamindar amongst the ruins of an old temple or a Buddhist Chapel monastery, some 720 feet to the north of the pillar.

About 250' to the north-east of the above *stūpa* is a low mound but, it appears, it was not fully explored by Cunningham. Similar mounds existing to the west of the tank were excavated by him, but without any result. Half a mile to the west of the pillar Cunningham noticed two high conical mounds, locally known as Bhim Sen's *pallas* or baskets, standing near the corner of a tank, having no indications of brick ruins; though they are universally believed to be old, some people even calling them as Raja Bisāl-kā Murchā or Raja Bisāl's Fort or Battery. Cunningham does not seem to have explored it further.

The following inscriptions have been noticed from the place :—

(i) On the Mauryan pillar:—Various excavations were made, from time to time, to ascertain if any original inscription existed on the pillar, but no such inscription was found. As late as 1903 Bloch also made an attempt but to no result. In 1861-62 Cunningham, however, had discovered a few short records on the buried position of its shaft in “the curious flourished characters” now commonly known as “shell” characters, which have not been deciphered so far, nor have they been dated with certainty.

The shaft is covered by numerous scribblings made by visitors, in English as well as in Nagari, two of early English records mentioning the names of “G. H. Barlow, 1780” and “Reuben Burrow, 1792”.

(ii) On the image of Buddha, in worship in the modern temple on the *stūpa* near the pillar. It records the pious gift of the image by one Utsāha, son of Mānikya and is assigned to 8th or 9th century A. D. by Cunningham. It is not included in Bhandarkar's *List*.

(iii) On pedestal of a broken image found at the site and presented by Stephenson to the Asiatic Society of Bengal in 1835 and now in Indian Museum, Calcutta. The inscription contains the usual Buddhist creed formulae only.

J. Princep and Stephenson, JASB, 1835, 124 ff; Cunningham, ASI, I, 58-64, XVI, 12-16; Bengal List, 396; BDG, Musaffarpur, 138-141; Bloch, ASI, 1903-4, pp. 83-84; Kuraishi, List, 28-30; Anderson, Catalogue, II, 93-94.

257. **Konch** (GAYA)—ŚAIVA AND BUDDHIST TEMPLES—

This large village is situated about 17 miles northwest of Gaya and its ancient ruins, under the name of Koch, were first noticed and described by Buchanan. Short accounts of

the ruins also exist by Kittoe in 1847 and by Peppe in 1865, when he had taken photographs of the main temple referred to below. Later Beglar and Cunningham furnished very detailed descriptive accounts of the ruins, particularly of the architecturally interesting main temple, in their respective survey reports. A brief notice of this temple is also given by Bloch in 1903; while the other references to the place by the Bengal List, the District Gazetteer and Grierson are mostly based on the reports of Cunningham and Beglar.

The main object of interest at Konch is the Śaiva temple of Kocheśvara Mahādeva, which, it appears, was in good condition in Buchanan's time; for he describes it as being "so entire, that it cannot be supposed of much greater antiquity." From its photograph taken by Peppe in 1865 and published by Cunningham (cf. *ASI*, XVI, pl. XVII) it appears to have suffered some damage before 1865 and, as stated by the Bengal List, it was already partly dilapidated in 1896 or so; though it was, till then, in worship. The temple consists, in plan, of the *sanctum* only; but it is likely it had a pillared hall or *mandapa* in front; since several pillars and pilasters of granite were seen lying outside in the *debris*. The *sanctum* is 28' square externally and $11\frac{1}{4}$ ' square internally, with a *lin̄yā* inside, which is in worship. The walls inside have niches for, perhaps, holding lamps. The roof inside is in the form of a tunnel vault, consisting of arcs meeting at crown in a ridge and built of cut-to-shape bricks, in a rather ingenious device, wherein bricks are placed edge to edge to form an arch. The bricks used are of three different sizes viz. $9" \times 4\frac{3}{4}" \times 2\frac{3}{4}"$; $11" \times 5\frac{1}{2}" \times 2\frac{3}{4}"$; and $13" \times 7\frac{1}{2}" \times 2\frac{3}{4}"$. Above the vaulted roof is an upper chamber, inside the tower, having its entrance in front, in the form of a rectangle, headed by a triangle, formed by overlapping of bricks, a characteristic quite peculiar with the temples also at Deo and Umga, *q. v.* Externally the tower is curvilinear, each wall being divided into seven faces by deeply recessed upright lines, the carved ornamentation being limited to brick mouldings and indentations, covered by a later coat of plaster. Cunningham says that a pillared hall was added later to the *sanctum*, as seen from a larger thickness of the front wall, clearly composed of two walls touching each other, the outer wall of 18" thickness having been added to support the roof of the front hall. The pillars and capitals of this hall, lying in the *debris*, are profusely carved; but the workmanship is rough and coarse.

In the premises of the temple were observed numerous sculptures representing Vishṇu, Śiva, Hara-Gaurī, Gaṇeśa, the various incarnations of Vishṇu, Sūrya etc. A few Buddhist sculptures were also seen in the ruins by Buchanan, who refers to two of them, with the inscriptions containing the usual

Buddhist creed formulae. The sculptures are, no doubt, primarily Hindu; but how they were associated with the present temple is not clear; for they certainly did not originally belong to the *sanctum* or to the tower which has no provision to accommodate these images. Whether they belonged originally to the hall or *mandapa* has not been made clear by Beglar or Cunningham. Beglar quotes Kittoe for a local tradition that the temple was originally dedicated to the sun-god; but, since the present *līnga* in the shrine appears to be *in situ*, it appears, there existed other temple or temples in the locality, from which some of the sculptures may have been collected. It is also not unlikely that a Buddhist temple also existed in the vicinity.

There have been various views regarding the date of the existing temple. Buchanan did not consider it to be of high antiquity and he was told that it was built by a certain Raja Bhairavendra of whose history little was known at the time. Beglar compared the structure of this temple with that of the famous temple of Bodh-Gaya and dated it to 6th century A. D. According to Cunningham it resembled the Deo Barunarak temple, *q. v.*, and he dated it to 8th century. Because of its close similarity with the temples at Deo and Umga, *q. v.*, the latter having an inscription of King Bhairavendra of about 1450 A. D., Bloch assigned the construction to the 15th century A. D., a view which agrees closely with that expressed by Buchanan earlier.

Buchanan, *Patna-Gaya*, I, 135-6; Cunningham, *ASI*, XVI, 52-59; Beglar *CASI*, VIII, 54-61; *Bengal List*, p. 330; Grierson, *Notes on the District of Gaya*, p. 21; Bloch, *An. Rep., ASI, B. C.*, 1902, p. 13; *Peppe, Proc. ASB*, 1865, p. 81.

258. **Kothi** (PALAMAU)—FORT—

It contains ruins of a fort which is locally attributed to the Cheros. It was captured by Daud Khan, an officer under Aurangzeb in the later half of the 17th century A. D.

JBORS, IV, 288.

259. **Kulaha Hill** (HAZARIBAGH)—FORT, JAIN TEMPLES, ROCK-CUT SCULPTURES, HINDU TEMPLES AND TANKS

The hill is situated 6 miles southwest of Hunterganj, overlooking the valley of the Lilanjana river in the adjoining Gaya District. Hunter's Statistical Account contains a reference to it that it is a place of local pilgrimage with a small temple and a tank found near the top of the hill; but he says nothing about their antiquity. The Bengal List, for the first time, draws attention to the ancient sculptures, "both Brahmanical and Buddhist" and especially to the inscriptions dated by it between

the eighth and twelfth centuries. A few years later N. Dey and A. Stein explored the ruins on the hill, almost simultaneously, giving somewhat fuller descriptions of the ruins, but with a little varying accounts and views. The only information thereafter is by D. C. Sircar who visited the hill a few years back, with a view to explore the area mainly for the inscriptions.

(a) *Ruins on the slopes or approaches of the hill :*

The hill is very difficult of access and is approached generally only from two sides, viz. one from the village Hatwaria at its western foot and the other from the valley which skirts the hill on the east. The ascent from the west is very steep, part of the approach having been made by rock-cut steps. Along this approach, about half a mile south of the village, Stein noticed a small mound of stones, with a small Jain image of Pārśvanātha, with the usual snake-hood canopy over the figure; though the local people named it as a Dvārapāla or Guardian of the Gate. Dey, however, says that as the top of the western hill is approached, "figures of Buddha in the conventional form of meditation are seen sculptured here and there on the rock". Obviously there are some rock-cut sculptures here, which were not noticed by Stein, and may have been Jain rather than Buddhist, since Dey seems to have confused between the two. The eastern approach is less steep and is circuitous, over boulders and some rock-cut steps, with broken pieces of sculptures, mostly Hindu, seen here and there. On the sides of both the approaches are seen, at intervals, *sindur* or vermilion marks indicating the route for the pilgrims.

(b) *Ruins on the hill :—The Fort and Tank :—*

Both Dey and Stein refer to the fortifications on the hill a sketch plan of the hill having been furnished with Stein's account. The traces of fortification are, however, seen only on the west and partly to the east and south-east. The area enclosed may have been more than 1/4th of a mile, north to south and about 2000 feet east to west. The wall on the west, says Stein, was built of neatly-cut slabs of stone, about 9' thick and 15' high and had a narrow entrance gate, of hardly 5' width, for the western approach to the hill mentioned above. On both sides of this entrance Stein could trace the fortification to a distance of about 700 feet, the wall, going south, being then in a somewhat fair state of preservation, while the wall, going north through the jungle growth, could be traced to a point, on the north, where the hill is too precipitous to need any artificial works to defend it. On the east was also a similar gate or entrance, for the eastern approach, but the ruins of the walls here do not extend over long distances. Dey, however, refers to traces of some battlements on the south-eastern side. The

hill is not far from the great highway, now known as the Grand Trunk Road, with the famous Sherghati pass hardly 10 miles away; and from its strategic position and natural defences, the fort on the top may have once been an important stronghold; but of its history little is at present known. It may, however, be added that neither Dey nor Stein refer to any ruins of residential buildings inside the fort; for they seem to have looked for mostly religious antiquities.

In the middle of the enclosure is a large tank, formed by the natural rocky depression, with a small well-like fissure in the smooth rock in its north-eastern portion, containing water and held sacred by pilgrims under the name of Suraj-Kuṇḍ (or Pātāla-Gaṅgā as stated by Dey). Nearby this fissure Stein noticed a broken Buddhist image with the few words of the usual Buddhist creed formulæ seen by him clearly inscribed on its base. This sculptured fragment was the only Buddhist antiquity seen by Stein on the hill.

(b) *The Kuleśvarī Temple*:—Between the western entrance of the fort and the lake is the temple of the goddess Durgā, here called as Kuleśvarī, who is obviously the presiding deity of the hill. It consists, in plan, of the *sanctum*, 12' square, with a small chamber in front, 10' × 9' and a broad platform adorning the front of the whole structure. The temple is built partly of stone and partly of old bricks, both the materials having been taken from some earlier structure, which perhaps stood on the same site. Amongst the stone materials, used in the construction, large ornamental slabs are found in considerable number. Such carved slabs are found used in the platform also. The temple is locally attributed to Raja Chandraketu of Dantar, a village situated nearby the hill, but of his history nothing is known for certain. Stein would, however, date the present construction to about 1700 A. D. Of the character and style of the carvings, used in the building and about the religion to which the original structure at the site was dedicated Stein gives no information.

The Jaina Shrines:—A little distance to the south of the above temple are two grottoes or cells formed by the natural position of boulders and fissures in the rock. Inside each of these cells is a Jaina image, one being that of Pārśvanātha and the other could not be identified by Stein as the *lāñchhana* on its pedestal is effaced. Proceeding towards the tank from here Stein noticed a few more Jain images, one with inscription; but N. Dey's account gives about a dozen sculptures, under the Pipal tree near the temple of Kuleśvarī, which, according to him, were Buddhist. Dey further adds that many such figures in meditative attitude were reported by the local Pandas to have existed on the hill, but that they have been gradually taken away by the persons who visit the

place. Stein, however, does not refer to these images. Since Stein considered the ruins at the hill predominantly Jaina it is not clear whether these images referred to by Dey would also be Jain according to the former.

About 200 yards to the north-east of the tank is a small Jain temple of Pārśvanātha with a fragment of an old Jaina image lying inside and believed locally to be very old; though Stein would date it to about 1800 A. D. The temple is no longer in use.

Jain rock-cut Sculptures:—On the northern side of the above Jain temple are two groups of rock-cut sculptures of Jaina Tīrthamkaras, which are locally known as Daśāvātāra images, apparently from the number ten of the sculptures in each group. One group consists of a row of five standing and five seated relievo figures of Jinas, much smaller in size, with the characteristic *lāñchhana* or feature, carved on the pedestal of each of them; but they are very badly effaced. Above and below some of these figures are inscriptions in old Nagari characters of which Stein could make out only two letters (viz. *dra* and *pa*); while De could not decipher them. A short distance away is another row of ten figures of Jinas, all seated, each with a female *chowri*-bearer on either side and the characteristic *lāñchhana* below each of them. The *lāñchhanas*, are however, badly defaced. On the top of the row are inscriptions. The modelling and carving of all these sculptures are comparatively rude and their age has not been ascertained correctly as yet. Stein's description of the images appears to need correction, since he refers, in all, to 15 sculptures; while there actually appear to be two groups of 10 figures each, as mentioned by N. De and as seen from a photograph published by P.C. Roychaudhari, (cf. Plate III), which shows a row of ten seated figures of Jinas, to which Stein makes no reference.

A short distance higher up is a mass of huge rocky boulders, the highest of which is called as Ākāśalochana, on which was noticed by Stein, a pair of footprints, cut half an inch into the rock. The prints show no ornamentation or inscription, and though locally believed to be those of Viṣṇu, Stein would propose them to have been originally meant to be those of a Jaina Tīrthamkara. About 80 yards north-east of the Pārśvanātha temple is a spot called Māṇḍava-Maṇḍai with a hollow, 3' square, cut into the rock, which is locally said to be a Vedī or altar of a sacrifice, performed by King Virāṭa of the Mahābhārata. Around it are 9 holes in the rock, 1½" in diameter, said to be sockets, once meant to hold the poles, supporting the hall or *maṇḍapa*, required at the

Pratishṭhā ceremony. On the east is an oblong platform which the people associate with the marriage ceremony of Uttarā, the daughter of King Virāṭa of the Mahābhārata.

As will be seen from one of the inscriptions referred to below, the antiquity of some of the ruins on the hill would date to about 7th or 8th century A. D. Local Hindu tradition would associate some of the ruins with the King Virāṭa of the epic story; while N. De had proposed to identify the hill with the Makula-parvata of the Burmese annals of Buddhism; for he had, perhaps wrongly, taken most of the sculptures to be Buddhist, instead of Jain, as proved by Stein. There was, however, no Jain tradition extant upto 1900 about the hill; but Stein could locate a reference to Kuluha in a Jaina work, called *Śrī Tirtha-mālā Amolakaratna*, published in Hindi, in 1893, by Rana Narayan Pal of Calcutta. In a "primitive map", appended to this work, the hill is shown mentioned as *Bhaddalapura-nagara* where, it is stated, the 10th Tirthamkara Śītala-swāmin was born. This work specifically states that at the place existed a temple, adorned by an image but that it was deserted, which may be a veiled reference to the deserted temple of Pārśvanātha, referred to above.

(c) The following inscriptions have been noticed on the hill:--

(i) "On a rugged boulder" on the hill D. C. Sircar had noticed an inscription recently, in 1953, which he read as referring to *Parama-bhattachāraka Mahārājādhirāja Viśṇugupta* i. e. perhaps the later Gupta king of this name, who flourished in 7th or 8th century A. D. The exact location of this inscription on the hill has not been given by Sircar and it appears it was not noticed either by De or Stein.

(ii) On a natural rock surface at the Māṇḍava Maṇḍai. It consists of a very shallow but almost completely effaced Devanagari characters of which Stein could, with some certainty, make out only the letters *Sam* or *Samvat* only.

(iii) On the Jain rock-out sculptures referred to above. These inscriptions still remain to be examined and transcribed fully.

(iv) On pedestal of a Jain image noticed by Stein near the tank mentioned above. The inscription, it appears, still needs to be examined and transcribed. Stein could read only the date Samvat 1443 (A. D. 1386) of this inscription.

Hunter, *Statistical Account*, Vol. XVI, 29; *Bengal List*, 544; N. Dey, *JASB*, 1901, pp. 31-37; A. Stein, *IA*, XXX, pp. 90-95; *EOGDG*, *Hazaribagh*, 202; P. C. Roy-chaudhari, *Jainism in Bihar*, pp. 40-43.

260. **Kunda** (HAZARIBAGH)—FORT—

The village Kunda is situated about 8 miles south of Partabpur in the western extremity of the district. Though the place is mentioned by Hunter and the Gazetteer in connection with its land tenure and general history, neither of them make any reference to the ancient ruins which are, in fact, represented by an imposing fort or a castle described with some details in the Bengal List only.

The fort has a natural strategic situation and is defended by a gorge to its east and by deep ravines on the other three sides. The fortifications enclose a parallelogram, 210' x 170', the walls being, on an average, 5' high and having square towers at corners, projecting from the main walls. The main gateway is on the west and has a tower above it. The battlements are provided with loopholes for archery or musketry. The corner towers have rooms at the top approached by staircases from the courtyard below and seem to have been meant for the accommodation of the garrison; for no other signs of buildings are to be found inside the enclosure. According to Bengal List "perhaps the most curious object in the fortress is a well which is beneath the north-western tower and is approached by a steep subterranean masonry staircase arched overhead. The mouth of the well is about 30 feet below the ground level and 6 feet in diameter. It is now completely filled up with earth and masonry rubbish."

The Bengal List says nothing about the history of the fort; but the Gazetteer gives a detailed history of the Kunda estate and its family which claims descent from a Garhwal Rajput of Bundelkhand, a personal servant of Aurangzeb, named Ram Singh, who was granted a jagir by Daud Khan (cf. Daudnagar, *q.v.*, above) and Mangal Khan, "for the care and guarding of the roads". According to the Gazetteer the chief may probably have been a Kharwar, since the country was held by this tribe in historical times. The fort was obviously the work of one of the chiefs of this family,

Bengal List, 542-44; Hunter, *Statistical Account* XVI 126-129; *BODG, Hazaribagh*, pp. 55 ff. 147 ff.

261. **Kunjla** (RANCHI)—ANCIENT SITE (ASURA)—

The village is situated quite close to Khuntitola, *q.v.* On the western outskirts of the village is a plot of upland or mound which was first noticed in about 1915 by S. C. Roy. The mound is covered with ruins of bricks and pottery and is locally associated with the Asuras. In 1944 A. Ghosh carried out a small-scale excavation in the north-western portion of the site, exposing ruins of a large

mud-brick structure, almost complete in plan, measuring 63' x 29'. The bricks used in the construction were not well-burnt and measured about 17" to 18" long, 2½" to 2¾" broad and 1 2¼" thick. The main or outer walls were 17" to 18" thick while the cross walls were thinner, the joints at the corners being not properly bonded. The building consisted, in plan, of four rooms, the largest being 16' x 13' 6" and the smallest 8' long with a verandah and another oblong room, as an annexe, to its west, the whole being perhaps surrounded by a compound wall. Though no tiles were discovered in the digging, the roof seems to have been built of thatched materials without tiles. There are indications that the building had undergone repairs in later times and some rough brick pavements added to after levelling up the *debris* of its ruins. In the course of deep digging, to a depth of about 8', reaching to the floor level of the original building, some pieces of charcoal only were found. In addition to pottery the other antiquities discovered in the excavation include a good number of iron objects. The pottery is characterized by its coarse fabric, thicker in section and terracotta red in colour. Most of the pottery is wheel-made though some hand-made shreds were also found. They represent mostly jars, bowls and vases. The decorative devices used on them include a row of concentric circles, wavy lines, rows of embossed triangles and moulded patterns on a few of them. Though no definite evidence is available from these finds to indicate their date and historical association with the so-called "Asuras" of the local tradition, this much can be said that the pottery found in this small excavation has much in common with the pottery found on surface at the various burial and other sites in the region, locally attributed to the Asuras. There is, however, nothing found in the excavation to indicate that there had been two or more stages of culture, as asserted by S. C. Roy, as there seems to be no doubt that the site belongs to a full-fledged iron age. The site has not yielded an accurately datable antiquity; though it can be assigned to the early centuries of the Christian era from the fact that a gold coin of a Kushan king was found earlier at a similar site at Belwadag, *q.v.*

S. C. Roy, *JBORS*, 1, p. 237; A Ghosh, *Exploration in Ranchi District* (unpublished).

262. **Kurkihar** (GAYA)—BUDDHIST RUINS, FORT, ŚAIVA TEMPLE AND TANKS—

The village Kurkihar is situated 5 miles north-east of Wazirganj and its antiquarian remains were first brought to notice by Kittoe in 1847. He visited the place twice and in his second visit spent there four days collecting "ten cart-loads of

idols, all Buddhist and many of the Tantrika period" some of which are now in the Indian Museum, Calcutta. In 1866 Peppe took photographs of some of the images at Kurkihar and published his brief notes thereon. Cunningham also visited it twice in 1861-62 and 1879-80 respectively. Hunter makes no mention of Kurkihar; while the Bengal List and the Gazetteer give a brief account of the ruins based on earlier references. Stein also paid an exploratory visit to Kurkihar; but it was mainly with a view to identify places visited by Hiuen Tsiang in the locality. In 1930 Kurkihar suddenly came to limelight because of an important discovery of a hoard of 226 bronzes and five other objects, the discovery being a topic of much discussion by Jayaswal, N. K. Saraswati and K. C. Sarkar. These objects are now in Patna Museum.

Kittoe's account of Kurkihar is too brief and sketchy there being no sketch-plan of the ruins furnished with their description published by him. He refers to "a vast mound of bricks and rubbish.....undoubtedly the site of a great monastery and a large town." He noticed an outer enclosure "180 paces square", the wall being 3" in thickness, with an inner enclosure "which appears to have been filled for ages with Chaityas or Buddha temples of every dimension from 10 inches to perhaps 40 to 50 feet." Cunningham's report on the ruins at Kurkihar is, however, accompanied by a sketch plan of the sites.

(a) *The main mound of Buddhist ruins to south of village:—*

It measures about 600 feet square and about 25 feet high, which, as seen from Cunningham's sketch plan, includes ruins of a small fort with solid brick walls. It is obviously this mound which Kittoe refers to in his account of the place. He saw here not only the numerous Buddhist images, large and small, but also innumerable votive *stūpas* rather characteristic of the place. He says there were, in his time, "rows after rows of chaityas extending north and south for several hundred feet", while in 1872 Broadley was also struck by the varieties of the *chaityas* of which he had about twenty five distinct varieties in his own collection then. Of the images which once belonged to those ruins many are now in Indian Museum, Calcutta, as referred to in Anderson's Catalogue, while many of the votive *chaityas*, stone pillars and some images were removed by the local Zamindar to his Bungalow which were still there till 1930 as recorded by Saraswati and Sarkar. As stated by Cunningham the mound represents, ruins of a Buddhist *stūpa*, the superstructure of which had already been dug away for bricks by the people of the locality. Cunningham suspects that the relic chamber of the *stūpa* had been opened quite early by the villagers and the relics or antiquities, if any, lost for ever. Neither

Cunningham nor Kittoe furnish details of the buildings of the ruins, since they had been badly disturbed long before. Quarrying at the mound for bricks was going on as late as 1930, when in the course of one of such works was discovered, all of a sudden, a remarkably large hoard of bronzes, all at one spot, the smaller pieces contained and packed in two large earthen jars, the larger ones having been piled on ground with the heaviest pieces lying downmost. The findspot is said by Saraswati and Sarkar to be some 25 ft. below the top of the mound and was probably enclosed by a circular wall of which traces are visible. The bricks found in this mound are of an unusually large size, $16\frac{3}{4}$ " x $10\frac{1}{2}$ " x $2\frac{1}{2}$ ". Jayaswal, however, describes the findspot as "a corner of a room—a little below the ground level of the street and some 15 feet below the top of the mound." There has been no sketch or drawing published so far showing the correct location of the find-spot of the bronzes and the details of the ruins of the building.

As stated by Jayaswal in all 230 pieces were received in Patna Museum including "pedestals, conches, miniature crystal *stūpas*, bells, potteries etc. The actual images are about 150. Three of the images are plated with gold. There were a few images of solid silver; but they did not reach the authorities and the Museum...Although there are a few pieces which are pre-Pāla, the collection as a whole is Pāla," and it is certain that 105¹ of them are inscribed pieces. Only 6 of the images represent Hindu deities such as Śiva-Pārvatī (three in all), Viṣṇu, Balarāma and Sūrya. All the others represent Buddhist deities, of which as many as 51 represent the Buddha, which include a peculiar group of representations of Buddha wearing a crown, a representation which is otherwise "unorthodox" or "uncanonical" from the Buddhist point of view. The Buddhist images represent mostly the goddess Tārā, Bodhisattva Avalokiteśvara or Lōkanātha Vāgīśvara and others. These images have been somewhat fully described by Jayaswal, Saraswati and Sarkar and others.

To the south of this great mound is a large tank on the banks of which Jayaswal noticed, in about 1930, numerous monolithic votive *stūpas*. In Cunningham's sketch plan another larger tank is shown towards west surrounded by a row of mounds; but these do not appear to have been explored so far.

(b) *The Devāsthāna or Vājīśvarī Temple* :—In the north-eastern portion of the village is a rude Hindu temple of bricks noticed by Cunningham in 1861, with a number of images, both Hindu and Buddhist, collected within its premises and datable to 10th or 11th centuries A. D. These images have been described briefly by Saraswati and Sarkar. The Hindu images represent Mahi-

shāśura-marddinī Durgā, Gaṇeśa-janani Durgā, *Linga* with human face, and the Nava-grahas. All the other images are Buddhist, representing Duddī, Avalokiteśvara, M. ūjśrī, Tārā, Jambhālā, etc. The temple is believed to be a modern construction, but Saraswati and Sarkar say that an older structure or temple stood originally at the site, as seen from the carved pillars, a decorated door-frame and other old materials used in the present construction. They do not, however, clarify whether this older temple was Hindu or Buddhist and whether all, or only some, of the images in the present collection belonged to it.

(c) Sugatghar mound:—To the north of the village Cunningham refers to a small mound, 10' square, called as Sugaṅghar, i.e. "house of Sugata" one of the well-known titles of the Buddha. This mound does not seem to have been at all explored so far. Saraswati and Sarkar point out that from an eye copy of an inscription from Kurkihar published in Cunningham's first report the name *Sugatagandh-Kuṭī* is specifically mentioned in it as having been built by a devotee from Kerala in Dakṣiṇa-deśa. It is thus quite likely that this mound represents the Sugata-gandha-Kuṭī of the inscriptions. The mound, therefore, deserves further exploration.

It will be observed from the various accounts given above that the ruins of Kurkihar have not been systematically explored or excavated so far. Kittoe did his digging for images and Cunningham merely described the ruins without doing any thorough exploration and indicating the nature and character of the monuments buried under earth. The discovery of the bronzes and other objects was made accidentally in the course of quarrying for materials. Though the antiquities discovered in 1930 have been carefully studied, mainly iconographically, the history and antiquity of the ruins themselves remain to be tackled systematically. There is no doubt the place must have been an important one and was, as stated by Cunningham, "perhaps the largest place between the cities of Gaya and Bihar". There should have been here a great place of pilgrimage of the Buddhists; since some of the numerous inscriptions found from the ruins refer to pilgrims not only from such remote places in India like Sākat in Punjab and Kerala, Cojconar on the Kanchi in the south, but also from abroad like the Bāliakṣṣṭra, and possibly from Malaya and other countries as pointed out, as early as 1867, by Kittoe. The inscriptions further refer to a number of other pilgrims and kings, the latter being mostly of the 10th century. They would date the earliest bronzes of Kurkihar to the Gupta period, though the inscrip-

1. A *śāśana* p. 108, which recorded all the inscriptions in 1911, however, mentions only 93 inscriptions on these bronzes. cf. *JBORS*, XXVI, 236 ff.

tions themselves are dated from 8th century to the 12th century A. D. He would further believe that the name Āpanakamahāvihāra, mentioned in one of the inscriptions, "was evidently the name of at least one of the Kurkihar monasteries". But more information is sure to come forth when the other mounds are further explored and excavated. The importance of the place and the need for systematic excavation of the mounds were realized as early as in 1902 by Bloch also, but no such work was ever carried out at Kurkihar afterwards.

The true name of the place is said to be Kurak-vihar which Cunningham believed to be a contracted form of Kukkuṭa-pāda-Vihāra, since the Sanskrit word Kukkuṭa is the same as the Hindi Kukkar or Kurak. A large *vihāra* of this name is mentioned by Hiuen Tsiang as existing near Pāṭaliputra or Patna. Cunningham would, however, connect the ruins at Kurkihar with the Kukkuṭa-pāda-giri of the Chinese pilgrims, which according to Buddhist tradition, was the scene of some of the miracles of Mahā-Kāśyapa. There are, however, various opinions about the identification of Kukkuṭa-pāda-giri (cf. Gurpa Hill and Hasra Kol, *q.v.*, above).

Inscriptions ;—The inscriptions noticed from Kurkihar are as follows :—

(i) *Nos. 1 to 93* :

On the bronzes found in the 1930 hoard. These have been transcribed, but not systematically edited, by A. Banerji Shastri in 1940. (For details cf. *JBORS*, XXVI, pp. 236 ff; 301 ff.

(ii) On a Buddhist image of goddess Tārā, now in Indian Museum, Calcutta. It is on the pedestal of the image and has been only noticed in Anderson's *Catalogue* (cf. Part II, p. 78). It refers to one *Śrī Bālachandra*. It has not been transcribed or edited so far.

(iii) On the Buddhist images, two in all, now in Indian Museum, Calcutta, containing the usual Buddhist creed formulæ. (Cf. Nos. Kr. 7, 9, of Anderson's *Catalogue*, Pt. II, pp. 75 ff.).

(iv) On the Buddhist images now in Indian Museum, Calcutta. The inscriptions, seven in all, have been only noticed by Anderson in his *Catalogue*, no details being furnished by him. (cf. Nos. Kr. 2, 3, 5, 6, 10, 11 and 12 of his *Catalogue*, Pt. II, pp. 73 ff.). None of these inscriptions have been transcribed or edited upto now.

Major Kittoe says that the inscriptions on the images (seen by him) usually contain the Buddhist creed formulæ, some mention the names of the donors, "two mention the country from whence they came, for instance Jessur (? Jessore),

and Malaya (? Mullye); one mentions the fact of the party having apostalized and again returned to the worship of Shakya, in the 19th year of the reign of Sri Mahendra Pal Deva." It is obvious therefore that these inscriptions may contain some important historical information and deserve to be fully transcribed or edited. The name Mallapora occurs also in one of the inscriptions on the bronzes and may be the same as the "Mullye ?" referred to by Kittoe.

(v) In his report for 1879-80 Cunningham states that he found "ten inscriptions of about 800 to 1000 A. D." which include, it appears, the one, an eye copy of which was published by him in his first report at plate XIII. Saraswati and Sarkar have given only a reading of this inscription which refers to one *Abhaya-chandra-muni* from Kerala in Dakshinadeśa and Sugata-gandha-kuṭi, i. e., perhaps a Buddhist temple of that name now known as Sugatagar mound. It is not known where the original slab of the inscription is at present, nor is there any trace available of the other inscriptions referred to by Cunningham. It is also not clear whether all or some of them had gone to the Indian Museum, Calcutta and are thus included already under (ii) to (iv) above. If not, they should be traced and their contents made known as they may contain some more useful information on the history and antiquity of Kurkihar.

Kittoe, JASB, 1847 pp. 275-6; 1848, pp. 234; Peppe, JASB, 1866, p. 59; Cunningham, ASI, I, pp. 14-16; XV, pp. 4-6; Beal, IA, XII, 327-8; Stein, IA, XXX, pp. 85 ff; Anderson. Catalogue, Pt. II, pp. 70 ff; Bengal List, 296; BDG, Gaya, 314 ff; Bloch, An. Rep., ASI, B.C., 1902, p. 14; Jayaswal, JISOA, II, pp. 270-82; A. Banerji-Shastri, JBORS, XXVI, pp. 236 ff; 299 ff; Saraswati and Sarkar, Kurkihar, Gaya and Buddha Gaya, pp. 1-30; A. C. Banerji, JASB, Vol. III, 1937, pp. 53-54; Patna Museum, Annual Report for 1940-41, pp. 15 ff.

263. Kurma (SANTAL PARGANAS)—HUNTING LODGE—

The place is situated in the Barkop *tappa* of Godda Sub-division of the district. The district Gazetteer refers to an old building here which is said to have been built by the Viceroy Shah Suja, a brother of Aurangzeb, as a Shikārgāh or hunting lodge and is datable to 17th century A.D. The Gazetteer gives no other details of the building.

BDG, Santal Parganas 245.

264. Kurmaine (GAYA)—MOUNDS AND TANK—

A mound of this name is mentioned only by Kittoe and it is not clear whether it represents a village name or only the mound as referred to by him. On his way to Sherghatty from

Guneri Kittoe noticed a large tank and a mound called as Kurmaine of which he gives no further details. A mile further south of these, he says, he noticed other two mounds, one being very extensive and elevated ; but he could find no local tradition or name to explain their possible historical associations. The place is mentioned nowhere else and would thus deserve further exploration.

Kittoe, *JASB*, 1847, 278.

265. **Kutumba** (GAYA)—FORT—

The village is situated about 8 miles east of Nabinagar in the south-western corner of the district. The antiquity of the place was first noticed by Buchanan who says that there were, in all, three great fortresses of the early chiefs of the Kols of which there was one at Kutumba. Grierson in his notes on the district also casually noticed a large fort with a moat all around. There are no other references and information available with regard to the fort and its history.

Buchanan, *Patna-Gaya*, I, 256 ; Grierson, *Notes on the District of Gaya*, p. 48.

266. **Labhpur** (MONGHYR)—TEMPLES—

As stated by Beglar the place is situated a few miles to the north-east of Mallapur railway station and was also known by another name of Phullara. He did not visit the place, but was told that it contained some old temples and was said to have been the ancient seat of the Malla Rajas from whom the name Mallapur seems to have been derived. It appears the ruins here had never been explored upto now.

Beglar, *CASI*, VIII, 146.

267. **Lacchaur** (MONGHYR)—JAIN TEMPLES—

The village is situated about four miles south of Sikandra in Jamui Sub-division of the district. Bloch refers to the ancient remains near Lacchaur for the first time ; while the Gazetteer draws its information primarily from Bloch's report. It, however, adds that Raja Puran Mal, one of the well-known ancestors of the Gidhaur Raj family, established himself here some time in 16th century A. D. ; but what works he left at the place is not known. The remains consist of two Jain temples, known as "Muth Boddhroop" and "Muth Purusnath", situated some three miles south of the village in a picturesque valley. According to Bloch the temples are not very old ; though the enshrined image in each of them bears an inscription, one dated V. S. 1505 (A D 1448) and the other may be, perhaps, of a still earlier date. Bloch was informed of a third temple, also Jain, at a place called as "Janamthan", existing beyond the range of

hills ; but he could not visit it nor could he get more authentic information about it.

Bloch, *An. Rep.*, ASI, B. C., 1903, p. 11 ; *BODG, Monghyr*, pp. 210, 228.

268. **Lai (MONGHYR)—TEMPLE (?)—**

D. C. Sircar noticed some inscribed images at the village, some time before 1954, of which one contains an inscription recording donation of the image by Vikramadevi, the chief queen of Rāṇak Yaśāhpāla, in the latter's 32nd regnal year. D. C. Sircar does not give any details of the findspot, though it would seem most likely that a site of an ancient temple is to be looked for in the locality.

D. C. Sircar, *EL*, XXX, 82-83.

269. **Lakhiapur (GAYA)—FORT AND WELL—**

The ancient ruins at this place are noticed only by Grierson in his notes on Gaya district. According to him there exists here an old fort attributed locally to the Kol Rajas. He does not give any particulars of its ruins, except that inside the fort is a well held sacred in the locality, because a Kol queen and her handmaidens drowned themselves in the well to save their honour against the invading troops of Tekari Raja.

Grierson, *Notes on the District of Gaya*, p. 25.

270. **Lakhisarai (MONGHYR)—MUSLIM TOMB—**

The village is situated on the western bank of the Kiul river opposite Kiul, *q.v.*, on the opposite side of the river. The ancient ruins at the village were noticed by Cunningham and Beglar and the Bengal List draws its information mainly from their reports. In 1903 Bloch visited the place and noticed the tomb of Makhdum Shah with an inscription of A.H. 697 (1297-8 A.D.) recording construction of a Jami Masjid by one Ulugh Khan and referring to Sultan Ruknuddin Kaikans of Bengal. The mosque, to which it refers, has not been identified. According to Bloch the *dargah* is of no interest nor could he find any local tradition with regard to the saint buried in it. He found the inscription broken into two pieces and he adds that it has no connection with the *dargah* as it refers to the building of a Jami Masjid. There is reason to believe that this *dargah* and the inscription are the same as the tomb with a broken inscription of A. H. 697 (1297-8), mentioned by Cunningham in his report of 1871-72 as existing at Kagol, *q.v.*, only half a mile to the north of Lakhisarai railway station, Cunningham also says that the inscription has no reference to the saint whom he mentions by the name of Makhdum Maulana Nur. Bloch does not give the exact loca-

tion of the Dargah nor does he make any reference to Cunningham's earlier account of the place ; while Cunningham could not furnish the details of the inscription as done by Bloch. It is, therefore, necessary to verify the information on spot. The District Gazetteer relies for its information on Bloch and does not clarify the point ; though it does quote from Cunningham's report mentioning Khagol in its descriptive account of Rajaona (cf. also Kiul, *q. v.*, above). Beglar reports to have found at Lakhisarai an image of Gaṇeśa with an inscription on its pedestal but it was not referred to anywhere else afterwards. Beglar furnishes no further details either of the inscription or of the image.

Cunningham, *ASI*, III, 153, 159 ; Beglar, *CASI*, VIII, p. 118 ; *Bengal List*, 412 ff ; Bloch, *An. Rep.*, *ASI*, B. C., 1903, pp. 10-11 ; *BODG*, *Monghyr*, 228, 254 ; For inscriptions see Blochmann, *JASB*, 1873, p. 247 ; Yazdani, *EIM*, 1917-18, p. 10 ff.

271. **Lakragadh** (SANTAL PARGANAS)—FORT—

The place is situated in Manjwe valley in Manihari *tappa* of Godda sub-division of the district. Buchanan mentions the fort here by the name of Lakrugar where, according to him, a Raja of the Nat tribe named Duriyar Singha (i. e. Darya Singh) resided and governed the mountaineers of the area. It appears this chief flourished a few generations before Akbar and was driven away by the Khetauri Rajputs who then held the country till the time of Buchanan. Buchanan gives no description of the fort and the District Gazetteer, though it refers to the place, adds little of additional information.

Buchanan, *Bhagalpur*, 166 ; *BDG*, *Santal Parganas*, 269-70.

272. **Lakri Dargah** (SARAN)—MUSLIM TOMB—

The village is situated about 15 miles north of Siwan and has apparently derived its name from a Muslim tomb it contains. The tomb is that of a Muhammedan saint named Shah Arzan, who hailed from Patna. It is said he was attracted by the solitude of the place and had performed a *chila* or a religious contemplation of 40 days. He also set up a religious establishment or Khanqah, which was endowed by emperor Aurangzeb, and which is still held in veneration by the local Musalmans. The District Gazetteer, which supplies the above information, gives no particulars of the building of the Dargah except that wood-work is prominent in the construction from which, presumably, the *dargah* is more commonly known in the locality.

BODG, *Saran*, p. 146.

273. Lalganj (MUZAFFARPUR)—DUTCH AND ENGLISH INDIGO FACTORIES—

Lalganj is situated about 12 miles north-west of Hajipur, on the eastern bank of the river Gandak. To the south of it is a site called Singia where the English set up the first English factory in Bihar, in the latter half of the 17th century, for the saltpetre trade. The Dutch also set up a similar establishment here at about the same time which, however, was soon wound up and put up for auction in 1791 and purchased by a Bengali merchant named Jagannath Sarkar for Rs. 100. None of the authorities who refer to the factories give particulars of the buildings except the Bengal List which only says that it "is a very interesting building.....and was evidently built with a view to defence in case of attack." The List also gives details of further transfers of the property till the year 1895.

Hunter, *Statistical Account*, XIII, 72-73 ; *Bengal List*, 406-8 ; *BDG, Muzaffarpur*, 150.

274. Lat (GAYA)—PILLAR AND MOUNDS—

The village is situated about two miles north of Dapthu, *q.v.* Buchanan was the first to describe the huge monolithic pillar, lying nearby the south-east of the village, which has obviously derived its name from the pillar. Buchanan does not, however, mention the village Lat and refers to the pillar while describing the topography of the village Dapthu referred to above. Later Broadley and Beglar also give a brief account of the pillar ; while Grierson describes it again adding some local traditions about it. The Bengal List and the District Gazetteer mostly draw their information from the aforesaid reports.

The description of the pillar and its dimensions, as given by Buchanan in Martin's *Eastern India*, seems to have been adopted by all the subsequent authorities. He describes it as "a great pillar of granite which has become an object of worship and the Pujari, who is a Brahman, has obtained an endowment in land. The pedestal shaft and capital are, as usual here, of one piece, 53½ feet long. The capital and pedestal are quadrangular, the former is 86 inches long and 36 inches in diameter ; the base is 70 inches long, and 40 in diameter. The shaft has 16 plain sides, and, 38½ inches above, the pedestal contracts its diameter suddenly by about 3 inches. The sides are quite straight and well-cut, but are not polished. The pillar is lying horizontally, about half of its thickness sunk into the earth, and is placed in the midst of a cultivated plain without the smallest trace of old buildings or tanks near it. In the pedestal and capital are two cavities like those of a mortar used for beating rice, which are shown as the marks made by the heads of two anonymous gods who

brought the pillar from Nepal. This and its powers are all that the Pujari can relate concerning this great work. It entirely resembles the granite of the Barabar hills, has probably been cut there, and has been carried so far on its way to Kundilpur, when the difficulty of transporting so enormous a mass by the mere rude labour of man has overcome the power of the despot by whom it was intended as an offering to his deity."

Though Buchanan got his information from the Pujari he could not give any other local tradition prevalent in his time about the history of the pillar. The Kundilpur of Buchanan's description is obviously a reference to Nalanda, *q.v.* Beglar says that it is locally asserted that it was being floated down to some place, which the local people were unable to mention, but may be one of the nearby places like Hilsa, Telābra, or even Bihar Sharif further off. Beglar thought that it may be part of the Bakraur pillar, *q.v.*, above, but this is obviously unlikely since, from Buchanan's description, the main shaft of the pillar appears to be quite complete or unbroken with cavities or socket-holes at both of its ends, Beglar hazarded another guess that it may be the Rajgir pillar which once stood near a *stūpa*; but this is equally unlikely since Rajgir is about 20 miles from Lat with no river communication in between and the difficulties of carrying such a huge monolith across a rough country-side are quite obvious; besides there would appear to be no sufficient reason why the pillar should be carried from Rajgir towards a destination to its west, there being no such historically important place in the area to justify such a venture. The existence of the pillar at the site is undoubtedly a mystery, still to be unfolded. It is obvious the pillar was not intended to be set up at the site itself as the local belief is to the contrary and besides there are no substantial remains nearby to justify such a possibility. It is perhaps the largest of the monolithic pillars so far known. Broadley remarks that "there is not a vestige of a temple or building in this plain of rich fields; in fact one might almost say as appropriately of it, as of the Sunderban, that there is no stone big enough there to throw at a dog! The appearance of this enormous solitary column lying by itself, half-buried in the sandy soil, which surrounds it, is very striking." It is obvious from the description of its situation by Buchanan and Broadley that it was left lying in an old channel of the river Phalgu, which flows close by the village and was being carried downstream somewhere towards the north. Unfortunately no inscription has been found to exist on the pillar, nor are there any carvings to indicate its religious connections, if any. If it was intended to be set up before an important Buddhist

monument, or *stūpa*, Telāhrā, *q.v.*, would appear to have been its possible destination where such monuments are known to exist. There is, however, no historical source available giving information about the pillar, the few local traditions, which are given below, being too fantastic to offer any solution of the mystery. A thorough exploration of the area may, perhaps, solve the problem.

There are more or less three different versions of the local legends about the pillar quoted mostly by Broadley and Grierson after Buchanan's visit, the latter having no knowledge of them. Of them one says that in course of excavation of a tank the local Raja named Chandrasena himself, by way of ceremony, dug five basketfuls of earth and was then followed by the others except a Rajput soldier. The soldier, on being asked to explain such an impertinent attitude on his part, stated that he being a soldier could only use his arms for battle and not for such manual labour. On this the King commissioned him to fetch a monolith or *lāt* from Ceylon before the next sun-rise. This the soldier did, but he could bring it only upto the spot, where it now lies, since the cock crowed when he arrived here. Another version states that Raja Sur Singh of the Himalaya region sent two divine messengers to fetch the pillar from Lanka for setting up in the tank at Janakpur; but the messengers could bring it only upto the spot here before the sunrise. The third version quoted by Broadley names the King as Sibai Singh of Darbhanga in Tirhut, while the soldier, who fetched it from Ceylon, is said to have obtained it from the legendary king Rāvaṇa himself. Broadley further adds that Raja Mitrajit Singh of Tekari (18th century A. D.) had made arrangements to remove it, but was deterred from the attempt "by an apparition of the pillar, which warned him, in a dream, that the accomplishment of his purpose would lead to his certain destruction."

Broadley also refers to "a large tumulus on the outskirts" of the village which may be some ancient mound nearby but he gives no further details about it.

Buchanan, *Patna-Gaya*, 1, 240; Beglar, *CASI*, VIII, 47; Broadley, *JASB*, 1872, 255; *Bengal List*, 324; Grierson, *Notes on the District of Gaya*, 42-44; *BDG, Gaya*, 229-230.

275. Lauriya Araraj (CHAMPARAN)—AŚOKAN PILLAR—

The village is situated about 16 miles west of Motihari on the road to Govindganj. As early as in 1784 Mr. Law had contributed a paper to the Asiatic Society of Bengal giving a "Short Account of Two Pillars to the North of Patna", but the article was not published and it is not clear whether the pillar at Araraj was one of the two pillars referred to in the paper. In

1834 Hodgson sent a note to Princep, with a drawing of the pillar, which the latter published with his comments thereon in 1835. Here the pillar is mentioned as Radhia or Sarun Lath, after another village, named Raharia or Rurhea, about $2\frac{1}{2}$ miles to the north-west of the pillar, as clarified by Cunningham who visited the place in 1861. A brief account of the pillar is also to be found in Hunter's *Statistical Account* of the district, in the *Bengal List* and also in the District Gazetteer. The latest and a more connected description is however available in Kuraishi's *List*.

The pillar is situated close to the east of the village and is locally called as *Laur* or Phallus of Śiva and is worshipped as such. It is a single block of polished sandstone, $36\frac{1}{2}$ ' in height above ground¹ with a base diameter of 41·8" and the top diameter of 37·6". There must have been several feet of the shaft under ground and the whole would weigh, according to Cunningham, about 40 tons. The pillar must have been once crowned by a capital, containing a statue of some animal, but no trace of it is available and the local people also have no memory or tradition of such a one having once existed. The lowest portion of the polished surface of the pillar has peeled off to a height of about 3 feet and is dotted with numerous irregular scratches and small round holes of a dark colour as described by Kuraishi in his *List* published in 1929.

What appears to be somewhat striking is the situation of the pillar, with no ancient remains of significance or importance in the vicinity, as is to be commonly found in case of the sites of the other Aśokan pillars elsewhere in the country. It appears the area about the village had never been carefully explored, which it is worth-while doing, since, like Kolhua and Lauriya Nandangadh, *q.v.*, some ancient ruins are likely to be found buried in the locality.

Inscriptions :—(i) The pillar contains the first six of the pillar edicts of Aśoka in well-preserved and neatly engraved characters. For the texts and translations of these edicts cf. Hultzsch, *CII*, I, pp. 141 ff. and also Kuraishi's *List*, pp. 6-8

(ii) In addition to the above edicts Cunningham noticed a few "flourished" letters, or marks, of the kind which James Princep called as "shell-shaped characters."

(iii) Scribblings of visitors, one of which refers to name of "Reuben Burrow" a distinguished mathematician and astro-

1. Hodgson gives the height above ground as 39' and the circumference at base as 11'2" and at top as 8' cf. *JASB*, 135, p. 126. Kuraishi, however, says that Cunningham did not include the rough-dressed or unpolished portion, of the extreme base of the pillar, measuring about 15" in height and if this is so the height above ground, according to him, would be 37'9" and would still differ from that given by Hodgson.

nomer and a member of the Asiatic Society of Bengal. It is dated 1792 which was also the year of Burrow's death. (cf. also Kolhua and Lauriya Nandangadh, *q.v.*).

Hodgson and Princep, *JASB.* 1835, pp. 124-26; Cunningham, *ASI*, 67-68; Hunter, *Statistical Account*, XIII, 254; *Bengal List*, 378; Hultzsch *CII*, I, pp. 141ff.; *BODG*, *Champaran*, 146; Kuraishi, *List*, pp. 5-9.

276. Lauriya Nandangadh (CHAMPARAN)—MOUNDS, AŚOKAN PILLAR AND STŪPA—

This large village is situated about 14 miles north-west of Bettiah. The ancient ruins at this place seem to have been first noticed by Hodgson, some time before 1835, under the name of the village Mathiah, which lies more than 5 miles to the south of the great Aśokan pillar, though the village Lauriya is hardly half a mile from that monument. Cunningham visited and described the ruins in his report for 1860-61 and called the ruins under the name of Lauriya Navandgadh, the latter appellation, i.e. Navandgadh, being added to by him after a fort-like mound situated hardly half a mile south-west of Lauriya. This mound seems to have been mentioned to him as Navandgadh instead of Nandangadh, the latter being a more correct local name for that mound. The ruins were later further explored and excavated by Cunningham's two assistants, viz. Carlleyle and Garrick, also. On Cunningham's recommendation some excavation was made in one of the "burial" mounds, to be referred to below, a brief notice of which appeared in the Bengal Administration Report for 1868-69. In 1904-5 Bloch partially excavated some of these "burial mounds" which were explored and excavated further by N. G. Majumdar in 1935-37. The latter also commenced excavation of the great mound of Nandangadh, which was further continued in the years 1938 to 1940 by A. Ghosh, revealing the remains of an unusually large *stūpa* to be described below.

(a) *The Aśokan Pillar* :—As seen from a sketch plan of the ruins published by Cunningham with his report (cf. Plate XXIII) the pillar is situated about half a mile north-east of the village, near the western bank of the rivulet called as Turkaha and on the old route to Nepal from Bettiah. The main shaft of the pillar is a monolith of highly polished sandstone, 32' 9" high, surmounted by the lion capital. 6' 10" in height, the total height of the pillar being thus 39' 7" above the masonry plinth. In about 1880 Carlleyle excavated round the base of the pillar, which revealed that the pillar continues to a depth of 10 feet below and rests on a stone platform, 7' 4" square, reinforced by long pieces of *sāl* timber, which were found embedded against the platform. The total height of the pillar is thus nearly 50 ✓

feet, of which about 10 feet is rough dressed, concealed under-ground, the rest of the pillar being 'polished. Two feet below surface Carlyle noticed "a narrow rounded edged projection of the stone encircling the pillar like a ring". Below the projection was seen by him the figure of a peacock engraved on the stone, the figure being 4 inches in length, which Carlyle connected with the Mauryas as their family emblem (?). At the base the diameter of the shaft is 35.5"¹ and at the top it is 26.2". The capital as described by Cunningham is bell-shaped with a circular abacus supporting a life-size figure of a lion facing north.² The abacus is ornamented with a row of about a dozen Brahmani geeze "all walking to left with lowered heads as if in procession round the lion above. The lion is represented *sejant* with mouth wide open and the tongue protruding." As compared with other Aśokan pillars this pillar is much more slender and elegant in appearance. It is much lighter in weight than the Araraja and Kolhua pillars, *q.v.* the polished portion weighing only about 18 tons as calculated by Cunningham. Local tradition, as quoted by Cunningham, names the pillar as Bhim Mari, the significance of which is not clear, except that Bhīma is one of the five Pāṇḍava brothers of the epic fame. The pillar is an object of worship as a phallus or *liṅgam*

The following inscriptions have so far been reported to exist on the pillar.

(i) The first six pillar edicts of Aśoka, corresponding letter for letter to those on the Araraj pillar, *q.v.* For the texts of the edicts cf. Hultzsch, *CII*, I, pp. 145 ff.).

(ii) A Persian inscription, dated A. H. 1071 (A.D. 1660-61) engraved on south face of the pillar. It refers to emperor Aurangzeb and seems to have been engraved by some zealous follower of Mir Jumla's army, who was perhaps responsible for the canon shot mark on the top of the shaft.

(iii) A Nagari inscription dated V. S. 1566 (i. e. A. D. 1509).

(iv) A Nagari inscription, without date, but referring to King Amar Simha, son of King Narayana of Ujjain and to Maha Simha, son of Chhatiapati of Ujjain.

(v) An English inscription recording the name of Rn. Burrow and dated 1792. (cf. Kolhua and Lauriya Araraj, *q.v.*)

1. These measurements are given by Cunningham. Kuraishi gives the base diameter of 34.7" as well as 35.5". It is, therefore, not clear as to which measurement should be held as correct.

2. Kuraishi states that the lion faces east.

(b) "Burial" mounds or *stūpas* :—

To the south and west of the pillar are three rows of mounds, about five in each row, two of the rows running north to south, almost parallel to each other, while the third row runs east to west close to the south of the pillar. In their configuration they are almost alike, somewhat conical in shape, though differing in size and height, the highest being about 50 feet in height. Cunningham was the first to notice their antiquity and archaeological significance. He called them earthen barrows, representing the sepulchral mounds, belonging to some royal personages of primitive times, since he was told by the local people that they were "the fortified residences of the ministers and nobles of Raja Uttanpat," one of the primeval kings of the Purāṇic tradition. He did a trial excavation on the top of the mound, south-east of the pillar, and discovered traces of a circular foundation wall, formed of single bricks, 20½" long and 4" thick. He could not, however, ascertain the nature of the building. The mounds had already attracted attention before Cunningham; for, in an earlier excavation at one of them, a Deputy Magistrate, Mr. Lynch, had discovered an inscribed seal; while one Major Pearse of Madras Artillery had discovered a silver punch-marked coin indicating a high antiquity for the ruins. On the recommendation of Cunningham another excavation was made in 1868-69 which, as reported in the Bengal Administration Report for that year, yielded "some laden coffins containing unusually long human skeletons." It further adds information on perhaps another discovery of "two iron coins" and "an iron coffin 9 feet or so in length; in this were human bones. The coffin was greatly corroded, and fell to pieces" (cf. Cunningham, *ASI*, I, p. 70 fn.). It is not known where these finds are at present, nor are complete details and the circumstances of their discovery available now; though the finds of this kind are quite rarely to be found elsewhere in India. Garrick, however, expressed a doubt whether the coffins were of iron at all; for he says that "the material of which these coffins were composed is given differently in two of the previous Government reports on the subject of this discovery; one has it that they were of *iron* and the other that the skeletons were found in *laden* coffins." Garrick himself excavated two of the smaller mounds and the large mound close to south of the pillar. In the former smaller mounds he found nothing; while in the latter he discovered large flat bricks under one of which he recovered a shallow earthen vessel, containing 67 *cowries*, at a depth of about 7 feet. Carlleyle also excavated three of the mounds of which one yielded nothing; while, in another he exposed, what may have been, an earthen *stūpa*, with an outer casing of battered brick wall, surrounded by two

terraces or pavements one above the other. He calculated the height of this *stūpa* as about 60 feet. In the course of the digging, from the top downwards, he found scattered pieces of pottery, pieces of charcoal and perhaps bone ash; further below it again he discovered bone ash and bone pieces with larger and thicker potsherds and down below them he noticed "some flakes of something very like plaster!" While digging further down he again found ashes, bone pieces, "thick coarse ancient pottery and also a very few particles of iron totally dissolved with corrosion." From these peculiarly stratified finds Carlleyle concluded that "this great mound may have been the receptacle of the scattered ashes of many, it most certainly was not the tomb of any one person." Inside the second mound also Carlleyle found similar pieces of bone, charcoal, ashes, and bits of rude pottery, scattered through various parts of the cutting, particularly in the lower levels at the centre. The excavations and observations of Carlleyle that the *stūpa* here may represent a family or community funerary monument is quite interesting for tracing the origin and development of the conception of *stūpa*.

In spite of these earlier attempts the "barrows" continued to remain an archaeological puzzle and with a view to solve it Bloch excavated four of the mounds in 1904-5. He does not appear to have excavated the mounds completely; for, his diggings were confined mainly to the centres, leaving the sides almost untouched. In two of the mounds, which he excavated, he found nothing of interest except that, in one, he discovered a few animal bones here and there and a number of pieces of corroded iron. As had been specially noticed by Cunningham and his assistants earlier, the earth, of which most of the mounds were composed, was exceptionally hard and stiff for digging and the like of which was not to be found in the surrounding region. In his excavation Bloch observed that the barrows "had been built up of layers of yellow clay, a few inches in thickness with grass and leaves of trees laid between them." Bloch got the clay samples examined by Vredenburg of the Geological Survey and it appears the clay was brought from the bed of the Gandak or its tributary, some miles away from Lauriya. In the other two of the mounds Bloch discovered, at a depth of 6 to 12 feet from the top surface, a small deposit of burnt human bones "mixed up with charcoal, and a small gold leaf, with the figure of a standing female, stamped upon it." The bone pieces were found to be very brittle and one of them, a piece of an upper human jaw, probably represented a person of young age. A little below these deposits Bloch noticed a long hollow shaft, running right through the centre of each mound, showing that an upright wooden post had once existed here but had since

been eaten away by white-ants. Digging further in one of them he actually came upon, in the natural sandy soil of the area, a part of the wooden pillar itself going down below the water level. From these finds Bloch was convinced that the mound "had some connection with the funeral rites of the people who erected them." He asserted further that these rites were in accordance with the practices laid down in the Vedic rituals. For in one of the hymns of the Xth *maṇḍala* of the R̥gveda the manes or *pitris* are invoked in the funeral rite "to hold the pillar", a fact which is corroborated by the find of the wooden pillar. In the same hymn the earth goddess, i. e. Pṛithvī, is also invoked to protect the dead "from the abode of destruction" and this may perhaps account for the discovery of the gold leaf with a figure of a female (i. e. presumably the Earth-goddess) stamped upon it. Though Bloch does not categorically say that the mounds are of the Vedic age, he was quite sure that they belonged to the pre-Mauryan epoch and represented "some royal tombs, similar, perhaps, to the Chaityas of the Vṛjīs, Mallas" and others as mentioned in the early Buddhist literature. He further surmised that the emperor Aśoka selected the site for the erection of the pillar at the spot probably because of the celebrity and sanctity these royal tombs may have enjoyed in his time.

Since these mounds were generally believed to be of the Vedic age, it became necessary to examine them again more thoroughly especially after the famous discovery of pre-Vedic remains in the Indus Valley. In earlier excavations by Bloch and others none of the mounds was completely excavated with the result that the evidence furnished by these earlier works was not complete in all respects. N. G. Majumdar, therefore, took up the work at some of the very mounds which were so incompletely excavated by the previous excavators. While completing excavation of the mound, which Cunningham had done partially, Majumdar was able to expose "the outline of a circular structure of bricks", i. e. apparently a *stūpa*, having a diameter of 107'. It was, perhaps, surrounded by two brick terraces or pavements, one above the other, presumably meant for the usual procession paths, though no traces could be noticed in the excavation. The height of the whole structure, including the terrace, was according to Majumdar, originally about 16 feet. The upper portion or body of the *stūpa* was apparently made of clay. Inside it, at a depth of nearly 14' 6", were found a layer of ashes and charcoal, pieces of burnt human bones and fragments of pottery vessels to which some of the bones were found sticking. The bones included two fragments of a skull. The other finds in the excavation include a silver punch-marked coin, found on surface, and a number of *ex-voto* inscribed tablets, bearing a Buddha figure with the usual creed formulæ in North

Indian characters of 6th or 7th century A.D. and a *stūpa* device, found about 2' 4" below the ground level. According to Majumdar the *stūpa* was perhaps erected in pre-Christian epoch and may be dated as early as the Mauryan times, the tablets having been left there perhaps by the Buddhist pilgrims. What seems, however, most striking and unusual is the very low height of the *stūpa*, i.e. only about 16', in relation to the diameter of the structure which is given as 107'.

One of the mounds, partially excavated by Garrick, was also taken up by Majumdar and another circular structure or a brick wall, 3'7" thick, 170' in diameter and only 2'1" high, was exposed, obviously encasing a *stūpa*, consisting of a huge pile of clay rising about 20' above the wall. No pavement or terrace for the usual procession path was traceable in the excavation. Inside the *stūpa*, however, were discovered, at a depth of 7', a pig's jaw, pieces of bone and pottery and an iron nail. No human bones were discovered in the ruins. In an outside trench an iron arrow-head was also discovered. It is not clear how the animals' bones are connected with the *stūpa*.

The mound, where Bloch had earlier discovered the gold leaf and the wooden pillar, was also excavated by Majumdar, revealing the existence of "a stupendous buttress wall made of bricks on-edge, arranged in offset, running in a circle, 240' in diameter, so as to encompass the entire mound." The wall is only one brick deep and about 8' high, having an inward incline and was obviously intended to retain the huge mass of the earth of the *stūpa*, which had a height of about 34 feet. The wall was surrounded at base by a 6' wide brick terrace, with another similar but 13' wide terrace 6" below it. The sizes of the bricks vary between 18" to 24" in length and 10" to 17" in width, the thickness being uniformly 3". On the whole they are not properly burnt and they do not appear to conform to any standard size, but are cut up into slices in a haphazard manner. The paste of which they were made was mixed with rice straw and many of them were burnt black in the core. No other finds were reported from this mound in Majumdar's excavation. A gold leaf bearing a female figure was also found in the *stūpa* at Piprahwa and on stylistic and artistic considerations Majumdar would date the female figure and consequently the *stūpa* to 3rd century B. C. or even a century or two earlier. It should be noted that the height of the *stūpa* was only about 34 feet as against its diameter of nearly 240 feet.

Close to the south of Bloch's mound Majumdar discovered another *stūpa* structure, 68' in diameter, built of bricks but without the super-structure of the clay tower or *stūpa* which

had disappeared already. The bricks here had the same features as in Bloch's mound referred to above.

The above accounts of these mounds and their excavations present certain interesting features which still remain to be satisfactorily explained, viz:—

(i) The very low heights of the *stūpas* as compared with their diameters.

(ii) Discovery of wooden pillars inside the centre of a *stūpa* has not been reported from any of the *stūpa* sites so far known ; though, as pointed out by Majumdar, a shaft filled with clay and encased by brick-work was discovered in the centre of Piprahwa *stūpa*, at Bhaṭṭiprolu and elsewhere in the south.

(iii) Absence of clear affinities with the Buddhist religion with which the *stūpa* is generally associated: It is true Majumdar discovered at one mound the *ex-voto* tablets, left by Buddhist pilgrims, who may have come to visit the Aśoka pillar as well. There is no other definite indication that the *stūpa*, where they were found, had ever been held sacred and visited as such by Buddhists.

(iv) Discovery of the bone relics at different depths inside the mounds, as seen in Carlleyle's excavation, indicating remains of many individuals instead of one dignitary: It should be noted that in relic caskets found in early Buddhist *stūpas* at Sarnath, Bodh-Gaya, Piprahwa, Kushinagara etc. other objects such as precious stones, beads etc. are found along with the human bones, while at Lauriya only bones are found mixed with ash or charcoal. Further it is seen that no casket as such is found in the excavations at Lauriya. The discovery of animal bones also deserves notice.

(v) Discovery of coffins of iron (?) containing unusually long human skeletons: No such coffins have been reported from any other *stūpa* site.

(vi) Discovery of the gold leaf with female figure or perhaps earth goddess which, except for the very early *stūpa* from Piprahwa, has not been reported from any of the *stūpas* elsewhere. As already noticed by Majumdar "the custom of depositing her likeness along with cremated human remains is pre-Buddhistic in origin" ; further it does not appear to be a recognized Buddhist practice to associate such a female divinity with relic *stūpas*.

(vii) The peculiar position of the mounds in rows in one line: It is not clear whether this has any special significance at all. It has further been found that no habitation site is to be noticed in the vicinity of the mounds and it has been suggested

that the mounds most probably stand in what would once have been a burial or cremation ground or *śmaśāna*, a situation which would not appear to be quite in consonance with Buddhist practice of erecting relic *stūpas*. It is equally significant that the great *stūpa* of Nandangadh, referred to below, should be situated at a distance of about a mile away.

All these features, considered together, tend to indicate a very high antiquity for these mounds or the *stūpas* they may represent. The great *stūpa*, a mile to the south, exposed by Majumdar in 1936-37, has been dated by him to not later than 2nd century B. C. and would appear architecturally to be far separated in time from these mounds. It may be added that hardly one third of the total number of these mounds have so far been excavated. Carlleyle reports that 3½ to 6 miles west of Lauriya he saw "hundreds of small grass-covered mounds or tumuli" of various heights, which he could not examine. These mounds, therefore, still present a puzzle and thus need further exploration. Majumdar was not sure whether all of them can be regarded as Buddhistic *stūpas* and according to him they may "yield valuable data for the study of the origin and development of the *stūpa*" if sufficiently explored further.

(c) *Nandangadh Mound* :—This conspicuous mound, to the south-west of the village, though noticed by Cunningham in 1861, was not surveyed or described by him fully. In 1880 Garrick did a superficial excavation on its top and discovered, at a depth of 5 feet, three lamps or *chirāgs* or earthen lamps, one of which was inscribed. The inscription is much damaged; but the letters resemble Aśokan characters in outline. Garrick also examined the mound on all its sides; but he was of the opinion that it was too small for a fortress; for the top of the mound, as stated by Cunningham, hardly measured 250' square. Smith had suggested that the mound represents "the ashes *stūpa*" of the Buddhist tradition, said to have been erected by Aśoka. Bloch had, however, thought that it represented a site of an ancient citadel; but he could not undertake excavation of the mound. Such an excavation was, however, taken up by N. G. Majumdar in 1935-6 which was continued upto 1940-41 by A. Ghosh.

As a result of these excavations a huge brick-built edifice has been exposed, with stupendous dimensions and with a height of more than 80 feet in its ruined state. The structure is built of bricks and consists of a series of terraces, raised one above the other, numbering five in all, as seen at present. On three of the terraces there is a passage for circumambulation. The structure, as exposed in the excavation, somewhat resembles the main temple of Paharpur, in East Pakistan, the latter also being constructed in terraces; though it belongs

to a much later date. The former building is "polygonal or star-shaped in plan, measuring about 500' across the centre, the main four sides, facing the cardinal points, being 104' in length and at a distance of 266' from each other" The space between the two sides in each of the four quadrants was covered by 28 smaller sides, showing 14 re-entrant angles and as many as 13 corners". It appears the structure had originally only two procession paths; but at a later stage the whole building was enclosed by a circular wall and the interspaces filled in, which thus provided the third procession path according to Majumdar. Strangely enough no stairway could be traced to provide access for these procession paths. The only decoration on the facade of the original structure is a horizontal band of a course of moulded brickwork, with rounded edge running all along the faces of the wall. The masonry is otherwise quite plain and is not found decorated with any devices, like ornamental plaques or sculptured panels, as is to be seen in later edifices of this kind at Paharpur, Nalanda, Ramnagar in U. P. or Pawaya in Gwalior territory. The numerous antiquities, found in the excavations, include many terracotta figures, pottery vessels of various types, stone beads, coins, metal objects like knives, celts, daggers, arrow-heads, inscribed terracotta sealings, stone beads and other objects. The most striking and interesting of the finds are the terracotta figurines, mostly of females, with their heads or faces indicating variety in their headgears, hair arrangements and facial expressions. One of them shows a central female, standing on a lotus under an umbrella, attended by two females, also standing on lotus. The figure may represent the Goddess of Fortune or Lakshmi. It is not clear whether all of these figures represent female divinities and, if so, their occurrence in large numbers at this monument remains to be satisfactorily explained. The coins, include a copper *kāśhāpīṇa*, a few copper cast coins, one silver punch-marked coin, a few round copper coins, bearing legends in early Brahmi of about 1st century B. C., and a terracotta mould of a coin (or most probably a token) with a square lead piece, exactly corresponding to the mould, bearing a Brahmi legend of about 1st century B. C. In addition to these, two copper coins of the Kushan period were also discovered at the site. The terracotta sealings bear symbols such as "hill with crescent on top", "tree in railing", etc., usually found on punch-marked or cast coins. They also bear inscribed legends in early Brahmi of 1st or 2nd century B. C.

The reports of excavations carried out in the year 1937-38 and after are not published; but from the earlier published reports, it appears, the structure, so revealed, has been taken by Majumdar to be "a Buddhist *stūpa* in the absence of any

evidence to the contrary." He remarks also that "as a single brick-built edifice of such stupendous dimensions it is perhaps unparalleled in the whole range of monuments of the period to which it belongs." From the finds of the various antiquities, particularly the inscribed coins and sealings, it is obvious the monument belongs to a period anterior to the 1st century B. C. and continued to retain its existence, as such, till the 2nd century A. D.

Though a full report of the excavations carried out by A. Ghosh has not been published, a brief summary of the main part of his work is found noticed by him in *Archæology in India* published in 1950. As stated therein, it is obvious, the structure represented a Buddhist *stūpa*, as surmised earlier by N. G. Majumdar. He says: "In the shaft dug into the centre of the mound, through an evidently disturbed filling, was found, at a depth of 14 feet, the remnants of a brick altar; it had been anciently truncated for reasons stated below. Further down, at a depth of 35 feet from the top, was found the top of an intact miniature *stūpa*, complete with a surmounting square umbrella. The *stūpa* was 12 feet in height and was polygonal on plan. An examination of the interior of the *stūpa* yielded nothing, but beside it, loose in the soil, was a tiny copper vessel with a lid fastened to it by a wire. Inside the vessel was a long strip of thin birch-leaf manuscript, which, having been squeezed into the vessel, was so fragile that it was impossible to spread it thoroughly. The bits that could be extricated were sufficient to show that the manuscript was that of a Buddhist text written in characters of early fourth century. The fact that it was found not inside but beside the interior *stūpa* indicated that the *stūpa* had been re-consecrated about the beginning of the fourth century by devotees who had to cut through the upper altar and disturb the original earth-filling to gain access to it."

According to local tradition the mound had been known as a fort or *gaḍh* called Nandangadh associated with a similar lofty mound at Chānkigadh, *q. v.* It is surrounded on all sides by low mounds and a large tank to the south, the whole area being enclosed by a sort of a rampart wall traces of which were found in the excavations. A few of the low mounds were also excavated by Majumdar: but they yielded nothing definite except a few fragmentary walls. Whether these low mounds indicate remnants of a large religious establishment, a Buddhist monastery or a town site, is still to be ascertained. It is quite a commonplace fact in the history of Bihar that mounds of early Buddhist ruins were used in later historical times as convenient sites for fortified residences or castles by the then ruling chiefs. It is, there-

fore, quite likely that the later circular wall enclosing the monument, as found by Majumdar, and the rampart wall, enclosing the whole area, may represent later fortifications, with some later building on the lofty mound inside serving as the citadel, which has come to be known, in the local tradition, under the present name of Nandangadh.

The inscriptions found at the mound are as follows :—

(i) On a terracotta sealing, in early Brahmi script of about 1st century B.C. It reads “*Sivadusasa*” i.e. “*Of Śivadāsa*” (cf. *An. Rep., ASI, 1935-36, p. 63.*)

(ii) On a round copper coin, in early Brahmi script of about 1st century B.C. It reads “...*mada*...” possibly “*Rāmadatta*” (cf. *Op. cit., p. 64.*)

(iii) On a terra-cotta seal, in early Brahmi script of about 1st century B.C. It reads : “*Brahmamit (ra)*” (cf. *An. Rep., ASI, 1936-37, p. 49.*)

(iv) On a square lead piece, in early Brahmi script of about 1st century B.C. It reads : “*Aya-Ritasa*” i.e. “*Of the Arya (noble) Rīta*” possibly a name of a Buddhist teacher according to Majumdar. (cf. *Op. cit., pp. 49-50.*)

(v) On an inscribed earthen lamp, discovered in Garrick’s excavation, in probably Aśokan Brahmi. It was found damaged and could not thus be deciphered.

Hodgson, *JASB*, 1835, p. 126; Cunningham, *ASI*, I, 68 ff; Garrick, *CASI*, XVI, 104 ff; Carlleyle, *CASI*, XXII, 35 ff; Hunter, *Statistical Account*, XIII, 254-5; *Bengal List*, 380; Smith, *JRAS*, 1902, p. 153 ff; Bloch, *An. Rep., ASI, B.C., 1904-5*, pp. 11-15; *An. Rep., ASI, 1904-5*, pp. 38-40; and 1906-1907, pp. 119 ff; *BDG, Champaran*, pp. 161-62; Kuraishi, *List*, pp. 9-16; Majumdar, *An. Rep., ASI, 1935-36*, pp. 55-66; 1936-37, pp. 47-50. A. Ghosh, *Archæology in India*, pp. 60-61.

277. **Lehra** (DARBHANGA)—ANCIENT SITE AND TANKS—

The village is situated about 13 miles east of Darbhanga and its ancient remains are first found noticed by Hunter in his *Statistical Account* of the district. The District Gazetteer more or less copies *verbatim* from Hunter. The remains include a large site, covering nearly 13 *bighas* of land, scattered over with bricks, and three large tanks. The site is said to represent the palace of Raja Śiva Singh, the most famous of the last Hindu kings of Tirhut, who flourished in early 15th century A.D. and who, it is said, also excavated the three tanks. The largest of the tanks is called as Ghoddaud, named after a curious ceremony explained by a local legend, which says that Śiva Singh held a pitcher of water with spout in his hand and galloped

his horse till the water was emptied out and so demarcated the boundary of its excavation. A parallel legend like this is noted in connection with excavation of a tank at Dharawat, *q. v.*, also. The tank at Lehra is nearly 2 miles long.

Hunter, *Statistical Account*, XIII, p. 61; *BDG, Darbhanga*, p. 150.

278. **Lohardaga** (RANCHI)—ANCIENT SITE (ASURA?)—

S. C. Roy noticed the find of a bronze cup from an old site at this place, in about 1920, which is attributed by the local people to the "Asuras".

S. C. Roy *JBORS*, VI, 416,

279. **Lupungdi** (RANCHI)—ANCIENT BURIAL SITE—

In about 1915 S. C. Roy noticed here an ancient burial site indicated by grave-stones, under which large earthen jars, containing bones and sometimes copper ornaments and stone beads, were reported to have been found. It appears S. C. Roy could not explore the place thoroughly.

S. C. Roy, *JBORS*, I, 243.

280. **Madanpur** (CHAMPARAN)—ANCIENT SITE—

The village is situated on the bank of the river Gandak about 10 miles north of Bagaha. The District Gazetteer refers to "many curious old brick remains similar to those found at Darwabari", *q. v.* The site is now covered by an impenetrable jungle and does not seem to have been explored so far. According to local tradition the site represents a palace of a king, of whom, however, no further details are available.

BDG, Champaran, p. 167.

281. **Madhukar-Chak** (BHAGALPUR)—FORT—

The District Gazetteer makes a brief notice of a ruined Musalman fort, containing "peculiar small glazed tiles", at this place. About the history and architecture of the fort, however, no further information is available at present.

BDG, Bhagalpur, p. 42.

282. **Mahādeopur** (SHAHABAD)—ŚAIVA TEMPLE—

The village is situated about 10 miles south of Piro or about 8 miles north of Deo Mārkaṇḍeya, *q. v.* Cunningham was the first to notice and describe "a very curious old brick temple" at this village, which was subsequently visited and further described by Garrick in 1880-81. Thereafter the temple does not appear to have been noticed elsewhere, except in the Bengal List and in the District

Gazetteer, which draw their information mainly from the reports of Cunningham and Garrick already referred to.

According to Cunningham the temple was "the most curious specimen of brick architecture" that he had seen. It was, in plan, a dodekagon, 24' in diameter at base and is provided with an upper storey in the tower, which is surmounted by a *kalāśa* or pinnacle of a novel design (cf. Plate XXI of *CASI*, vol. XVI and Plate III of *CASI*, XIX for photographs and drawings of the temple). The shrine chamber on the ground floor is 8' 4" x 8' 8" internally with a low entrance of 5 feet in height. The plan of the shrine chamber at base diminishes by steps or degrees until the floor of the upper chamber is reached, where it assumes the ordinary obeliskal shape and is finally surmounted by the pinnacle. The total height of the structure, as measured by Garrick, is 42' 3", of which the pinnacle is rather disproportionately higher, i. e., nearly 12' 10" high. The pinnacle is formed by seven successive circles of overlapping bricks, which support a hemisphere or half-dome, surmounted by a smaller figure of the same form. The temple faces east, its entrance being covered by a triangular opening of overlapping bricks. The upper chamber is also provided with a similar entrance. Inside the shrine is a small *liṅga* of Mahādeva after which the village is called as Mahādevapur. The temple is built of middle-sized bricks, 10" x 8" x 2" and is almost devoid of ornamentation, the whole surface having been formerly plastered over.

Garrick had attempted to compare this temple with the famous temple at Bodh Gaya, *q.v.*, as had Beglar done earlier to compare the latter with the temple at Konch, *q.v.* The shape of the pinnacle of Mahādevapur temple appeared to Garrick to be so exactly similar to that of the Bodh-Gaya temple, as it may have been before its restoration, that he sent its sketch to Beglar, who was then engaged in the restoration work of that great temple. Beglar, it seems, had been partially guided by this design of the Mahādevapur temple pinnacle, while restoring the finial of the Bodh-Gaya temple. But as seen in Plate V of Garrick's report the Mahādevapur temple finial can very well be compared with that of the temple at Deo Barunarak also. What is, however, most striking is the total absence of figure-sculptures and other carvings at the Mahādevapur temple, as may be inferred from the accounts of both Cunningham and Garrick. Local tradition says that the temple was built by two Kayasth brothers, named Raimal and Saimal, of whose date and history nothing is so far known.

Cunningham, *ASI*, XVI, pp. 62-64 ; Garrick, *CASI*, XXII, pp. 14-17 ; *Bengal List*, 360 ; *BODG, Shahabad*, p. 172.

283. **Mahaudi Hill (HAZARIBAGH)**—ŚAIVA ROCK-CUT CAVE
TEMPLES—

The Mahaudi or Mahudi hill is situated about 30 miles south-west of Hazaribagh and the ancient rock-cut temples on it are found noticed, in detail, only by the Bengal List. There are, in all, four rock-cut temples, three in one group and the fourth isolated one, about two miles away. The first three consist of small rectangular cells, 5' to 8' long and broad and 5' to 6' only in height, with overhanging porches in front and small ogee-doorways, about $4\frac{1}{2}' \times 2\frac{1}{2}'$, cut through sunken square panels into the rock. One of them is somewhat ornamented with "two sun-flowers in the spandrels of the doorway, and an elephant on one side", and "a carved sun-flower" in the centre of the ceiling as well as on the ceiling of the overhanging porch, all cut in relief. The second cave temple is without any ornamentation whatsoever; while the third has "string and cornice lines of ogee shapes projecting altogether about four inches from the face, a niche on each side sunk in the rock and a lily over the doorway in relief." The exterior is quite rough and plain except at one cave which "is shaped round, with a ridge resembling an inverted boat, the ridge being the keel". The significance of this description of the Bengal List is not quite clear. Inside these three caves were noticed remains of the *līṅga* and in one are found three niches in the walls. The fourth cave is a little larger in dimensions and consists of three square rooms in a row with "square-headed doorways." There is no tradition quoted regarding their history and antiquity; though they would appear to be Śaiva in character. The Bengal List says that no inscription is to be found in the caves; but the District Gazetteer reports that an inscription is found in one of the caves which refers to the Rajas of Badam, *q.v.*, from which it would appear that the earliest of the caves may be dated to 1660 A. D.

284. **Mahmuda (PATNA)**—ANCIENT MOUND (BUDDHIST)—

The village is situated about 6 miles south-east of Dapthu, *q.v.*, and the ancient remains near it were noticed only by Broadley in 1872. He says that he saw here "a large mound of bricks to the east of the village, at the top of which several granite columns have been collected and arranged, forming, as it were, a miniature reproduction of the Saṅgi Masjid at Tillarah", *q.v.* According to Broadley the mound may represent a site of a *vihāra*.

Broadley, *JASB*, 1872, p. 259.

285. **Mahuagadhi (SANTAL PARGANAS)**—FORT AND TANK—

The hill of this name is situated in the south of Rajmahal

hills and the ancient ruins on it are referred to by the District Gazetteer only. They include a ruined tank or *pokhar*, with stone embankments, from which the small village on the summit of the hill is known as Pokharia. There are also remains of a stone-built fort said to have been erected by a Rajput chief named Khushal Singh, who was killed in battle against the Rajas of Handwe at a spot beneath the hill, named as Rajamara i.e. "killed by the king", to commemorate his death.

BDG, Santal Parganas, p. 269.

285. **Mairwa** (SARAN)—ANCIENT MOUND—

The village is situated 13 miles west of Siwan and the ancient remains therein are noticed by the District Gazetteer only. They consist of a mound called locally as "Chananniyam Dih" from an Ahirin woman, who is now worshipped as Durgā in a modern shed built in front of the Dak Bungalow, which occupies the top of the mound. Dr. Hoey and later Daya Ram Sahni had explored this area for ancient sites; but it appears this mound had escaped their notice. In view of the possibility of a number of sites existing in the area, between Kushinagar and Vaiśālī, in which Mairwa is situated, it is likely this mound may represent some Buddhist monument; but to be more sure of this, the place needs further exploration.

BODG, Saran, p. 147.

287. **Majhgaon** (RANCHI)—ANCIENT SITE, ŚAIVA TEMPLES AND A LARGE IRON TRIŚŪLA—

The village is situated in the western portion of Chainpur Thana in the district. The ancient ruins, on a small hillock near the village, were first noticed in 1915 by Chuni Lal Ray. No subsequent account of the place is available.

On the slopes of the hillock were noticed by Ray bricks scattered here and there; but it is not clear from his description whether they represent ruins of some ancient site. Of the two ruined temples on the hillock one is built of stone and consists of a small shrine chamber, 6' 1½" × 5' 1½" and a smaller antechamber in front. The roofs over both the shrine and the antechamber have disappeared (see drawings published with the article). The doorframes of both the shrine and the antechamber are exquisitely carved with sculptures and floral and other patterns. Similar carvings are also to be seen on the exterior of the walls of the temple, though they are much weather-worn now. On the dedicatory blocks of the lintels of the two doorways figures of Gaṇeśa are found carved and from the two *liṅgas*, lying inside, it is obvious the temple was originally dedicated to the god Śiva.

Scattered about the temple were found a number of stone images, *liṅgas*, carved pieces and pillars, obviously representing remains of one or more additional temples in the locality. The images represent deities like Vishṇu, Sūrya, Mahishāsura-marddini Durgā, Lakshmi etc., as seen from the photographs published with the article. One of the *liṅgas* is carved with one human face or head. In a sacred grove, about half a mile east of the hillock, also are found similar carvings and images one of which is worshipped as Rādhā Kṛishṇa. No inscription has been noticed amongst the ruins ; but from the style of the carvings they would appear to belong to the medieval period. The temple has been compared by Ray with the temples found at Para, *q.v.*, in Manbhūm district.

Of the ruins the most interesting and curious is an iron *triśūla* or trident, quite unusually large in size as compared with the size of the ancient temple. The *triśūla* is broken ; but broken blades of its three prongs were found lying at site. Its main rod is octagonal, 11" in perimeter and more than 6 feet of it is said to be planted underground. The total height of the trident, with the blades, is estimated to be about 17 feet or above. There are indications that the pieces were welded together. Ray does not quote any local tradition about its history and antiquity, nor does he express any view about its probable age except that he was told that "it has stood there for ages."

There is also a comparatively late brick temple built by an ancestor of the Raja of Majhgaon some time in the 19th century. It is dedicated to god Taṅgīnāth (i. e. a name of Śiva) from whom the hillock is known as Taṅgīnāth Pahar or hill. A few old sculptures from an earlier temple seem to have been used in its construction.

Chuni Lal Ray, *JBORS*, I, 117 ff.

288. **Malpali** (SARAN)—ANCIENT SITE—

The village is situated near Gosopali a few miles west of Siwan. Hoey refers to the existence of an old site near the village, which he mentions also by another name of Nandpali. He only casually refers to the site and it appears he did not explore it.

Hoey, *JASB*, 1901, p. 30.

289. **Manda Hills** (GAYA)—ANCIENT SITE, ŚAIVA AND BUDDHIST TEMPLES—

The hills are situated not far from the Grand Trunk Road near the village Madanpur. An ancient site, with pottery and bricks strewn over a great distance around the hill, was

first noticed by Kittoe in 1847. He states that there have been "Buddha and Śiva temples on the rocks, of which traces only are left ; under a tree are heaped fragments of idols of all ages ; amongst them were two small figures of sows with seven sucking pigs on their hind legs ; one of these sculptures I have secured for the Museum."

It appears the place was not explored further after Kittoe. The Bengal List and the District Gazetteer had apparently drawn their information from Kittoe's brief report mentioned above.

Kittoe, *JASB*, 1847, p. 277 ; *Bengal List*, p. 334 ; *BDG*, *Gaya*, 230-1.

290. **Mandār Hill** (BHAGALPUR)—ANCIENT SITE, ŚAIVA, VAISHNAVA AND JAIN TEMPLES, TANKS, ROCK-CUT SCULPTURES, ROCK-CUT INSCRIPTIONS ETC.

Mandār is the name of a small mountain situated about 30 miles south of Bhagalpur. A mountain of the Mandāra or Sumeru is associated in Hindu mythology with the famous epic or Purāṇic story of the Amṛita-manthana or "the Churning of the Ocean". The story goes that the Devas and Asuras with a view to secure the *amṛita*, the divine liquor, which is believed to confer immortality, used the Mandāra or Sumeru mountain as the churning stick or rod, the great mythical serpent, Vāsuki by name, being used as the rope. There is also a separate Mandāra Māhātmya, appended to the Skanda Purāṇa, which deals with the legend and with the various sacred places on the mountain. Because of these mythical associations the hill had assumed considerable religious significance and had been a place of pilgrimage uptil now.

The first descriptive account of the ancient remains on and around the hill is found in Buchanan's journal. Buchanan, it appears, visited only the ruins at the foot of the hill and for the remains on the hill-top, he had to rely on the information supplied to him by "an intelligent person" whom he had sent there for the purpose. His account is, therefore, not as complete as could be expected of him. Beglar's report of 1872-73 gives a somewhat fuller account of the ruins on the hill, while Hunter in his Statistical Account of the district furnishes some details, which include the various myths and legends narrated in the epics and Purāṇas about the hill. Hunter seems to have based his information on R. B. Bose's article in Indian Antiquary. Colonel Franklin had taken detailed description of the hill and its shrines, which he visited in about 1814 in connection with his "Enquiry concerning the Site of Ancient Palibothra, Part II".

Some extracts from Franklin's description were later published in the Indian Antiquary by Bose with his article referred to above.

The information supplied by the Bengal List is too brief and sketchy, based only on Buchanan, while the District Gazetteer merely reproduces the account given by Hunter. The latest available account on the place is by Bloch contained in his report for 1903, after whom no further information is available on the ruins.

(a) *The ancient site at the foot of the hill and the temples of Madhusūdana i.e. Vishnu, etc.*

The ruins all around the foot of the hill were only briefly noticed by Buchanan. But R. B. Bose gives more details about them stating that for a mile or two around its base "are to be seen numerous tanks, several old buildings, some stone figures and a few large wells—which attest the remains of a great city that has long since ceased to exist A common saying among the people of the neighbourhood is that this city contained fifty-two bazars and fifty three streets besides four times twenty-two tanks. Near the foot of the hill, there is a building, now in ruins, which has an immense number of square holes evidently designed for lamps or *chirāgs*. The tradition runs that on the night of the Dewali festival there were a hundred thousand lighted *chirāgs* placed in the holes by the inhabitants of the city,—each householder being allowed to place there only a single *chirāg*." What this building was meant for is not clear from the above account; nor has it been assigned to any particular date.

Jaina Temple: Nearby the above building is a large irregular stone structure described both by Bose and Beglar. It consists of a large enclosure, surrounded by a wall, built partly of stones and partly of bricks. The building, as described by Bose, stands inside the enclosure and consists of "a large hall in the centre, with an adjoining verandah in front and six dark rooms on the side—only lighted through small apertures in the perforated windows, which are of various devices." According to him it was built of large stones "laid upon one another" and "without mortar" while Beglar says that the stones are "set in mortar". Bose states that its roof "was composed of long and spacious marble slabs" . . "supported upon huge stone beams" of which Beglar says nothing, but refers to the plain stone shafts, octagonal in section, supporting the verandahs. The latter attributes the building to the Sravaks or Jains and adds that one of the rooms contains the sacred foot-print, apparently of a Tīrthamkara, sculptured in stone and set up on a platform. Bose, however, refers to the local belief which associates the building with the Raja Chola, to be referred to below.

The Triumphal Arch : In the vicinity, says Beglar, are "a number of non-descript tombs or rather Chhattris, built of brick or stone; some of these are inscribed, and from them we learn that they date only to the seventeenth century." Beglar does not specifically mention the "triumphal arch built of stone containing an inscription in Sanskrit" referred to by Bose. The inscription records victory of one Chhatrapati and dedication of the arch to the god Madhusūdana or Viṣṇu. It is dated Śaka 1521 (i. e. A. D. 1599). About the history of this chief or king Chhatrapati and the victory over the battle, if any, no information is available from any historical source. It is, however, said that the Zamindars of Subbalpur, in the district, claim to be descendants of this chief.

The Madhusūdana Temple : Near the triumphal arch is a temple which was built for the image of the god Madhusūdana, said to have been originally enshrined in a temple on the hill-top which, according to local tradition, was destroyed by one Kālāpahār (possibly meaning the Muhammedans). Curious legends exist about the disappearance and re-appearance of this image, for which eventually the above temple at the foot of the hill was built by one of the ancestors of the Zamindars of Subbalpur—perhaps by the Chief Chhatrapati mentioned above—in the 16th century A. D. Some time before Buchanan the image seems to have further seen another change of its shrine, for it was removed from this temple by one "Rudramohan Das, a clerk in the office of the provincial Kanugoe" to a small building at Bausi, a few miles south of the hill, where it is now worshipped. As stated by Buchanan, the Zamindar of the place, named Rupnarayan Deo, who was then alive, further enlarged the new temple at Bausi, which is described as "an exceedingly rude work, although of considerable size." The above temple at the foot of hill is, however, stated to be in ruins, without the image of the god Madhusūdana. But, in a way, it still retains its religious significance; for, according to the custom, on the occasion of an annual festival the "image of Madhusūdana continues to be brought annually from Bausi to the foot of the hill on the Paush Saṅkrānti day for the purpose of being swung on the triumphal arch built by Chhatrapati."

Temple of Cow and other Temples on the Pāpahāriṇī Tank : In addition to the above ruins of buildings there is a tank at the foot of the hill known by the name of Manohar-kuṇḍ; though, says Buchanan, it was more usually called as Pāpahāriṇī. There are considerable ruins of temples on all its sides which are described with some details by Beglar, but the few details given by Buchanan are not seen in Beglar's account. For

instance, Buchanan states that near "the stair is lying a stone, on which is very rudely carved, in relieve, the figure of a female deity called Pāpahāriṇī or destroyer of sin. It has been very much mutilated, but communicates her name to the tank." He further refers to another mutilated image of a goddess called Jagadambā and also to a rude but damaged representation of the sacred cow or Kāmadhenu (i. e., according to the myth, one of the fourteen *ratnas* or jewels, which came out of the "churning of the ocean".) Col. Franklin, however, mentions a Kāmadhenu Maṭha or a small square temple, built of stone with a roof of brick, containing the representation of the sacred cow, carved out of a large block of grey sandstone, 6' 3" in length and 3' 4" in height. The animal is shown ornamented with a garland of flowers and is being suckled by two calves. The figure stands on a pedestal and though rudely carved, is well proportioned and "evidently of high antiquity", according to Franklin. In 1903 Bloch also noticed this image but according to him it is "a comparatively modern image." Nearby this temple of the cow, which was then already in ruins, was another temple of Śiva called as Kāmadhenu-Nātha which was obviously connected with the temple of the cow.

Of the ruins of temples around the tank, described by Beglar, those on its northern side resemble, in style, the brick temples of Manbhum district and "appear certainly older than the Muhammedan conquest". They were Śaivic as would appear from the fragments of Nandi and the other carvings, which include numerous elaborately and richly sculptured pieces. Some of the ruins on this side, however, according to Beglar, indicate a much later date and they may belong to the time of Raja Man Singh, the famous general of Akbar, as is obvious from their "far shallower lines" and "coarse execution". The ruins on the western bank of the tank represent also temples; but, according to Beglar, they belong to an earlier date corresponding to the date of the ruins on the northern bank.

The Pāpahāriṇī Tank: From the various accounts on the Mandār Hill it appears this tank had always been held specially sacred and had been the chief object of attention by the pilgrims. According to Buchanan the pilgrims used to have a holy dip in the tank; while Beglar says that the tank was then used "to throw in the dead, and for this purpose corpses are brought from several miles distance all around. The bodies, before being thrown in, are supposed to have been burnt, but this operation is only nominally performed in many cases, and I saw numerous entire bodies, which would have been but slightly scorched by fire, lying and floating on the tank waters." Buchanan had actually seen this tank; but it is curious that

he does not refer to the practice of throwing the dead bodies into it. It seems most likely that the practice was not in vogue in his time, for he is equally silent on the elaborate legend of the Chola king of south India, who, the current local legend says, was afflicted by leprosy, was cured of it by the waters of this tank, then settled down here, enlarged the tank, founded his capital city at the foot of the hill and raised the numerous monuments on and around the hill. This legend is first mentioned by Bose and Hunter reproduces it in his Statistical Account. Beglar, who usually quotes such local legends, is, however, silent about it. Buchanan was, no doubt, told of a local legend according to which "the oldest buildings are said to have been erected by Raja Chhatra Sen of Chol tribe, who lived before the time of the Muhammedans; and the Chols were expelled by the Nat, who in their turn gave way to the Kshetauries, who fled before the Rajputs that now possess the country." He makes no mention of the *southern* origin of the king, nor of his leprosy and he would not have missed these important facts of the legend had they been current in his time. Being quite well acquainted with the history of southern India, he would certainly have noticed the migration of a south Indian King to the north and his settling down here. There is reason to suspect that by the Chol tribe Buchanan was meaning simply the well-known Kol tribe who, as he frequently mentions elsewhere, inhabited this part of the country in early times. Had he meant otherwise he would certainly have commented further on the origin and history of this altogether new tribe named in his journals of Bihar. Col. Franklin, who visited the place in 1814, is also silent on this legend, as well as on the practice of throwing dead bodies into the tank; though he quotes the Purāṇic account on the Mandār Hill, contained in the Varāha Purāṇa, which also says nothing of the Chola king or his leprosy. It is, therefore, most likely that the legend, as quoted by Bose, which is repeated by Hunter and the District Gazetteer, is a later fabrication, confusing the Kol with the Chola king and thus making him a south Indian king, whose presence in such a remote place being explained by the fact of his leprosy, which, in the course of his quest for cure, brought him to this miraculous tank, far far away from the known home of the Cholas in the south. There is, however, one curious inscription found at Deoghar (cf. p. 105 above) which purports to be an extract from some Sanskrit work on Mandāra Hill. It refers to king Adityasena, who came from Cholapura, accompanied by his queen Koshadevi and to installation of an image of Varāha incarnation of Viṣṇu. This king belonged to later Gupta dynasty of Magadha and had nothing to do with Cholapura or south India. He and his queen Koṣadevi (not

Koshadevī) are, in fact, mentioned in inscriptions at Apsad (cf. p. 5 above) and in a rock inscription on the Mandār Hill itself, as will be referred to below. What is curious is that the Deoghar inscription apparently did not belong originally to the famous temple and was brought there from somewhere else, if not from Mandār Hill itself. Again, it refers to installation of image of Varāha only and not to the excavation of the famous holy tank, both these meritorious acts being specifically mentioned in the Apsad and Mandār Hill inscriptions. The Deoghar inscription is in comparatively modern Bengali or Maithili characters and its occurrence at Deoghar and reference to Chalapura, not mentioned in other historical inscriptions from Bihar, is rather a mystery, as pointed out also by Bloch. Is it really a pious fabrication, connected with the local legend referred to above, with a view to further strengthen the sanctity of the hill, as extolled in the Mandār-Māhātmya, appended to the Varāha Purāṇa, as it specifically refers to the Varāha image installed at the hill? The point will, however, be more clear if it is carefully examined and its contents thoroughly investigated into and compared with the statements contained in the other inscriptions and in the literary references.

(b) *The Ruins on the Hill—Hindu and Jain Temples, Rock-cut Sculptures, Tanks, Rock Inscriptions etc.*

The hill, as stated by Col. Franklin, consists of a range of five distinct hills, rising one above the other and is about 700 feet high above the surrounding country. It is approached by a series of rude rock-cut steps on its southern face. Beglar gives a somewhat fuller account of the ruins on the hill than what is found stated by Bose and others. Half-way up the hill Beglar noticed a large rock-cut sculpture, rudely carved, representing "a ten-armed, three-headed figure (male or female it is impossible to tell from its rudeness)", trampling on a squat prostrate figure" and having over his heads "a canopy as of the spreading branches of a tree". According to Beglar it is "a singular piece of sculpture" which, he says, may "represent nothing less than the triumph of Brahmanism over Buddhism", the prostrate figure being, according to him, intended either for the Buddha or a type of Buddhism. From its description the image is, no doubt, very curious iconographically, but strangely enough, except Col. Franklin, it has not been noticed by any other of the authorities including Bloch. Col. Franklin calls it the image of Mahākālī, and if this is so, her representation with "three heads" and "ten arms" is quite curious and rare iconographically. It is certainly a piece which deserves further study and research. Close to this large sculpture Beglar noticed a rock-cut figure of Gaṇeśa and two

rude rock-inscriptions in "modern Nagari characters" near the steps.

A short distance up the ascent, Beglar noticed ruins of three temples, one to the left and two to the right, on a spur with a ravine in between. He also refers to traces of "a shallow double line cut on the rock", perhaps of walls, which go up the spur and had perhaps a gateway or a chamber on the way. These walls (?) join the rock-cut steps of the approach and meet another line of brick walls, seen in ruins by Beglar, running down the slope of the hill along the approach. Beglar gives no other details of the temples referred to above. It is also not clear whether, by referring to these lines of walls, he meant to suggest the existence of some sort of fortification on the hill.

A little beyond these ruins, up the hill, is a group of about 5 temples, all in ruins, of which the largest one, "to judge from its bold mouldings", belongs to a date "before the Muhammedan conquest", though the carvings and sculptures are somewhat rude. About the date of the smaller temples Beglar was not quite sure.

Further up, the approach is divided into two branches, of which one goes westwards to a minor peak, with ruins of two temples, about which Beglar furnishes no further details. The other branch leads to the main peak of the Mandār Hill (cf. Pl. II of *CASI*, VIII). Beglar's description and location of the various ruins, further up the hill, along this main approach to the highest peak of the hill towards east, is not quite intelligible. It appears a "hollow basin" or a tank, with embankments built or repaired with stones from ruined temples, is to be met with first. On a ridge to its west are to be seen four temples, which "in style" appeared to him "to have been like the Manbhum" temples. On its east also he later mentions some temples of which he gives no details. On the rock-cut steps of the tank he then observed "a very roughly cut" large inscription, "in late Gupta characters, of which he could only take two eye-copies, as it was impracticable to take impressions (cf. inscription No. (ii) below). It is obvious from Beglar's account that this was the most sacred or important spot on the hill and the tank may be what is called as *Sītā-Kuṇḍ* by Col. Franklin, Hunter and others. Bose says that it measures roughly 100' × 50' and is popularly believed to have derived its name from *Sītā*, wife of the epic hero, *Rāma*, who used to bathe in it with her husband after he was banished from *Ayodhyā*. In 1814 Col. Franklin was particularly struck by the romantic and picturesque scenery surrounding this tank, forming a most remarkable contrast to the black and barren rocks of the hill. He noticed a natural cascade issuing from this tank, which he says "flows over the

black and rugged surface of the rock and is ultimately conveyed to the famous Pāpahāriṇī tank at the foot of the hill." The cascade or waterfall, as stated by Bose, no longer worked in 1872 nor does Beglar refer to it. To the north of the tank, says Bose, once stood the well-known temple of Madhusūdana or Viṣṇu, the image of which has been referred to already (cf. p. 252 above). The temple, says local tradition, was built by the Raja Chola and was destroyed by the Muhammedans or Kālāpahār. Beglar makes no reference to such a temple at the spot ; but he mentions some huts of *jogis* and a cave, partly natural and partly artificial, which contains an image of Nṛisimha or man-lion incarnation of Viṣṇu. According to Bose the cave is 15' x 10' and has a vaulted roof, with an inscription in large letters which has not yet been deciphered. He adds that there are other rock-cut figures in this cave, such as those of Lakshmī, Saraswatī, Rāma etc. There are besides other caves and huts occupied by the *jogis*. On the natural rock to the east Beglar noticed an unfinished representation of a "gigantic human head", roughly cut, locally known as the head of the demon Madhu, by killing whom Viṣṇu is named also as Madhusūdana. There is another rock-cut figure of the dwarf incarnation of Viṣṇu or Vāmana, on the rock nearby and, down below this figure, Col. Franklin saw another figure of the god Nara-simha ; while Bloch refers to the figure of Śeṣhaśāyī Viṣṇu also in this connection.

Near the gigantic rock-cut representation of Madhu's head is a natural cleft in the rocks, which goes up and communicates with another tank or natural basin, mentioned as Śaṅkha-kuṇḍa by Bose, from the representation of a Śaṅkha or conch on the rock nearby. The cleft is locally called as Ākāśa-Gaṅgā, which is perhaps the holiest spot on the hill. It is locally believed that the level of water in the Ākāśa-Gaṅgā always remains constant. But this, according to Beglar, is explained by a hole or fissure in the rocks connecting its water with that of the tank nearby.

From Ākāśagaṅgā to the highest summit of the hill towards east, on the way, was noticed by Beglar a comparatively late Śaiva temple, built of earlier temple materials. On the peak itself, says Beglar, stands, on the brink of a deep chasm, a Jain temple with a bulbous conical dome built of older materials. On the rock near this temple was seen by him a figure of the Varāha incarnation of Viṣṇu. But Bose, to the contrary, reports existence, on this very spot, of "a very old temple of stone" containing "only the footprints of Viṣṇu", of which Beglar says nothing. There is thus a discrepancy in the two accounts, which needs to be clarified after a more careful scrutiny on the spot.

Col. Franklin mentions numerous tanks as existing on the hill in his time and he gives names of twelve such Kuṇḍas or tanks by which they were then known.

Bose refers to traces of the coil of the great mythical serpent round the sides of the hill, presumably cut on the rock, so as "to induce the belief that the hill was used by the gods in churning the ocean." "This pious fraud" is locally attributed to the self-same Raja Chola of the legends. No such representation on the rocks of the hill is mentioned by Buchanan, Franklin, Beglar and others. Bloch also did not observe "any spiral carving running along its base."

From the general survey of the information available from the various existing accounts of the Mandār Hill, it is seen that the data so far collected is full of discrepancies, which need to be cleared up after a more thorough exploration of the ruins on and around the hill. In their general character the ruins are undoubtedly predominantly Hindu, the Jain temple being comparatively of a modern date. The Hindu ruins would appear to date from the 7th century onwards, continuing to be added to right down to the 16th century A. D. ; though, during the centuries of Muhammedan occupation of the country, most of the temples and rock-carvings may have suffered at the hands of the Muslims, whom the Hindu tradition of the place has personified with the general name of Kālāpabār. A complete and upto-date history and systematic survey of the ruins are, however, still a desideratum ; for all the numerous inscriptions, referred to by the various authorities mentioned above, have not been fully recorded or edited so far. Some of the inscriptions already noticed or transcribed are as follows.

(i) Beglar refers to "a single line of inscription in characters of, perhaps, the 1st century of our era, which is cut on the rock on the ascent." He does not give a correct location of the inscription, nor does he give any details of its contents. This inscription is not also referred to elsewhere (cf. *CASI*, VIII, p. 136).

(ii) On the rock, to the right of the steps of the tank on the hill, called as Sītā-Kuṇḍa, referred to above. It is in four lines and refers to the king Ādityasena, to his queen Koṇadevī and to the excavation of the tank by them. The inscription is not dated ; but the king is known to belong to the family of the later Guptas of Magadha, who belonged to a period about the 7th century A. D. (cf. Fleet, *CII*, III, p. 211, Bloch, *An. Rep.*, *AIS*, B.C., 1903, p. 9) and Bhandarkar's *List* No. 1553).

(iii) The location of this inscription is not now known. It is in two lines and its existence is known only from a facsimile taken by Buchanan in about 1812, and a reduced lithograph of

of it was published in Martin's Eastern India, Vol. II, at p. 58. Bloch tried to locate it in 1903 but without success and it appears it has withered away completely and is thus not traceable. This inscription is identical in substance with the one mentioned in No. (ii) above. (cf. Fleet, *op. cit.*; Bloch, *op. cit.*)

(iv) A little below the Jain temple, on the summit of the hill, on the rock, as noticed by Bloch in 1903, near to the right of Gaṇeśa figure. It is in four lines saying that "a certain Balabhadra put up a statue of Varāha or the Boar incarnation of Viṣṇu." Though, on the rock closeby, a carving of the Varāha figure was earlier noticed by Beglar, Bloch could not see it in 1903; while Beglar did not notice this inscription in his report. The characters of the inscription agree with those of the inscriptions of Ādityasena and it may thus be assigned to the 7th century A. D. The Deoghar inscription referred to above (p. 105) also mentions the name of this person (i. e. Balabhadra) along with the king Ādityasena and records the installation of the Varāha image itself. This inscription has not been transcribed fully so far (cf. Bloch, *An. Rep., ASI, B. C.*, 1903, p. 9).

(v) This inscription was first noticed by Col. Franklin and was later read by R. L. Mitra in 1883 as referring to the gift by the king (i. e. Parama-bhaṭṭāraka Mahārāja-dhirāja Śrī Ugra-Bhairava). The exact location of this inscription has not been furnished by Col. Franklin, nor is it referred to by Beglar and Bloch, though Bose had made a reference to it in his account of the Mandāra Hill¹. Mitra says that it is a Buddhist record, perhaps from the words Deya-dharmma (?) occurring at the end of the record. Accordingly the inscription may be of the 6th century A. D., since the character is "intermediate between the Gupta and the Kuṭila." The name Ugra-Bhairava of a king of 6th or 7th century has not been known from any historical source; nor is this inscription referred to or transcribed subsequently. It, therefore, deserves to be traced and its contents fully known, unless the reading of Mitra is wrong and the record is the same as No. (iii) above, already edited by Fleet who, however, makes no mention of the reading by the former.

(cf. Col. Franklin, *IA*, I, p. 51 ff; Bose, *IA*, I, p. 46 ff; R. L. Mitra, *Proc. ASB*, 1870 pp. 294-5).

(v) On the triumphal arch at the foot of the hill as stated by Bose; but R. L. Mitra mentions it as existing in

1. Bose appears to locate this inscription "at the side of the steps" i. e. the rocksteps which provide the approach to the top of the hill. But this description is too vague to help locate the inscription on spot.

“a modern temple on the Mandār hill.” The latter had published its transcript in 1870 and according to him it refers to the erection of this “house of victory” (*viṣayāgāra*) dedicated to god Madhusūdāna by Śrī Chhatrapati, son of Śrī Vāsudeva in Śaka 1521 (i.e., A.D. 1599). In the absence of mention of royal titles in the inscription it is not possible to say for certain, whether this personage was a king or a petty chief. The Zamindars of Subbalpur in the district claim to be his descendants. The inscription does not seem to have been carefully read again and edited with a thorough study of its contents and of the historical information, if any, contained therein. Beglar only casually notices it and gives its date as Śaka 1621, instead of 1521.

From what Beglar says, in connection with the above inscription, it appears there are other inscriptions on the “non-descript tombs or rather chhatris” noticed by him; but he furnishes no details about them, nor are they found noticed subsequently. The monuments and ruins on and around the hill, therefore, need a thorough exploration both for their inscriptions and for a more systematic account on them. (cf. R. L. Mitra, *Proc. ABS*, 1870, p. 295; Bose, *Op. cit.*, p. 47).

Buchanan, *Bhagalpur*, pp. 122-25; Col. Franklin, Extract from his “*Inquiry concerning the Site of Ancient Pālībothra*” Part II, *IA*, I, pp. 51-55; R. B. Bose, *IA*, I, pp. 46-51; Hunter, *Statistical Account*, XIV, pp. 95-102; Beglar, *CASI*, VIII, pp. 130-136; Cunningham, *ASI*, pp. 79.80; *Bengal List*, 428; *BDG*, Bhagalpur, pp. 31-37; Bloch, *An. Rep.*, *ASI*, B.C., 1903, pp. 8-9.

291. **Mandaur** (GAYA)—FORT AND TEMPLE—

The place is situated about 6 miles north of Gaya on the Falgu river and the ancient ruins here are found noticed only by the Bengal List. The List refers to a ruined fort, locally attributed to the Kol Rajas, but gives no details about it. It also mentions an ancient temple “of which some pillars are yet standing with some very fine pieces of sculpture” lying at the site. It is also stated therein that “some of the sculptures are excellent and deserve preservation.” Nothing is heard of this place and its ancient ruins anywhere else.

Bengal List, pp. 314-16.

292. **Maner** (PATNA)—ANCIENT SITE, MUSLIM TOMBS, MOSQUE, TANK AND COLOSSUS OF A LION—

This large village is situated about 18 miles west of Patna. Buchanan visited it in about 1812 and described the ancient remains, i.e., the Muhammedan tombs. Later the Bengal List and the District Gazetteer also describe the tombs; but a more

systematic account is to be found in Kuraishi's List, and in an article on Maner by Hafiz Shamsuddin Ahmad, published in the proceedings of the Oriental Conference of 1930. None of these authorities, however, trace the history of Maner and of its ruins beyond the Muhammedan conquest of the region in the 12th century A.D.; though Buchanan was told that it was once "the residence of a Brahman Chief", who was destroyed by the Muhammedans. That it was an important place in the pre-Muhammedan times is quite obvious from some references to it in the inscriptions of 11th-12th centuries A.D. A copper plate of the Gahadwāla king Govinda-chandra of Kanauj, dated V.S. 1183 (A.D. 1126), was found at Maner itself. It records that the king granted the villages Guṇāvē and Pādali in Maṇiāri-paṭṭala to a Brahmin named Guṇeśvara-Śarman. Another copper plate of king Jayachandra, also of Kanauj, dated V.S. 1232 (A.D. 1175), found near Benares, likewise mentions Ma(na)ra-paṭṭala (cf. *JPASB*, 1922, p. 81 ff; and *IA*, XVIII, p. 129). A second inscription of the same king again refers to Maṇiāri-pāṭak, i. e. a hamlet or village (?) of the name Maṇiāri, in Jaru(ttha)-paṭṭala (cf. *IA*, XVIII, p. 142). From these inscriptional references it is quite clear that Maner was a well-known place in the centuries before the Muhammedan conquest and may have possessed some Hindu monuments or temples. It is noteworthy that Buchanan also quotes a tradition that the Brahmin chief of Maner was destroyed by "a saint of Arabia named Ahiya" who "smote the infidel and threw his Gods into the river. He then took up his abode at the place and buried, on the situation of the temple, 12 of his companions, who in the struggle of conquest had obtained martyrdom. When he died, he was buried in the very spot, where the idol had stood and his descendants to this day occupy the palace of the idolatrous chief or at least a house built, where it stood." Earlier Hindu remains are, therefore, to be expected to exist at the place; but they do not seem to have been looked for carefully uptil now and the village explored for the purpose. Some ancient mounds are, however reported to exist at the village, yielding, it is said, pieces of the famous northern black-polished pottery belonging to 2nd—6th centuries before the Christian era. If this is so, the place would be a very ancient one and thus deserves a thorough exploration. A stone colossus of a lion figure of the late medieval period (i. e. 10-12th centuries A. D.) still exists near the site of the tomb of the Muslim saint (cf. p. 263 below), testifying to its pre-Muhammedan antiquity to a certain extent.

According to Firishta, Maner was founded by Firuz Rai, son of Kesho Rai, but these appear to be purely legendary personages, for they are not known from any historical source.

The Muslim tradition, as quoted in details by Hafiz S. Ahmad, assigns Maner a very high place in the religious history of Bihar; for it appears Maner was the first mainstay of Islam in Bihar, from where it spread rapidly eastwards towards Bihar-Sharif, *q. v.*, and other places. It is certain that upto A.D. 1175 Maner was part of the territory of the Gahad̄vālas of Kanauj, as is clear from the inscriptions already referred to. But hardly five years later, says the Muslim tradition, one Muhammad *alias* Tāj Faqih, a resident of Jerusalem, after hearing of cruelties done by the Raja of Maner to one Hazrat Momin Arif—who originally belonged to Yemen but had settled at Maner—came all the way to Bihar with his followers and inflicted a crushing defeat on the Raja in A.H. 576 (A. D. 1180). If this tradition at all represents a historical fact, the Muslim conquest of Maner must be treated as an isolated event; since the territory all around was then held by the Gahad̄vālas and the general conquest of the region by the Muslims under Bakhtiyar Khalji had taken place only after 1193 A. D. The tradition says that Tāj Faqih, after his conquest of Maner, handed over the country to Bakhtiyar and returned to Arabia, after leaving three of his sons as missionaries. Hafiz S. Ahmad, however, says that the country was handed over to Bakhtiar Khilji by the saint Yahya Maneri, grandson of Tāj Faqih. Bukhari, however, quotes another local tradition that Hazrat Makhdum Israil, oldest son of the Imam (i. e. Tāj Faqih) handed over the country to Bakhtiar Khalji in A. D. 1193 since Israil died in 1196 and would thus have been in charge of the territory. As regards the earlier conquests, he quotes an interesting reference in the Maner copper plate inscription to "Turk's duty" levied as early as in 1126 A. D.; when the Gahad̄vālas of Kanauj were holding the country. This duty, it is suggested, indicates that possibly the suzerainty of the Turks (i. e. the Ghaznavite emperors) extended over the region. Hafiz S. Ahmad would also suggest that Momin Arif who later instigated Tāj Faqih to launch upon the conquest of Maner, was perhaps originally a representative of the Ghaznavite kings; but was possibly expelled by the local Raja on finding the weakness of the rulers of Ghazni. The version quoted to Buchanan is somewhat different. He knows nothing of Tāj Faqih and mentions the name of the saint of Arabia as Ahiya; thus confusing the former with his grandson Shaikh Yahya Maneri to be referred to below. It is, however, common knowledge that after this event, Maner had become famous as a seat of great theologians and eminent mystics of Islam. Tāj Faqih is also famous as an ancestor of a great family of saints, so much that, it is said, almost all the Muslim saints of Bihar were his descendants (cf. Bihar Sarif, Hasanpur

Kako, Basarh, *q.v.*). The ancient remains at Maner are, therefore, mainly connected with this great saint and his descendants as follows :

(a) *The Badi Dargah*—This tomb is situated to the east of the tank, referred to at (c) below, on the site of an earlier Hindu temple, as is amply testified by some carved pillars and a lintel found in its premises and by the lion colossus lying near its entrance on the north. It enshrines the mortal remains of Shaikh Yāhyā Maṇeri, who is said to have been the grandson of Tāj Faqih and who died in A. H. 690 (i. e. 1291 A. D.) at a very ripe age of 110. It is stated that because of his high reputation as a saint, great emperors like Sultan Muhammad Tughlaq, Sikandar Lodi, Emperor Babar and the famous musician Tansen paid homage to his tomb. The building containing his grave is locally known as Badi Dargah (i. e. literally, larger tomb); though in fact it is quite insignificant and small a structure as compared with the other larger mausoleum called as Chhoti Dargah (i. e. literally, the smaller tomb). This was so probably because of the fact that Shaikh Yāhyā was a more reputed ancestor of Shah Daulat whose grave is enshrined in the latter edifice. Buchanan mentions the name of the saint as Gāzi Mian, Shah Daulat being, according to his information, his grandson. The building of the Badi Dargah consists of a walled enclosure, with a gallery running along its north. The tomb proper is in the middle of the enclosure. On the central portion of the western gallery is a mosque attached to the tomb. There are a number of other graves inside the enclosure including the one of Prince Taj-uddin Khandgah, said to be a scion of the family of Mahmud of Ghazni. Outside its northern gate there is an open mosque said to be built by two Khwaja Saras (eunuchs or chamberlains) of a king of Delhi who were later buried here at their express wishes.

(b) *The Chhoti Dargah or Tomb of Shah Daulat*—

The saint Shah Daulat has been referred to above. The building of his tomb, as observed by Buchanan, is “a fine piece of work” and “by far the handsomest building that I have seen in the course of the survey”. It was erected in early 17th century A. D. by Ibrahim Khan Fath Jang, son of Mirza Ghiath Beg Itimad-ud-daula and thus a brother of the famous Nur Jahan, the favourite queen of the Mughal Emperor Jehangir.¹ Architecturally, it is the finest monument of the Mughal period in Bihar, its interior walls, ceilings and pillars being carved and ornamented with foliages and fret-work of great delicacy and

1. This information is based on Kursishi's List; but Hafiz S. Ahmad says that this Ibrahim Khan was the governor of Gujrat and was quite a different person, his full name being Ibrahim Khan Kakar cf. Proc. *All-India Oriental Conference*, 1930, Patna, p. 131-2.

high finish. As more fully described by Kuraishi, the building consists of a large brick-walled enclosure, 10' high, covering an area, 257' x 252', with the tomb proper standing in the middle. Along north and west of the enclosure are remains of unfinished galleries. At each corner of the enclosure is a twelve-sided tower, there being two extra towers on the southern side. The main entrance is on the north, having guard-rooms on both sides of the entrance passage and a dome above, flanked by a small octagonal tower on its either side. This entrance gate has an inscription in Arabic verse referring to its construction in A. H. 1022 (i. e. A. D. 1613).

The tomb proper is built entirely of Chunar sandstone and consists of the main chamber, 31' square internally and 34' 8" square externally, surrounded by a verandah, 11' 8" wide, all around, the whole building standing on a low platform, 2' 4" in height and 58' square.¹ The high ceilings of stone in the verandahs bear exquisitely carved panels with floral and geometrical patterns and calligraphic devices containing the Quranic verses. At the corners of the verandahs are open-sided rooms, with small domed cupolas above them, each resting on twelve pillars. The roof of the main chamber is supported on four lofty stone pillars on each side, with thin stone-built curtain walls in between them, adorned with horizontal mouldings and rows of niches and arches, fitted with stone screens or *jālis*. The pillar-bracket-lintel method of support is used in the construction and continued upwards upto the base of the dome, by changing the square of the ground-plan, first to octagon and then gradually to a circle, so as to form the base of the dome above. The grave of Shah Daulat is in the centre of the chamber, while that of Ibrahim Khan, the builder of the tomb, lies to its west. The mosque attached to the tomb is in the middle of the western gallery of the enclosure and has an inscription in Persian couplets, recording its completion in A.H. 1028 (A.D. 1619) by Ibrahim Khan, the builder of the main tomb.

(c) *The Tank*—On the southern side of the Chhoti Dargah is the tank measuring 600' x 440' approximately. A local tradition, as quoted by Hafiz S. Ahmad, would indicate that originally the tank was excavated in the earlier Hindu period, when a temple on its eastern side overlooked it, at a spot, now occupied by the site of the Badi Dargah mentioned above. All the existing masonry and stone works of the tank, however, belong to the Muhammedan period and are attributed to Ibrahim Khan, the builder of the Choti Dargah. It is enclosed by masonry walls

1. This measurement of the platform, as given by Kuraishi, is obviously wrong, since the building itself would measure 58' square, the platform surrounding it being quite wide, as seen in figure 33 of Kuraishi's List at page 62.

with flight of steps or *ghāts* leading down to water. It had in the middle of each side, excepting the southern side, two pavilions, projecting into the tank, with cupolas above them. Of these pavilions only one to east and two to the west now exist in ruins. The tank was originally fed, through an inlet tunnel, by the river Son—which once flowed nearby—but it is now fed by the rain water. It seems, right upto Buchanan's time (i. e. in about 1812), the river was flowing by the side of the tank; though now it is far to the west, about four miles away. The inlet tunnel is about 300' long and 6' in diameter and is, throughout its length, arched over and provided with apertures, fitted with stone slabs at intervals for facility of periodical clearance. It is said Ibrahim Khan intended to build his own tomb on the other (i.e. southern) side of the tank; but he died before he could begin the work. Buchanan, however, says that the Khan had "erected a handsome monument for his mother"; but of this no mention is made by Kuraishi and it is not known whether such a monument still exists.

(d) *Tombs and a mosque to the west of the Tank and Chhoti Dargah :*

The remains of tombs and a mosque in this area are as follows :—

(i) Tomb of Makhdum Shah Baran Malikul-ulama, who was the Pir of Sher Shah. It is said the latter hastily killed the saint for having made a false prediction, but later repented for the act.

(ii) Tomb of Meer Qitab Abdal, a nephew of Hazrat Qadir Jilani of Bagdad, and a very great saint, also known as Bara Pir Sahib.

(iii) Tomb of Hussain Khan, a great wrestler and comrade of Tāj Faqih. Wrestlers still pay their homage to the tomb.

(iv) Tomb of Hazrat Jalal Maṇeri, a cousin of Makhdum Yāhyā Maṇeri.

(v) A small mosque called as "Dhai Kangure ki Masjid" (Mosque of two-and-half minarets). Nothing is known of its history and builder.

(vi) Tomb of Hazrat Momin Arif, probably the earliest Musalman inhabitant of Maner as already stated at p. 262 above. It is situated to the north of the mosque mentioned in (v) above. It is a simple grave without any building or canopy over it.

(e) Tomb of Tangur Kuli Khan of Badak Shan, who, it is said, was the architect or engineer, who designed the tank, the Chhoti Dargah and other important buildings, but died long before the completion of these works; for he

died in A. H. 983 (1556 A. D.). The building is situated south-east of the Inspection Bungalow. His own tomb is, says Hafiz S. Ahmad, "a beautiful construction" surrounded by an enclosure wall, with a mosque on its western side.

(f) *Tombs of Haji Safiuddin and Haji Nizamuddin*

These were two brothers and their tombs, situated near the tomb (e) above, are frequently resorted to by people, especially women-folk, who are supposed to be possessed by evil spirits. They were perhaps some mystics but little is known of their history. Nearby are other tombs of unknown persons who might likewise have been mystics.

Besides the above monuments numerous other tombs exist round about the village, scattered over miles around, about whom local stories and legends are not wanting. They are mostly of Shahids or martyrs who died fighting for the cause of Islam. The tomb in Qazi Tola of the village, however, is said to be of Hazrat Makhdum Ruknuddin Marghilani who was a teacher of Makhdum Yāhyā. It is thus a very old structure, standing on a small mound of earth and has an open mosque attached to it.

(g) *Ruins of old Hindu Fort and buildings—*

To the north or north-west of the Chhoti Dargah are shown the ruins of the old Hindu fort and of the palace of the Hindu Raja destroyed by Tāj Faqih. It is not clear how far the so called male and female Riwaq or "apartments," still shown to exist here, really represent the earlier Hindu buildings; for they must have undergone changes during the intervening centuries. The apartments are associated with the birth of Yāhyā and contain a curious piece of wooden furniture called Chauki or low table, on which, it is said, the mother of Makhdum Sharifuddin of Bihar, *q. v.*, used to say her prayers, over six hundred years ago. The spot is thus invested with considerable religious sanctity and is equally interesting historically and archæologically. But the information on it, so far available, is not quite complete. It, therefore, needs to be examined and explored more thoroughly and systematically for the earlier Hindu remains it is likely to contain.

(h) *Inscriptions—*

The following inscriptions have so far been noticed at Maner:—

(i) Copper-plate inscription of Gahaḍvāla king Govinda Chandra of Kanauj, dated V. S. 1183 (A.D. 1126) (cf. JBORS, II, p. 441 ff; Bhandarkar's *List*, No. 214).

(ii) On a dwarf wall north of the graves of the saints Hazi Nizamuddin and Haji Safiuddin. It is dated A. H. 798 (A. D. 1396) and records original construction of a mosque by one Jalilul Haq, a celebrated saint of his age, and its rebuilding by Hammad Khatir Buzubair during the reign of Sultan Mahmud Shah (i. e. of the Tughlaq dynasty of Delhi) in A. H. 798 (A. D. 1396). According to Hafiz S. Ahmad, Jalilul Haq was probably a son of Makhdum Yāhyā (cf. *EI*, II, 294, Horowitz, *List*, No. 1026; Hafiz S. Ahmad, *Op. cit.*, 138-139; *EIM*, 1951-52, p. 15).

(iii) On the grave of Tangur Quli Khan. It is dated A. H. 983 (i. e. A. D. 1575) and records the death of Tangur Quli Khan in that year. (cf. Hafiz S. Ahmad, *Op. cit.*, p. 137. He, however, gives the equivalent date as 1576 A.D.; cf. also Bukhari, *EIM*, 1951-52, p. 16).

(iv) On the central gateway of Badi Dargah. It is dated A. H. 1014 (1605-6 A. D.) and records construction of the mosque (attached to Badi Dargah). (cf. Hafiz S. Ahmad, *Op. cit.*, p. 131; *EIM*, 1951-52, pp. 17-18).

(v) On the entrance of Chhoti Dargah. It gives two dates, viz. A. H. 1017 (i. e. A. D. 1608), the date of the death of Shah Daulat Maneri, the inmate of the tomb, and A. D. 1616, the date of completion of the construction of the building (cf. Kuraishi's *List*, pp. 65-66; Hafiz S. Ahmad, *Op. cit.*, p. 133; Bukhari, *EIM*, 1951-52, pp. 18-19).

(vi) On the main gate of the Chhoti Dargah enclosure, recording its construction by Ibrahim Khan. Kuraishi, in his *List* at page 61, gives the date of the gate as 1002 A. H. (or A.D. 1593), while at page 63 he gives the same as A. H. 982 (A.D. 1574). Hafiz S. Ahmad gives the same date as A.H. 1032 (A.D. 1622). Bukhari, however, gives it as A.H. 1022 (A.D. 1613). There is also a Persian verse added to this inscription.

(vii) On the entrance of the mosque, attached to Chhoti Dargah enclosure, to the left of No. vi above. The inscription is damaged and is variously read by Kuraishi, Hafiz S. Ahmad and Bukhari. According to Bukhari it records completion of the construction of the gate in A.H. 1022 (i. e. 1612 A.D.) (cf. Kuraishi, p. 64, Hafiz S. Ahmad, *op. cit.* p. 135; Bukhari, *EIM*, 1951-52, pp. 21-22).

(ix) On the central *mihrab* of the screen wall of Jami Masjid are a few inscriptions. Of them one records construction of the Jami Masjid by Maulavi Abdush Shakur in the reign of emperor Aurangzeb in the year A.H. 1103 (A.D. 1691-2) and its rebuilding by one Ibrahim Khan and Khadim Ali in A. H. 1283 (A.D. 1866) (cf. Bukhari, *EIM*, 1951-52, pp. 22-23).

Buchanan, *Patna-Gaya*, I, pp. 85-7 ; *Bengal List*, p. 238 ff ; *BODG, Patna*, 215-7 ; Bloch, *An. Rep., ASI, B. C.*, 1902, p. 19 ; Kuraishi, pp. 61-66 ; Hafiz S. Ahmad, *Proceedings and Transactions of All-India Oriental Conference, 6th session, Patna, 1930* pp. 123-141 ; Bukhari, *EIM*, 1951-52, pp. 13-24.

293. **Mangadh** (SANTAL PARGANAS)—FORT—

The place is situated close to Kasba, *q. v.*, and contains an old fort which is noticed only by the District Gazetteer. The local tradition is that Raja Man Singh, Akbar's famous general, while on his campaign to conquer Bengal, encamped at Manihari, as the nearby village Kasba was then called, and built a fort which came to be known as Mangadh after him. The fort is thus datable to 16th century A. D. The Gazetteer gives no descriptive details of the fort and its construction.

BDG, Santal Parganas, pp. 272ff.

294. **Mangalpur** (SANTAL PARGANAS)—ANCIENT SITE—

The place is situated about 35 miles south-east of Rajmahal and is also known as Mangal-Hat or Hat-Mangalpur. It was visited by Buchanan in about 1812, who locates it in the then Thanah Aurangabad on the western bank of a branch of the Ganges. But Beglar places it about two miles west of Dubrajpur, a village, which in Buchanan's map, is shown about 15 miles north-west of Mangalpur. Buchanan refers to "some ruins, apparently those of a small town, which is generally admitted to have been the residence of a son-in-law of Lakshman Sen, king of Bengal. Some of the Zamindars..... claim a descent from this person. Among the small tanks and heaps of rubbish is a small piece of water called Jivitkunda. Formerly, it is said, any dead body might have been restored to life by being thrown into this pond ; but since the country has been subject to infidels, the water, it is certain, has lost its virtue." Buchanan was further told that "a throne of stone (Merh)" is inside the tank, under water, of which nothing is heard afterwards. Beglar seems to have been quite unaware of the information known to Buchanan ; for he refers to only one tank at Mangalpur, with the name of Dantiwara, so called after the teeth of Pārvatī of which one fell here, according to the well-known legend, already quoted in connection with the famous temple at Deoghar, *q. v.* In view of the above discrepancies the place deserves to be explored further.

Buchanan, *Bhagalpur*, p. 155 ; Beglar, *CASI*, VIII, p. 149.

295. **Mangraon** (SHAHABAD)—ANCIENT SITE (?) AND ŚAIVA TEMPLE—

The village is situated 14 miles south-west of Buxar and its

antiquity was first noticed by S. V. Sohoni in 1941, with the discovery of a stone inscription which was then in the possession of the local Zamindar for about two generations. The inscription was presented in 1942 by the Zamindar to the Patna Museum and a short notice on it is found in the Report of the Managing Committee for that year. In 1944 P. Banerjee transcribed and edited it ; but full details of its actual findspot and the circumstances of its discovery are not available. It records gift of a *pala* of oil for burning a lamp before the image of lord Subhadreśvara in the temple (?) of Mittra-Keśava by one Avimuktajña, a resident of the village Aṅgāra, in the Kuṭṭuka country, in the 17th regnal year of King Vishṇugupta of later Gupta dynasty. The inscription is not dated but it can be assigned to about 700 A. D. According to Banerjee the village Aṅgāra of the inscription is an ancient name of modern Mangraon and, if this is really the case, the place should be expected to contain some ancient ruins and would, therefore, deserve to be explored further. It is clear from the inscription that a Śaiva temple of Mittra-Keśava or Subhadreśvara existed here.

Annual Report, Patna Museum Managing Committee, 1941-42, p. 16 ; P. Banerjee, JBORS, XXX, 199-202, EI XXVI, p. 241 ff.

296. **Māñjhi** (SARAN)—ANCIENT SITE AND FORT—

The village Māñjhi is situated about 12 miles west of Chhapra on the northern bank of the river Ganges. Dr. Hoey was the first to notice the antiquarian importance of the place in about 1900. It was believed by Colonel Vost to represent ancient Vaiśālī ; but as already pointed out by Bloch, in his report for 1908-9, this was untenable. Spooner is reported by Kuraishi to have visited Māñjhi in 1915 ; but it seems he left no descriptive account of the ruins. The District Gazetteer contains such an account, though a short one. A more complete account is however to be found in Kuraishi's *List*.

The only remains at the place, so far known, represent the site of an ancient fort, situated on the bank of the river. It is now seen as a lofty elliptical mound with traces of brick-built ramparts, still visible at the north-western side. It covers an area about 1400' × 1050' and is strengthened by additional earthen ramparts, both inside and outside the main brick-walls, the outer side being further defended by a ditch on north and east and by the river Ganges towards south and west. Remains of two vaulted underground chambers, perhaps secret passages, are seen in the southern lines of the ramparts. The average height of the ramparts is 30' ; while the bricks of the walls measure 18" × 10" × 3". The only antiquities so far reported from this site include two statues, now lying in the Maḍheśvara

temple at the site, of which one is a medieval image of Buddha in Bhūmi-sparśa-mudrā. In 1915 Spooner noticed an inscribed brick, the record giving the name Śri Prathamāditya in characters of the 6th century A.D. Masses of potsherds were also reported to have been seen at the site ; but their characteristics have not been recorded. The site is obviously very ancient dating at least from Gupta period, if not earlier ; though it has not been more thoroughly surveyed and explored uptil now. To the east of the mound, says Kuraishi, is another "large and low plateau covered with potsherds and brick-bats. It is called the site of Raja's Kacheri."

What is interesting about the site is its name Māñjhi, which is mentioned by Abul Fazl in his Ain-i-Akbari as an ancient city. The name also signifies a title amongst a low class people of Bihar. The local tradition, therefore, associates the ruins with the chiefs of low caste Dows, Dusadhs or Mallabs (or boatmen who are also known as Māñjhis); though one version would attribute the fort to one Māñjhi Makra, a chief of the Chero dynasty. It is also said that the local chief was driven away by the Harihobans Rajputs of Haldi, in the nearby Ballia district of U. P., for having imprudently asked, in marriage, the hand of a Rajput princess. During the reign of Shah Jahan the emperor gave the place as Jagir to one Khemajit Rai of Gaḍh Phuphand near Fyzabad, who was later converted to Islam and whose descendants held the place till 1835.

Hoey, *JASB*, 1900, p. 82; and also 1903, p. 583; Bloch, *An. Rep. ASI, E.C.*, 1908-9, pp. 16-18; *RODG, Saran*, 147-8; Kuraishi, *List*, 30-32.

297. **Manora** (GAYA) — ANCIENT SITE, BUDDHIST AND ŚAIVA TEMPLES

The village is situated some eight miles south of Daudnagar, *q.v.* The antiquity of the village and the ruins contained in it are mentioned only by Buchanan in his journal of the district. He noticed to the east of the village foundations of an old temple, about 10' square internally, built perhaps of thick walls, and consisting of only the *sanctum* with possibly a spire or *śikhara* above it. The enshrined image, then in worship by the local Hindus, was called as that of Budharup; though, according to Buchanan, it represented the Buddha. In addition to it were noticed two *liṅgas* kept inside the shrine. According to one local tradition the temple was built by the Kols. Buchanan also refers to an inscription in this connection ; but he does not state where actually it was noticed by him. He says that it "begins with the usual form of dedication, and has been probably followed by the person's name, by whom the image was erected, but has suffered so much that this cannot be discovered."

No such inscription at this place has ever been noticed afterwards. It appears it was seen by Buchanan engraved on the image of the Buddha or Budharup referred to above. He was further shown, about 200 yards north of the temple, another mound, said to represent the ruins of the Kol Raja's house. It consisted of a "heap of bricks, about 20 yards square, and of inconsiderable elevation, on which two Linggas had been placed."

Buchanan, *Patna-Gaya*, I, 255-6.

298. **Masar** (SHAHABAD)—ANCIENT SITE, JAIN, VAISHŪVA AND ŚAIVA TEMPLES, TANKS AND WELLS—

The village is situated six miles west, or rather south-west, of Arrah, *q. v.* The antiquity and ancient ruins at the village were first noticed and somewhat fully described by Buchanan. Later in 1871-72 Cunningham explored the place further and his detailed account, with a site plan, is found in his report for that year. The Bengal List draws its information from Buchanan; while the District Gazetteer relies mainly on Cunningham. In 1918-19 Pandey visited Masar and obtained some more information.

(a) Immediately to the west of the village Buchanan had noticed "a heap of bricks extending about 50 yards every way, and still of considerable elevation. It is attributed by tradition to the Ban Asur mentioned in the historical notices." A colossal image was seen by him, half buried in the ground, on this mound, which he got dug out and found to represent "Vasudeva or Lakshmi Narayana", and it is, in fact, an image of Vishṇu. In 1871-72 Cunningham found this whole mound dug away by a railway contractor for brick ballast leaving a "deep hole, half filled with water" in its place. The colossal image was then lying in the pool, under 6 feet of water; but was removed later in 1882 by the Maharaja of Dumraon to his garden at Arrah, where it is still standing with the popular name of Bāṇāsura (cf. p. 6 above). The mound dug away by the contractor was popularly known as Bāṇāsura's house and apparently represented ruins of some Vaishṇava temple, which has thus gone out of existence. At the northern end of this mound Buchanan had also seen an octagonal column, the upper portion of which was cylindrical in section. This pillar was later seen by Cunningham lying on the mound, south of the Kundwa Tal, to be referred to below, since the Bāṇāsura mound had been excavated already.

(b) About a furlong to the west of the above mound is a large tank, called as Kundwa Tal, to the south of which is an extensive mound, measuring about 1000' x 400', with ruins of

temples noticed both by Buchanan and Cunningham. As shown in Cunningham's sketch plan of the site, the westernmost of these is a Jain temple, which was under construction when Buchanan visited the site in about 1812, but was completed in 1819 A. D. It is dedicated to Pārśvanātha and contains images, eight in number, some of which belong to earlier dates, as seen from the inscriptions on each of them referred to below. From the inscriptions it appears an earlier temple existed at the site built by a chief named Nāthadeva in V.S. 1443 (A.D. 1386).

Close to the east of this Jain temple are the ruins of a Hindu temple, perhaps dedicated to the goddess Sarasvatī; since, as stated by Cunningham, the enshrined image has the figure of *hansa* or goose carved on its pedestal. The ruins here include images representing Viṣṇu, Śiva-Pārvatī, Sūrya, Trimūrti, Gomukhī and the nine planets or Navagrahas. A striking feature of these images, as noticed by Buchanan, is that most of the stone slabs of the sculptures bear figures on both sides. A little further to the east, Cunningham noticed another temple, dedicated to Śiva with a *līṅga* inside. Amongst the ruins is also a square pillar, which, it appears, was lying on the mound, to the west of the village, in Buchanan's time; but was later placed here, sometime before Cunningham's visit in 1871-72. Buchanan described "an octagonal column the end of which has been cut to resemble the *phallus* and is considered sacred by the natives." This would appear to be the same pillar as mentioned by Cunningham.

(c) To the north of the site of Bāṇāsura mound (cf. (a) above) is a small mound with a fine well closeby. Here Cunningham noticed an image of Nandī, a *līṅga* and several carved pieces indicating, perhaps, the site of a Śaiva temple. Further to the north of the village and of the Kundwa Tal were also low square mounds called locally as *diblis*. Cunningham states that they were frequently excavated for bricks and were perhaps the remains of some temples.

A few furlongs towards west is a small hamlet, named Kurwa or Kundwa, to the north of which Cunningham noticed another mound, representing a site of a temple, which was then being excavated for bricks. To the west and south of this hamlet, he observed a large ancient site, wherein bricks were found scattered all over for a considerable distance. A large number of sculptures were also seen by him, collected underneath a tree. It was further reported to him that 200 ancient gold coins were discovered, hardly two years before his visit in 1871-72, near the railway, on the bank of Banas or the old Ganges.

Cunningham tried to trace these coins ; but he could not get even a sight of any of them. It appears they had already been melted away. There is reason, therefore, to believe that here we have an ancient site of a large town, covering an area nearly a mile in length and half a mile in width. It contains no less than fourteen fine old wells and several deep tanks.

Cunningham has identified the site with Mo-ho-so-lo of Hiuen Tsiang, which the latter visited in the course of his travels in India. This Chinese name is transcribed as Mahāsara, which is obviously the ancient name of modern Masar, as is further clear from the inscriptions at the place which mention it as Mahāsara. Hiuen Tsiang describes Mahāsara as inhabited by Brahmīns, who had no respect for the law of the Buddha, a fact, which appears confirmed by the total absence of Buddhist remains at the place. Hiuen Tsiang also associates the region with a wild tribe of people, who were cannibals or "demons of desert" and who feasted on human flesh or blood. (cf. Arrah, *q.v.*, above). It is interesting in this connection to note that, according to one local tradition quoted by Cunningham, the place was also anciently called as Śonitapura which in Sanskrit would mean a "city of blood". There is a third tradition saying that originally the place was known with the name of Padmāvatiṭpura which was later changed to Matisāra from which the modern name is derived. The inscriptions found here further indicate that, late in the 14th century, the Jain Rathors of Marwar had migrated to this region and settled here and the Jain ruins are to be attributed to them. It is significant that in the latest inscription at the Jain temple the region is called as Karūsha-dēśa, a name also assigned to it by the Purāṇas. In 1918-19 Pandey discovered at Masar a broken head of a lion, possibly polished, found "built up in the compound wall of the temple of Bhagavati", (which would seem to be the same as Saraswatī temple mentioned in (b) above). A similar fragment was also found at Masar by the students of the Archæological Society of Patna College. It is believed to be "part of an abacus containing the hind legs of a standing bull and a part of a honey-suckle ornament." It has not been conclusively proved that these pieces of pillar are Aśokan ; but if they are so, the identification of Masar with Mo-ho-so-lo of Hiuen Tsiang may be open to doubt as contended by Pandey ; since a Buddhist or Aśokan monument is not countenanced in Hiuen Tsiang's reference to Mo-ho-so lo. It is, however, obvious that the site is very ancient and in view of the suspected existence of an Aśokan pillar amongst its ruins it deserves a more thorough exploration. The mound, where the pieces of the pillar are reported to have been found, is also in need of excavation, so that the other portions of the pillar, if any, may

be recovered and the doubt, whether the pieces so far found are really Aśokan, is settled more conclusively.

The following inscriptions have been noticed at Masar as read by Cunningham. These inscriptions (except No. 9 below) were noticed earlier by Buchanan also, but he did not publish their readings.

Nos. 1-3 :—On the Jain images (referred to above at page 272) of Ādinātha, Neminātha and an unidentified image respectively. All of them are dated the same day in V. S. 1443 (i. e. A. D. 1386) and refer to the dedication of the respective images in the reign of Raja Nātha Deva of Mahāsara. The identity of this king, or perhaps local chief, has not been established for certain from any other historical source. It appears Cunningham took him to belong to the Rathor family of Jodhpur, which had migrated to this part some time in the latter half of the 14th century A. D. None of the inscriptions were carefully studied and edited afterwards. (cf. Bhandarkar's *List No. 726*).

Nos. 4 to 7 :—On the other four Jain images (referred to above at page 272), two of them on images of Ādinātha, one on that of Ajitanātha and the fourth on that of Śambhunātha respectively. Cunningham did not transcribe them since they are "of the same date and couched in the same terms" presumably like the three inscriptions above.

No. 8 :—Both Buchanan and Cunningham refer to, in all, 8 Jain images at the temple. Buchanan, however, gives indications of existence of inscriptions on all the eight of them ; while Cunningham mentions them "with their seven dated inscriptions." The date of the eighth inscription is given by Buchanan as V. S. 1449 (i. e. A. D. 1392) which it appears has been missed by Cunningham. The contents of this inscription are therefore, still unknown, since Buchanan did not publish any of the inscriptions. It, therefore, deserves to be traced and studied further.

No. 9 :—On an image of Pārsvanātha, the main image of the temple referred to above (p. 272). It records that in V. S. 1876 (A. D. 1819) during the English rule (*Aṅgrēja-rājye*) over the Karūsha-deśa the image was dedicated by Babu Sankar Lal of Ārāmanagara and his four sons. Buchanan records that the temple was under construction by Sankar Lal when he visited Masar. The reference to the English rule on such a sculptured monument is most curious and is rarely to be found elsewhere as was noticed by Cunningham (For Ārāmanagara see Arrah, *q. v.*, above).

Buchanan, *Shahabad*, pp. 56-60 ; Cunningham, *ASI*, III, pp. 66-71 ; Hunter, *Statistical Account of Bengal*, XII., pp. 214-5 ; *Bengal List*, p. 346 ; *BODG*, *Shahabad*, 172-3 ; Pandey, *An. Rep.*, *ASI*, *E. C.*, 1918-19. p. 45.

299. **Maulanagar** (Monghyr)—MUSLIM TOMBS, MOSQUE AND BUILDINGS—

The village is situated about a mile east of Surajgarha and its history and antiquity appear to be of comparatively recent date as given somewhat fully by the District Gazetteer. Buchanan is silent on it, though he had visited the area. The place owes its origin to a Muslim saint named Shah Nizamuddin Ali whose favourite reply to all those who approached him for relief was : "Go, Maula (god) will do you good" and hence the place came to be known as Maula-nagar. Nawab Alivardi Khan of Bengal was one of the disciples of this saint. The descendants, or rather the successors of the saint, claim descent from Saiyad Ahmad, a saint of Medina who flourished early in the 15th century A. D. The village contains a *khānqah*, i. e. a religious institution of the Mussalmans, with a mosque, a *madrasah* and several tombs of the *sajjadanashins*. It is not clear from the District Gazetteer whether all these buildings are also as old as the 18th century A. D. or are buildings of a still later date.

BODG, *Monghyr*, pp. 230-31.

300. **Mer** (SHAHABAD)—ŚAIVA TEMPLE, AND TANK—

The village is situated about 10 miles south-east of Chainpur, *q. v.*, and its antiquarian remains are found first noticed by Buchanan, whose information was utilized without much addition by the Bengal List, which is the latest account available on it. Buchanan noticed here the ruins of a temple consisting then only of a platform with the *debris* of numerous carved stones, images etc. lying on it. It appears from his description that the temple was richly carved, for he refers to numerous images amongst the ruins, such as fourteen armed Ganeśa, "a Nrisingha supporting religious persons reclined against an immense Lingga, and a Lingga with four heads supported by a fish..." Nearby he observed a tank from the bottom of which was recovered by him a life-size image representing, according to him, "a fat man sitting, and resembling the images called Kuber in Behar." Buchanan likened the ruins to those seen by him at Baidyanath, *q. v.*, in the same district and attributed them to the Suirs. The images described by him would appear to be quite curious iconographically and it seems the temple, to which they once belonged, should be dated to the later Gupta or early medieval period. It should be noted that the Muñdeśvari hill, *q. v.*,

containing later Gupta ruins, is hardly 7 miles to the north-west of Mer and considering the comparatively fewer Hindu remains of this age in Bihar the place deserves to be explored more fully and systematically.

Buchanan, *Shahabad*, 149-150 ; *Bengal List*, p. 360.

301. **Mera (PATNA)**—MOUND, TANKS, WELLS AND VAISHNAVA TEMPLE—

The village is situated about 8 miles north-east of Arwal and its ancient remains are referred to only by Buchanan so far. He states to have seen an oblong mound of bricks and earth, 900' x 450', with some structural ruins in its middle, some of the brick walls of which were still standing in his time. According to him these structures represent some later buildings, the mound being of a still earlier date. Nearby he noticed some 5 or 6 images representing Hindu deities like Nṛsiṃha, Viṣṇu and others. Such images were seen by him, in the nearby village also, the name of which has not been stated by him. He then adds : "The people say that all around, in digging wells, they occasionally find images, many of which have been thrown into a tank at the west end of the heap (i. e. the above mound). About 15 or 16 years ago, they say, an English gentleman was silly enough to be persuaded by a Brahman to dig in search of hidden treasure, which the Brahman pretended to have discovered by the profundity of science. They found an old well lined with bricks, in which was a stone image, some iron keys and human bones."

According to local tradition, as quoted by Buchanan, the place was once a seat of a Kol or Chero chief, who is said to have been driven by "Mulick Bayo, a Muhammedan saint", who was obviously none else than the famous Ibrahim Bayyu, whose tomb lies near Bihar Sharif (cf. p. 48 above). The ancient ruins at the village would, therefore, seem to be interesting historically and archaeologically and thus deserve to be explored more fully.

Buchanan, *Patna-Gaya*, I, pp. 258-59.

302. **Mirzapur-Nadera (GAYA)**—HINDU OR BUDDHIST (?) TEMPLES, MUSLIM TOMBS AND MOSQUES—

The village Mirzapur or Miranpur Nadera is situated about 8 miles east of Barabar hills, *q. v.*, or about 5 miles north-east of Khizr-Sarai on the other side of the river Phalgu. Though Buchanan visited the Barabar hills he does not seem to have gone to Mirzapur Nadera and surveyed its ancient ruins.

We have the first account of its antiquarian remains from Beglar in his report for the year 1872-73. The Bengal List and District Gazetteer mention the place as Mirzapur Nadera, and both the authorities rely for their information on Beglar's report. Grierson also makes a brief reference to the ruins at the village; but he does not add much of additional information. In 1902 Bloch visited the place but he too adds little of additional information.

The chief monument here is the tomb of a famous Muslim saint, situated about half a mile east of the village, whom Beglar mentions by the name of Syad Ahmad Shah; while Bloch names him as Miran Shah, indicating, perhaps, that the place derived its name from that of this saint. About the history of this saint, however, none of these authorities supply any information. The monument has, it appears, acquired special sanctity because of the curious religious practice of tying *chillas* to one of the branches of a tree, within its compound, by women, both Hindu and Muslim, who desire children. The *chilla* consists of a small piece of the dress of the wearer which is torn away and tied to the branch and the female tying it is required to visit the spot quite alone at night. The practice is, or at least was, wide-spread in the districts of Patna and Gaya. How far the saint buried in the Dargah was connected with its origin or popularity is not known at present; but it is quite noteworthy that the practice is found intimately connected with tombs of Muslim saints. As is clear from Beglar's account the tomb, it seems, is built over the ruins of an earlier Hindu temple, the materials of which were freely used in the construction including "a fine sculptured gargoyle serving as a drain outlet."

On the outskirts of the village is a stone colonnade representing "the remains of a masjid consisting of three rows of pillars, six in each row, thus giving five openings." The pillars are of granite and plain; while the roof is made of stone slabs over which was laid a layer of large bricks measuring about 12" long. The building was seen by Beglar standing on a mound, on which was noticed "a sculptured gargoyle representing a hooded snake forming a canopy over a human figure" from which Beglar concluded that the original building, the materials of which were used in the construction of the mosque, was Buddhist. For want of a careful exploration and study of the ruins it would be difficult to support this conclusion; though it seems obvious that, before the advent of the saint, it already contained some important Buddhist or Hindu ruins, the destruction of which may possibly be credited to the saint, whose name acquired the sanctity handed

down by tradition till now. Grierson also refers to ruins of a number of Hindu temples which were, according to him, converted later into mosques. There are other places like Jaru, Ibrahimpur, Hilsa, Telhara etc. near Miranpur Nadera which contain monuments of the earlier Muslim period and it would not be unlikely that, like them, the monuments here would claim to be as ancient. Bloch, however, without assigning any reason, considers them to be "rather modern and little of interest". He saw the buildings "in permanent repairs and covered with white-wash. On one of the tombs I observed a *liṅga* put up against the head end" This description of Bloch would perhaps, indicate the existence of Śaiva remains nearby. No inscription has so far been reported from the place and in view of what is imperfectly known about the ruins a more thorough exploration of them seems to be necessary.

Beglar, *CASI*, VIII, 45; *Bengal List*, p. 314; Grierson, *Notes on the District of Gaya*, p. 93; *BDG, Gaya*, p. 79; Bloch, *An. Rep., ASI, B. C.*, 1902, p. 15.

303. **Monghyr** (MONGHYR)—FORT, ŚAIVA TEMPLES, MUSLIM TOMBS, MOSQUES, WELLS, AND ROCK-INSRIPTIONS—

The name Modagiri of a mountain in the east is mentioned in the Mahābhārata (See Sørensen, *Index to the Proper Names in the Mahābhārata*, p. 481) and is believed to be the same as modern Munger or Monghyr. Various legends or stories are, quoted by Buchanan, Cunningham and others associating its origin mostly with the sage named Mudgala from whom its various names like Mudgalapuri, Mudgalagiri, Mudgal-parvata, Mudgalāśrama and Munigiri are often found mentioned. According to Cunningham the hill of Monghyr also bore another old name of Kāshṭa-haraṇa-parvata, from which the *ghāt* on the Ganges is still known as Kāshṭa-haraṇa-ghāt. He says further that this very hill is mentioned by Hiuen Tsiang as simply Haraṇa-parvata or Hiranya Parvata and though the Chinese pilgrim does not actually mention the name Mudgala-giri, he seems to have known it in his time, since he refers to a *stūpa* near the Haraṇa-parvata, built by a house-holder who was converted by the famous disciple of Buddha named Mudgala-putra. The name of the place is, however, found mentioned in a number of inscriptions from 9th to 12th centuries A. D., but invariably as Mudgagiri and not as Mudalagiri. Of them the two earliest inscriptions are from Monghyr and Nalanda respectively, both referring to the reign of king Devapāla of the 9th century A. D., the one from Nalanda being dated the 39th regnal year of the king.¹

1. cf. Bhandarkar's *List* No. 1613.

An inscription of V. S. 894 (i. e. A. D. 837) of the Pratihāra King Bāuka, found as far away as Jodhpur, also refers to the conquest of Mudgagiri of the Gauḍas by Kakka, the father of Bāuka.¹ The same glorious event is mentioned in a later record of the later Pratihāra king Kakkuka, found at Ghaṭjala in Jodhpur area. This inscription is dated V. S. 918 (i. e. A. D. 861).² The Bhagalpur copper plate of the 17th regnal year of the Pāla king Nārāyaṇapāla-deva mentions Mudgagiri as the place of the camp of the king, when the grant was issued.³ At Lar, in Gorakhpur District of U. P., a copper plate was found of the Gahaḍvāla king Govinda Chandra of Kanauj, dated V. S. 1202 (A. D. 1145), which records the grant by the king after bathing in the Ganges at Mudgagiri on the occasion of Akshaya-tritīyā festival.⁴ At Monghyr itself another inscription was found, of about the 10th century A. D., of the time of king Bhagīratha, recording construction of a temple by Gopāla of the Mukuṭeśvara family.⁵ These inscriptional references make it quite clear that early in the 9th century A. D. Mudgagiri was quite an important place so as to figure so prominently in the political history of the time. From the Lar inscription it seems quite likely that the sanctity of the Kāshṭa-haraṇa-ghāṭ area on the Ganges had been well-recognized in the 12th century; since ruins of temples of approximately the same date are also to be noticed there even now.

Though Mudgagiri was the most commonly mentioned name in the inscriptions of 9th centuries A. D. it is found that Albiruni, in the late 10th century, refers to it by the name of Mun-giri, from which, it appears certain, the modern name Munger or Monghyr is derived. Mudga in Sanskrit, as pointed out by Cunningham, signifies a name of the well-known pulse called Mung in Hindi and it is quite likely that Albiruni is giving just the popularly used form, i. e. Mung-giri or Mun-giri, of the Sanskritized name Mudgagiri mentioned in the inscriptions.¹ Cunningham, however, hazarded another guess that "the original name may have been connected with the Mons or Mundas, who occupied this part of the country before the advent of the Aryans. This seems more probable from the fact that the river of the Kharagpur Hills which joins the Ganges a few miles below the fort of

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1. cf. *Op. cit.*, No. 26.
 2. Kielhorn, *I.A.*, 1895, 515 ff.
 3. *Proc. ASB*, 1877, p. 257.
 4. cf. Bhandarkar's List No. 269.
 5. cf. Waddell, *Proc. ASB*, 1890, p. 192; Bloch, *An. Rep., ASI, B. C.*, 1902, p. 9 and Bhandarkar's List No. 1752.
 6. cf. Albiruni's *India*, I, 200.

Mongir is called Mun or Mon. It is, however, not impossible that this name may have been derived from the Sanskrit Muni, as the hill is said to have been the residence of the Muni Mudgala and is, therefore, known as Muni-parvata as well as Mudgala-giri." The derivation of the modern name is thus traceable to either Sanskrit Mudga (or Mung), a name of a pulse, or to the name of the sage or Muni Mudgala or even to the aboriginal tribe of the Mons or Mundas. For want of a more satisfactory evidence these derivations may be regarded, at present, as sheer speculations. It may be added, however, that Mudgala is one of the well-known sages mentioned in the Vedas and stories about him are to be found both in the epics and Purānas, but it is difficult to establish the historicity of his person as well as of his definite association with the place under discussion.¹ The District Gazetteer quotes another tradition ascribing the foundation of the town to the famous Gupta emperor Chandra-Gupta after whom it was called as Gupta-Gadh, "a name which has been found inscribed on a rock at Kashta-harini ghat at the north-western corner of the present fort." The Gazetteer does not, unfortunately, give the source of its information regarding this inscription, which is not known to exist from any other available references to the place.

A curious local legend is quoted with different versions by Buchanan and Cunningham referring to the jealousy between Raja Karṇa of Mudgalapuri and the famous king Vikrama of legendary traditions on the point of securing the favours of the goddess Chanḍī. This king Karṇa was, it is said, altogether a different personage from the famous personality of that name mentioned in the great epic, the Mahābhārata. The reference to Modagiri in that epic, however, mentions Bhīma's conquests in Eastern India, who, after defeating Karṇa, fought a battle at Modagiri and killed its chief. Around the name of this king numerous legends are woven and told in Monghyr and Bhagalpur districts and some of the ancient sites are also known after him as Karṇagadh, *q. v.* But his historicity has not been established as yet; though the highest point of the hill at Monghyr is still called as Karaṇ Chaura or Vikrama Chanḍī by the local people (cf. p. 281 below).

1. The references to Mudgala in the Mahābhārata, however, nowhere associate him with Modagiri or modern Monghyr. See Sørensen, *Index to Names in the Mahābhārata*, p. 490. and Macdonell and Keith, *Vedic Index*, II, p. 166. Both Buchanan and Cunningham recount different versions of a popular story of how Rama, the epic hero, visited this place for expiating himself of the sin of having killed the Brahmin Ravana at the hands of the sage Mudgala. The story obviously exists to glorify the sanctity of the Kashta-harini ghat and may be taken for what it is worth.

Buchanan quotes another local tradition about the origin of the town attributing it to a Raja named Mudgala who, it is said, is mentioned in the Harivamśa as one of the five sons of Viśvāmitra of the Gādhi family. He also quotes Wilford saying that Sagala was another ancient name of Munger or Monghyr, but on what authority, is not clearly stated by him.

Though numerous local legends or traditions are thus quoted by these authorities, the accounts of the antiquarian ruins of the town given by them are quite brief and scanty. Buchanan does give some details from which Hunter, the Bengal List and the District Gazetteer mainly draw their information. Hunter, however, deriving his information also from Blochmann, elaborates more on the history of Monghyr under the Muhammedans which is fully utilized by Kuraishi in his fuller account of Monghyr and its monuments. While quoting legends on Monghyr and discussing its identity with the Hiraṇya-Parvata of the Chinese pilgrim, Cunningham says nothing of the antiquarian remains at the place. In 1903 Bloch visited Monghyr; but except for his brief notices of the inscriptions he adds little of more information.

The Fort—The most important of the monuments at Monghyr is the fort, built on a rocky eminence projecting into the river Ganges which protects it from west and partly from the north, the other sides being defended by a deep moat 175' wide. The fort encloses an area of about 222 acres and has a circuit of 2½ miles. The rampart is 30' thick, consisting of 4' inner wall, 12' of outer wall, the intervening thickness of 14' being a filling of earth. The rampart was provided with four gateways, one on each side, and with circular or octagonal bastions, at regular intervals, carrying the usual battlements. Of the gates only the northern gate, called Lal Darwaza, is somewhat preserved, with some carved stones built into it, which originally belonged to some Hindu or Buddhist structure.

The history of the fort and of its original foundation still remains to be thoroughly investigated. Kuraishi, however, suggested that it was perhaps built during the time of the early Muhammedan kings of India. It should be noted that inside the fort are two hillocks as follows :—

(i) a natural rocky eminence called as Karnachaura or Karauchaura associated with the Raja Karṇa of the tradition referred to above. Buchanan was told that this king built a house on this hill, the ruins of which were occupied under the British by a saluting battery; but later General Goddard built the present bungalow on the site as the residence of the

commanding officer, since it commands a fine view of the surrounding country. An old platform in front of the Bungalow is still known by the name of Karan Chabutra. The two tanks near the hill are also locally considered to be the work of the king Karṇa and his wife.

(ii) The other hillock, on the other side of the tanks, is an artificial rectangular mound which once probably formed the citadel of the fort. There is no ancient local name given to this hill; but it is stated that there once stood here a building known as Damdama Kothi which was demolished by the British, early in this century, to make room for the Collector's Bungalow. This Kothi was built of very strong masonry; for it had to be blown up by gun powder, bit by bit, since the ordinary methods of demolition could make no impression on it. While removing the *debris* from its site "numerous holes were discovered showing the former existence of underground rooms. Inside a well in the compound, just above the water level, two arched passages were found, one leading towards the house and the other, in the opposite direction, towards the ground now occupied by the jail" (cf. p. 284 below). The Kothi would appear to be the work of the Muhammedan rulers, raised perhaps on still earlier Hindu ruins, as would be evident from the traditional association of the nearby tanks and the Karan-Chaura hill with the earlier rulers of Hindu tradition. It may be pointed out that Buchanan noticed on the inside of the rampart of the fort, at points where the plaster had fallen, a number of stone carvings and sculptures, built into the masonry. "A very cursory view disclosed several indifferent parts of the wall, two of which are represented in Drawings Nos. 29 and 30. The former represents the five great gods of the orthodox Hindus with four nymphs. The latter, in a foliage, has a human head between two sheep, of which the Pandits give no explanation." Thus though the present fort is undoubtedly the work of the Muhammedans, there is sufficient reason to believe that some defensive works, if not an earlier fort, did exist at the site, a conclusion made most probable by the numerous inscriptional references to Mudgagiri and by the various traditional and legendary accounts detailed already above. The fort has been under continued occupation for nearly 7 or 8 centuries and traces of earlier fortification, if at all they existed, can hardly be expected to survive till now.

Other Buildings in the Fort—Monghyr does not figure prominently in the first Muslim conquests of Bihar under Ikhtiyar Khan Khilji; though it appears in 1330 A. D. it was part of the kingdom of Muhammad Tughlaq of Delhi. After this it was variously under the kings of Jaunpur and the Bengal Sultans; till, when Babar invaded Bihar in about 1530,

Monghyr had become the headquarters of the Bihar army under the Bengal kings. In about 1533-34 Sher Shah conquered Monghyr which seems to have continued to remain under the Afghan rule till Bihar became part of the Mughal empire under Akbar in about 1563. Todar Mal, the famous statesman and general under Akbar, had camped at Monghyr for quite a long time to quell the Afgan rebellion and in the course of his stay, it is said, he repaired and improved the fortifications. Hundred years later Monghyr had become the centre of the rebellious activities of Shah Suja against his father, Shah Jahan, and later against his brother, Aurangzeb, who had subsequently usurped the throne. In the next century Mir Qasim, the Nawab of Bengal, made Monghyr his capital, which continued to remain so till 1763, when the Nawab was finally defeated by the British. Some years later, when the fort was occupied by the East India Company's troops, it was a scene of an outbreak of European officers, known as the "White Mutiny", which was quelled by Lord Clive. After this, though the fort was garrisoned by a small force, the fortifications were not maintained and were allowed to fall into disrepair, the buildings inside being gradually converted to civilian use.

The buildings or monuments inside the fort which belong to the various periods of this history are as follows:—

(1) *Tomb of Pir Shah Nufa*:—The real name of this saint or Pir is not known. It is said he originally came from Persia and had gone to Monghyr at the instance of the famous Muslim divine Khwaja Muinuddin Chishti of Ajmer. He died here, it is believed, in A H 596 (A. D. 1177) and was buried in a place near the ramparts which had remained obscure till some time in 1497 A.D., when Prince Danyal, the Governor, belonging to the Bengal royal family, dreamed that a grave near the ramparts was emitting the smell of musk. A search was then made and this grave located and discovered over which the Prince had the dome built. An inscription recording the construction in that year exists at the tomb, which is known popularly as the tomb of Shah Nafah; since 'Nafah' in Persian means "pod of musk" the smell of which is believed to have been emitted according to the dream referred to already.

The building is raised inside the southern gate of the fort on the top of a small mound, about 25' high, which, according to Bloch, represents the ruins of some Buddhist structure. The platform is surrounded by retaining walls, covering an area about 100' square. The building of the tomb consist of a domed tomb chamber, 16' square inside, with a prayer room or mosque and a rest room attached to it. At the corners of the dome

are circular turrets. All around the tomb are the graves belonging to the family of the Mujawirs. A few carved stones, apparently representing ruins of some Hindu shrine, are to be seen embedded in the low platform to the south of the tomb, and disfigured with unsightly holes or depressions made by those who believed in their efficacy to cure certain diseases of children.

(2) *Palace of Shah Suja* :—This building occupies one of the finest sites in the fort and has now been converted into a jail. Though locally known as the palace of the Mughal Prince Shuja, Kuraishi would consider it to be the work of Nawab Mir Qasim Ali, when he had his capital at Monghyr. The building is enclosed by a high wall on three sides and by the river on the fourth or west side. It consists mainly of a Khās Mahal or Zanānā Palace (now used as “the undertrial” ward), the Diwān-i-Ām or Public Audience Hall (now used as a school for prisoners), and the Toph-Khana or Armoury with 10’ to 15’ thick walls (now used as the dormitory). Attached to the palace, to the west, was once a small mosque, now a flat-roofed building used as the ration godowns. “In the floor of this mosque” writes Colonel Crawford in 1908, “underneath the centre dome, is a dry well or pit, some ten or twelve feet deep. From this well four subterranean passages lead off in different directions. These passages had all been bricked up, a few yards from their entrances, many years before I went to Monghyr. There was a tradition that some prisoners had made their escape from the jail (it is not likely that they ever got out at the other end) along one of these passages, years before. I believed that one of these passages went down to the river bank, which is just outside ; a second to a large well in the garden ; a third to the subterranean rooms at the point. Where the fourth may go, I am not prepared to hazard any suggestion ; tradition says to Pīrpahar, but three miles is rather a tall order for a practicable underground passage.”¹ Many of the buildings in the jail are said to have underground chambers which have been similarly blocked up. There is another well, 20’ in diameter, near the east of the Toplkhana ; but whether it is also connected with underground passages is not clear. To west of the jailor’s office is a roofless *hammām*, or Turkish bath, consisting of a bath-room and a dressing room. West of the *hammām*, outside the palace, is another large well, which was connected with the river by a door, now bricked up.

(3) *Tomb of Mulla Muhammad Said* :—This is situated on the top of the bastion at the south-west angle of the fort. The

1. cf. BODG, *Monghyr*, p. 240.

Mulla was a Persian poet and had come to India from Mazandran near the Caspian Sea, during the reign of the Emperor Aurangzeb, who employed him as a tutor to his daughter Zibunnisa Begum. Later Azim-ush-Shah, grandson of Aurangzeb employed him when he was the Viceroy of Bihar. The Mulla died in 1704 A. D. and his tomb existed, till the early years of this century, when it was demolished and the grave removed. This information is based on the District Gazetteer; but it is seen that Buchanan, who visited Monghyr hardly hundred years after the Mulla's death, says nothing of him; nor does Hunter mention him in his Statistical Account of the district.

(4) *The Kāshṭahāriṇī Ghāṭ on the Ganges* :—The river takes a bend here towards north, i. e., it becomes *uttara-vāhinī*, a fact which had made the spot specially sacred to the Hindus. The sanctity of the place may be of considerable antiquity, as is perhaps indicated by the inscription of the Gahaḍvāla king Govind-chandra of Kanauj, which records a grant made by the king after bathing in the Ganges at Mudgagiri on the occasion of Akhshaya Trītiyā festival. Buchanan was told that, in some of the sacred books, the spot is known as *Somatīrthu*. The various legends regarding the sage Mudgala, and the story of Rāma are primarily associated with this spot, where, it appears, many Hindu as well as Buddhist temples may have existed in ancient times, and which owe their destruction presumably to the Muhammedan occupation of the country afterwards. On the wall of the gateway near the *ghāṭ* is an inscription of about the 10th century A. D. which mentions the king Bhagīratha and the construction of a Śiva temple in his time (cf. No. ii below). Numerous carvings and sculptures, Hindu as well as Buddhist, have been reported to have been found in the area, from time to time, some of which were noticed, but not fully described, by Bloch in 1903. An inscribed image, bearing the usual Buddhist creed formulae, representing perhaps the Dhyānī Buddha, is now in the Indian Museum, Calcutta (cf. No. iv below). Many such pieces were used in the construction of the fort-walls as mentioned already. None of the older temples have now survived, the existing temples on the *ghāṭ* having been built at various dates in the last century. The water of the river here is, from the religious point of view, specially efficacious in removing sins, whence the name *Kāshṭa-hāriṇī* ("sin-expelling") is derived. The Gazetteer refers to a rock-inscription at the *ghāṭ* at the north-western side of the present fort according to which, it states, the foundation of the town is ascribed to King Chandra-Gupta of the Gupta dynasty (?), whence the fort was also called as Gupta-Gaḍh. If such an inscription really exists it would be a very important document, tracing the

antiquity of Monghyr to as early as the 5th century A. D. But unfortunately its existence has not been testified by any other more reliable source. The point, therefore, needs verification. Quraishi refers to this inscription ; but he says that it could not be found by him.

(5) *Chañḍīsthāna* :—This spot, with the shrine thereon, is mentioned by Buchanan as Vikrama-chañḍī which is but “a hole in a rock sacred to Chañḍī, the Grāmādevatā of the place and covered by a small building of brick.” It is with this spot that the famous legend of kings Kaṇva and Vikrama (referred to at p. 280 above) is associated. Buchanan saw no image in the temple ; but the spot was held quite sacred in his time, since the Pujari, he adds, “makes a good deal of money, as he performs ceremonies for almost every pure Hindu in the town...” It is not unlikely that an ancient temple may have existed here but this can be more certainly stated after a careful exploration of the place.

(6) *Tomb of Mustafa Sufi* :—This is situated in Dilawarpur suburb of the town. The descendants of this Muslim saint lived till recently at Monghyr and their full account is given by Hunter in his Statistical Account of the district. The saint was a native of Seistan, a town in Persia and he had come and settled down in India at the invitation of the Emperor Akbar. It is said, there was another great saint at Monghyr then of the name of Hazrat Shah Aladad Ariffin. Shah Mustafa Sufi heard of his fame and came down to Monghyr and became his disciple and was nominated by the Hazrat as the Sajjadanshin. Shah Mustafa died at Monghyr in A. H. 1070 (i. e. A. D. 1650). Of the history of the venerable Hazrat, however, no further information is available from Hunter or from any other historical source. Buchanan does refer to Aladad Arfin ; but he mentions him to be a pupil of a saint of Bhagalpur, named Pir Shah Bundugi and about whom he could get no further information. Buchanan knows nothing of Shah Mustafa Sufi in this connection (cf. also No. 8 below).

(7) *Rock-carving and temples on a rock in the bed of the river* :—The rock is situated about half a mile off from the fort. The place according to the District Gazetteer contains a carving on stone representing two feet, which are supposed to be the impressions of the feet of Lord Kṛishṇa, when he touched the rock while crossing the Ganges. The rock is called locally as Mānpatthar and contains some temples also, but about their antiquity and history the Gazetteer does not enlighten further.

(8) *Muslim Tomb and an old house on Pirpahar Hill* :—The hill is situated about three miles east of Monghyr town and is

known after an old Muhammedan saint or Pir whose name, according to the Gazetteer, "is no longer remembered, though devotees occasionally come to worship at his grave." Buchanan, however, refers to the tomb as "the place of worship in most repute here" and then known as the "monument of Pir Shah Hoseyn Lohari, who is said to have come from the west about 300 years ago, and to have placed himself as a pupil under a saint of Bhagalpur named Bundugi Sultan, of whom I did not hear in that place...The pupil after undergoing proper instruction and trial, was detached to a hill near Mungger...which is now called Pir Pahari (the saint's hill) from his having resided on it for fifty years."

The Gazetteer refers to the existence of an old house on the top of this hill on which Buchanan, writing in 1810 or so, is quite silent. The Gazetteer identifies the building with that erected by Ghurgin Khan, an Armenian General of Nawat Wasim Ali Khan, which is also referred to in Sair-el-Mutakharin. It is said this was the house which was occupied in 1762 by Vansittart, the Governor of the East India Company and was later known with the fashionable name of Belvedere. It was also once used by the former collectors of the district as their residence. It is not understood how Buchanan does not refer to this building, if it existed in his time, especially when, it is stated, the house "commands one of the finest views one can obtain along the Ganges."

(9) *Old Bridge on a stream called Dakra Nala* :— Three miles south of the town on this stream may still be seen the massive ruins of a bridge which was blown up during his retreat by Nawab Qasim Ali, in 1763, in order to retard the pursuit of the British army. Lines of earthworks, probably thrown up or added to by Shah Shuja, extend from the bank of the Ganges to the hills near this stream and may still be traced to the south of the town.

The inscriptions so far discovered at Monghyr are as follows :—

(i) A copper-plate inscription found in the fort in 1780, of the time of King Devapāla. It refers to Mudgagiri i. e. modern Monghyr, and records that the king encamped at the spot and constructed a bridge of boats across the Ganges. It records also grant of village Meshika in Kṛimila-vishaya to one Bhaṭṭa Vihakarata-mīśra (cf. *Asiatic Researches*, I, p. 123-30; Kielhorn, *IA*, *XXI*, pp. 254 ff; L. D. Barnett, *EI*, *XVIII*, p. 304 ff and Bhandarkar's *List*, No. 1611 and Cunningham, *ASI*, *III*, 114 ff.)

(ii) On the wall of the gateway near the Kāshṭabāriṇī-ghāṭ. It refers to one king Bhagiratha and records construction of a temple to god Śambhu by one Gopālitakrama (?) of Mukteśwara family, which is not known from any other historical source. It mentions a date 13; but the reading is doubtful. The inscription has not been carefully studied and edited as yet, only its translation having been published in 1890 by Waddell; and Bloch had only passingly noticed it later in 1903. Bloch has assigned it to the 10th century A. D.; but Waddell had earlier taken it to be of the 12th century A. D. The slab containing the inscription was originally found on the ghāṭ when the flood water had receded and appears to have been built up into the wall afterwards. The temple referred to in the inscription was presumably built on the ghāṭ nearby; for there is no clear reference to this in the record. (cf. Waddell *Proc. ASB*, 1890, p. 192; Bloch, *An. Rep., ASI, B. C.*, 1903, p. 9 and Bhandarkar's *List* No. 1762).

(iii) A Kuṭila inscription of Mahī-pāla-deva on "a broken basalt slab, which evidently formed the trabeate lintel of a doorway." It was found along with another stone slab bearing only mason's marks, while a ruinous mosque, was being pulled down in the north-western angle of the fort. Numerous other carvings were recovered from the debris. The inscription is only in one line reading *Śrī Mahī-Pāla-Deva-rājye Samvat...*, the figures of the year having not been read fully. This inscription was read by Hœrnle in 1883 and does not seem to have been noticed later. It is not found in Bhandarkar's *List*. (cf. *Proc. ASB*, 1883, pp. 45-46).

(iv) On the pedestal of image of Dhyānī Buddha, now in Indian Museum, Calcutta. It contains the usual Buddhist creed formula only. (cf. Anderson, *Catalogue*, II, p. 90).

(v) On a rock at Kāshṭabāriṇī Ghāṭ referring to king Chandragupta and Guptagaḍh. The inscription is not traceable now (cf. p. 285 above).

(vi) On the eastern wall of the tomb of Pir Shah Nufah (cf. p. 283 above). It is in two lines in Naksh characters and records construction of the dome over the grave in the reign of Muzaffar Hussain Shah of Bengal by Prince Danyal in A. H. 903 (A.D. 1497-8) (cf. Kuraishi, *List*, p. 214).

(vii) On western face of the interior of a well, at a short distance from the southern gate of the fort. It records construction of the well during the time of the Governor Makhsus Khan in A. H. 1007 (A. D. 1598-99) (cf. *Proc. ASB*, 1877, pp. 256-7 and Horowitz, *List*, No. 1041).

(viii) On the eastern door of a building called "mosque house" which was occupied by the District Engineer in 1877. It records construction of the mosque by one Mirza Wali Beg of Kolab in A. H. 1074 (A. D. 1663-4) (cf. Horowitz, *List*, No. 1042 and *Proc. ASB*, 1877, pp. 256-7).

Buchanan, *Bhagalpur*, pp. 93 ff; Hunter, *Statistical Account of Bengal*, XV, pp. 62-69; Cunningham, *ASI*, XV, pp. 15-16; Bengal List, 410-11; *BODG*, *Monghyr*, pp. 232-238; Kuraishi, *List*, pp. 207-15; Bloch, *An. Rep.*, *ASI B. C.*, 1903, pp. 9-10.

307. **Mora Hill (GAYA)—CAVES—**

The hill is situated about 3 miles to the north-east of Bodh-Gaya on the eastern bank of the river Phalgu. The hill had been identified by Cunningham with the Prāgbodhi mountain of the Buddhist tradition, where the Buddha is said to have lived for some time before he proceeded to Uruvela, i. e. modern Bodh-Gaya, *q. v.* The identification is made from the fact that, half-way up the western slope of the hill, facing the river Phalgu, is a natural fissure or cavern, shaped like a crescent, 37' x 5½', with a small entrance 3' 2" wide and 4' 10" high, where Buddha is said to have lived. Both Fa Hian and Hiuen Tsiang visited and described the cave of the Prāgbodhi mountain and their accounts, according to Cunningham, would perhaps refer to this cave. The height of the cave at the other or southern end is hardly 2' 7"; while the width is 1' 7". At the back or east side of the cavern there is "a ledge of rock, which probably served as a pedestal for the shadow of Buddha which was figured on the rock." When Bloch visited the cave in 1902 he saw the entrance "recently closed by a masonry wall, put up by a Jogi who resided in the cave. It admits access only through a small door. No ancient remains of any importance are to be seen at this place."

The identification so made by Cunningham and accepted also by Bloch is, however, rendered doubtful by another account of the same hill by Oldham which is quoted by the District Gazetteer. Oldham refers to the central portion of the hill as Dhongra Hill. "About half way down the north-western slope, quite hidden from below by a wall of rock, is a cave at the base of a precipitous cliff. The entrance is small, and has been fitted during comparatively recent years by some ascetic with a framework of wood to hold a door, if door it can be called, the aperture of which is little more than 2 feet square. Within, the cave is of an irregular oval shape, measuring about 16 feet 5 inches from north-east to south-west and 10 feet 9 inches

from north-west to south-east. The roof is vaulted and about $9\frac{1}{2}$ feet high at the highest point. The roof had apparently been roughly hewn; but centuries of weathering has obliterated any traces of cutting. A broken stone image of an eight-armed goddess, with a few letters of the Buddhist formulae in Kuṭiḷa characters of perhaps the 9th or 10th century, lies in the cave. Below the cave on the slope of the hill is a large artificially levelled terrace, about 70 yards square, with traces of the foundations of stone buildings; while round about are other remains of smaller dimensions. Above the cave, along the summit of the hill, are the remains of some seven *stūpas* of different sizes, the largest being about 40 feet in diameter." The cave, so described by Oldham, is to the north of the natural cavern seen by Cunningham and does not seem to have been noticed by the latter. It is somewhat difficult to find it out, since it is completely hidden from below. From its description and artificial character as well as from the clear traces of Buddhist ruins in its vicinity, it appears Cunningham's identification is a little wide of the mark, the cave mentioned by the Chinese pilgrims being perhaps the one described by Oldham. Oldham has not described and dated the Buddhist ruins near the cave more fully; but it appears they are of a later date than the time when the two Chinese pilgrims visited the area. It is, however, pointed out that an inscription found at Bodh-Gaya, dated V. S. 1240 (?) (i. e. A. D. 1183 ?), of the time of king Jayachandra of Kanauj, actually records excavation of a large cave by a Buddhist monk Śrimitra at Jayapura, which would appear to be the same as Ajayapura mentioned by Hiuen Tsiang for the site of the ruins at Bakror, hardly a mile or so away from this hill and the cave (cf. Bodh-Gaya p. 66 above and inscription No. xxi). Is the cave referred to in this inscription the same one described by Oldham? It appears the hill contains numerous other fissures or caves which do not seem to have been thoroughly explored so far. The identification of the cave of the Prāgbodhi mountain as seen by the Chinese pilgrims may, therefore, still be regarded as an open question.

Cunningham, *ASI*, pp. 105-7; *Bengal List*, p. 296; Bloch *An. Rep.*, *ASI*, *B.C.*, 1902, p. 11; *BDG*, *Gaya*, pp. 232-25.

305. **Mubarakpur (PATNA)—BUDDHIST AND HINDU TEMPLES AND TANK**

The village is situated one mile south-west of Ichhos, *q. v.*, and its antiquarian remains are found noticed only by Broadley in 1872. He says: "To the south is a large tank and at its north-west corner a huge mound marking the site of a temple or *vihāra* of great importance. I moved away

a great portion of the rubbish and succeeded in recovering a large quantity of very beautiful figures. Notably I may mention a basalt arch, with a gargoyle face for its (supposed) keystone and long lines of rich carving right and left, a figure of Jama, with a background of flames and a large mixture of Hindu and Buddhist idols, more than fifty in number. Several of them were unfinished and others scarcely begun. For this reason, I suppose Mubarkpur to have been the site of a sculptor's studio." The site had not been explored afterwards and in view of Broadley's description, it would appear to be an interesting site deserving more thorough exploration. It is obvious some Hindu remains are also to be expected in the locality.

Broadley, *JASB*, 1872, p. 254.

306, **Muṇḍeśvarī Hill** (SHAHABAD)—ŚAIVA TEMPLE, ROCK-CARVINGS AND INSCRIPTIONS—

The hill is situated close to Ramgarh, a village which lies about 7 miles south-west of Bhabua. Buchanan was the first to notice the ancient ruins on the hill; but, as he says, he could not conveniently see the ruins probably because of the 600' height of the hill. His account is, therefore, based on the sketches or drawings of the painter sent by him for the purpose. The Bengal List gives a very sketchy information based on Buchanan's account only. Neither Cunningham nor any of his assistants surveyed or explored the ruins. Bloch's account in his reports for the years 1902 to 1904 adds some more information, which is drawn upon both by the District Gazetteer and Kuraishi's *List*. Recently Panigrahi has thrown some more light on the history and architecture of the temple on the hill.

The main monument on the hill is represented by the ruins of a Śaiva temple which is octagonal in plan, 40' in diameter externally and 20' internally, with possibly a pillared porch in front of its main entrance, which no longer exists now. On the four sides facing the cardinal points, the temple once had four entrances containing exquisitely carved door-frames, bearing, on the lower portions of the door-jambs, the usual figures of river goddesses on the eastern side, two figures of Śiva on the western one, a representation of Durgā and female figure on the northern side and the *dvārapālas* or doorkeepers on the southern. According to Bloch there were originally only two entrances, that on the east, being the main one; while, there was another opening on the west, which was, perhaps, closed when he saw the ruins. On the north and south there were latticed windows according to Bloch. Kuraishi, however, says that the eastern entrance is now closed with a masonry *jāli*; but he does

not say where the main entrance lies now. There is thus a discrepancy which needs to be cleared up. On each of the other four sides of the octagon, on the exterior, are three carved niches, flanked by decorative pilasters bearing 'vase and foliage' designs. The images which were once kept in these niches have disappeared. Inside the temple is a *līṅga* with four human faces, other images and two large stone vessels meant, perhaps, for keeping offerings. The original roof of the temple, which was probably pyramidal in shape, is lost and is now replaced by a flat roof of stone flags. In the course of clearance of the *debris* numerous carved pieces and sculptures were found which are now kept arranged in the premises. A list of some of these is given in Kuraishi's List. They include mostly representations of Śiva-Pārvatī, Gaṇeśa, Mahishāsura-marddinī Durgā, the sungod or Sūrya, Kārttikeya etc. The absence of Vaiṣṇava figures is rather striking. There was also an inscription on a stone slab at the temple, which had broken into two pieces, one of which was found in 1892, and the other in 1903 by Bloch in the course of clearance of the *debris* of the ruins. Both the pieces are now in the Indian Museum, Calcutta. It was edited in 1907 by R. D. Banerji and re-edited by N. Majumdar in 1920. The inscription refers to the king Udayasena and to the date 30 of an unspecified era. It records erection of a *maṭha* of the god Vinīteśvara and an endowment to provide for maintenance and offerings "from the store-room of Śrī-Maṇḍakśvara-swāmi-pāda of the temple of Śrī-Nārāyaṇa" (?). The reference to Śrī-Nārāyaṇa in the inscription has not been interpreted satisfactorily either by R. D. Banerji or by Majumdar. According to Bloch the inscription records erection of a temple of Nārāyaṇa close to the temple of Vinīteśvara, thus suggesting existence of an additional Vaiṣṇava temple on the hill; but of the existence of such a Vaiṣṇava temple on the hill there seems to be no indication at present; since the carvings amongst the existing ruins, referred to above, are primarily, if not exclusively, Śaivite in character. The donor of the record is taken to be Bhāgudalana by Banerji; while Majumdar takes him as Gomibhaṭṭa, the daṇḍanāyaka. The reading of the inscription as well as its date are matters still open to question. The inscription as well as the ruins of the temple are, however, generally believed to belong to the 7th century A. D.²

1. This is as read by N. G. Majumdar, cf. *IA*, *XLIV*, p. 29.

2. According to Panigrahi this temple had seen "three periods of religious history viz. (i) when it was a Vaiṣṇava shrine of the god Nārāyaṇa (ii) when it was converted into a Śaiva temple of the god Vinīteśvara, a name of Lord Śiva and (iii) when it was last converted into the temple dedicated to the goddess Muṇḍeśvari, perhaps under the Chero kings who were Śāktas. The earliest sanctuary was of the 4th or 5th century A. D., the existing ruins, representing mostly the second period of the history, belong to the 7th century A. D. cf. *JBS*, *XLIV*, 1958, pp. 14 ff.

Kuraishi adds that midway "along the road to the temple is a large oval-shaped boulder, about 10 feet in diameter, the upper surface of which is smoothed and carved with a 6-armed (?) *yaksha* figure, in relief, flying away to left, with a large elephant in two of his hands raised overhead". To the left of the *yaksha*, he says, are traces of a small female figure seated on a stool, and below him a fox or jackal. Below the figure are a few letters of inscription in Gupta characters. The figure appears to be much older than the Muṇḍeśvarī temple. Short records in Gupta characters containing only names of pilgrims are also reported by Kuraishi to exist on the hill; but the actual names of the pilgrims are not mentioned, nor are these short records referred to elsewhere.

Kuraishi had connected the name Muṇḍeśvarī of the hill with the name of the temple of Maṇḍaleśvara, referred to in the inscription mentioned above. But the name Muṇḍeśvarī apparently would indicate the goddess of that name; while the name Maṇḍaleśvara refers to god Śiva only. There is, besides, no temple of the goddess on the hill. The inscription, in fact, refers to temple of Vinīteśvara and mentions 'Maṇḍaleśvara-svāmipāda', which may perhaps not indicate a temple to the god under that name, though the reading of this part of the inscription has not been satisfactorily arrived at so far. Buchanan also knew of a short inscription "on a loose stone at some distance from the temple" referring to the name 'Muṇḍeśvara'; but it is not clear whether he is referring to the same inscription found later by Bloch. This is a point which deserves to be verified from the drawing of his inscription taken by Buchanan. He, however, quotes a local tradition of a demon or Daitya chief named Muṇḍa, "whom the people pretty generally call a Chero Raja", who built this temple on the hill. This chief is believed to have resided at Garohat, *q. v.*, not far away from the hill. The name Muṇḍeśvarī of the hill may perhaps have something to do with this local tradition.

Buchanan, *Shahabad*, pp. 133-135; *Bengal List*, 370-72; Bloch, *An. Rep.*, *ASI, B. C.*, 1902, p. 20 and 1903-4 pp. 9-10; *BODG, Shahabad*, p. 173; R. D. Banerji, *EI*, IX, p. 289 ff; N. G. Majumdar, *IA*, XLIV, p. 21 ff.; Kuraishi, *List*, pp. 143-146; Panigrahi, *JBRs*, XLIV, 1958, pp. 14 ff.

307. **Murhut** (GAYA)—SITE OF A TOWN, ŚAIVA AND BUDDHIST MONASTERIES (?)

The village is situated on the other side of the river Morhar opposite Chillor, *q. v.*, a village about 15 miles south-west of Gaya. Like Chillor this place and its ancient ruins were first

and last noticed by Major Kittoe in 1847. The Bengal List only quotes from Kittoe's brief notice of the ruins. The latter says that it contains "the site of a large city and citadel, etc. and no doubt of Buddhist and Śaiva monasteries, on the two hillocks or rocks by the river side, which are covered with bricks..." Though now more than a hundred years have passed, since Kittoe's last visit, the place would still deserve thorough exploration.

Kittoe, *JABS*, 1847, p. 277 ; *Bengal List*, 336.

308. **Murud (RANCHI)—ASURA SITE (?)**

The ancient site at this place was noticed only by S. C. Roy who reported discoveries of a copper chain, bronze earrings, as well as an elongated crude celt of phyllitic rock from it. These objects are now in Patna Museum.

S. C. Roy, *JBORS*, II, 73 and VI, p. 416.

309. **Nabinagar (GAYA)—FORT AND BUILDINGS—**

This large village is situated on the bank of the river Punpun, 18 miles south of Aurangabad. The ancient monuments at Nabinagar are found mentioned by Grierson and in the District Gazetteer. They include a fort built in 1694 A. D. and the residence of the family of Chauhan Rajputs called as Chandragadh. It is said this Rajput family had originally come from Mewar in Rajasthan.

Grierson, *Notes on the District of Gaya*, p. 47 ; *BDG, Gaya*, p. 231.

310. **Nagarjuni Hill (GAYA)—ROCK-CUT CAVES, BUDDHIST AND MUSLIM RUINS—**

The Nagarjuni Hill is situated close to the Barabar hills, *q. v.* and likewise contains rock-cut caves, which were first noticed and described by Buchanan in his journal. Later in 1847 Major Kittoe visited the caves and furnished some more details especially about the inscriptions. Cunningham also surveyed the caves in 1861-62 and has furnished a sketch plan of the hill and of the ruins in the country around it. The information contained in the Bengal List and the District Gazetteer is based more or less on the above sources. Kuraishi's List, however, contains a more connected account of the ruins, though not much of additional information is supplied.

There are in all three rock-cut caves in this hill as follows :—

(i) *The Gopi or Milk-maid's Cave* :—It is excavated on the

southern face of the hill at a height of 50' to 60' above the ground level and is approached by a flight of steps. It consists of an oblong chamber, measuring 44' 7" × 19' 2", the ends on both of its sides being semi-circular. The walls at sides are 6' high, while at the centre the chamber is 10' in height, the roof being vaulted.¹ The interior bears the high Mauryan polish on the walls as well as on the ceiling. The doorway is "in Egyptian form", i. e. has sloping jambs, its height being 6'-½" and the width being 2' 6" at the top and 2' 11½" at the bottom. At the eastern end of the cave is a low brick platform of recent date, erected, perhaps, by the Muhammedans; since it was used for depositing the remains of Tazias till recently by the Muslims. It is interesting that Buchanan calls this platform as the Chellah (i. e. seat ?) of the Muslim saint, named Haji Hurmayen, "who sat there 2 years, without moving, in constant prayer and meditation. In its vicinity he had, according to one of his descendants, no less than 360 of these *chellahs*; but how long he prayed on each, I did not learn. Notwithstanding all this trouble he died as usual and was buried at Busrah." He also saw the Idgah in front of the cave "built by Nakur Khan Newati, who, formerly collected the revenues of the vicinity and Raja Mitrajit, a Brahman, has lately built a stair of stone and lime, to facilitate the ascent to the holy place." The Idgah and the flight of steps exist even now.

There are a number of inscriptions in this cave as detailed separately below (cf. Nos. i to iii below). The earliest of them mentions the name of the cave as Gōpikā-kubhā, while in the later 7th century inscription (No. ii below) it is called as "the cave of the Vindhya mountain" (*Vindhya-bhūdhara-guhā*).

The local tradition quoted by Buchanan says that the cave was originally a residence of "an infidel hermit of great reputation, named Nagarjūni Deo" who, about 9 or 10 generations before Buchanan's time, was destroyed by the Muslim saint named Haji Hurmayen already referred to. According to Beglar the hill is named after the famous Buddhist philosopher named Nāgārjuna and he quotes a curious Mongolian legend in this connection in his report for the year 1871-72. He does not seem to have been aware of the tradition quoted to Buchanan. According to the Mongolian legend, quoted by Beglar, there were seven magicians, who were brothers and who lived in the kingdom of Magadha. They were in hot pursuit of the other magician Khan who, transforming himself into the forms of various animals, with a view to escape from the pursuit, at last took refuge in the

(1) Cunningham gives the length as 46' 5" and the height of walls at sides as 6' and at the centre as 10' 6". cf. *ASI*, p. 48.

land of Bede in the form of a dove. Here southward in Bede "was a shining mountain and a cave within it called the Giver of Rest. Hither the dove took refuge, even in the very bosom of the great master and teacher, Nāgārjuna." Nāgārjuna, it is well-known, flourished in the early centuries of the Christian era and was, it is said, associated with the beginnings of the famous seat of learning at Nalanda, not very far from this hill. "The Giver of Rest" of the Mongolian legend was taken by Beglar to explain the significance of the name Gopikā-kubhā of the cave mentioned in the inscription, which from *gopa*, to preserve, would mean, according to him, as "cave of the preserver." It may, however, be pointed out that none of the inscriptions found at the caves in the hill refer to the name of Nāgārjuna and thus the derivation of the name of the hill as made by Beglar may, at present, be regarded as pure speculation.

(ii) *Vāpi or Vāhiyaka Cave* :—This is situated on the northern side of the hill in a low rocky ridge. Close to its west is another cave referred to below (cf. No. iii) It consists of a single chamber, 16' 9" × 11' 3", with a small porch, 6' × 5½', in front. The door-way is in "Egyptian form", i. e. has sloping jambs. The roof of the chamber is vaulted, the walls at sides being 4' 9" and the central arched portion of the ceiling being 7' 5" in height.¹ The cave and its porch are both thoroughly polished according to Kuraisbi.² On the left hand side of the porch is an ancient Brahmi inscription (cf. No. iv below) referring to the cave as Vāpiyaka-kubhā (Vāhiyaka-kubhā ?) and its excavation by the Mauryan king Dasaratha. (For other inscriptions cf. Nos. v and vi below.) According to Cunningham the name Vāpiyaka-kubhā would evidently be an allusion to the old well which still exists some 50 feet away in front of the cave. But the other reading Vāhiyaka would, according to Bühler, be a derivation from Vāhya, i. e., a palanquin or sofa. In Buchanan's time this cave was called as Mirza Mandai i. e. house of the Mirza, i. e. a Muslim noble, whose name is not mentioned.

(iii) *The Vadathika (or Vedathika) Cave* :—This cave is situated close to the west of the above Vāpi cave. It is approached through a natural cleft or gap which, according to Cunningham, may have been purposely enlarged. "It is a mere passage, only 2 feet 10 inches in width and 6 feet 1½ inches

1. Cunningham gives this height as 10' 6". The above measurements are those given in Kuraisbi's List.

2. Cunningham refers to the walls only as having been polished. He is silent about the ceilings.

in height, with a length of 7 feet 2 inches on the northern side and 5 feet 9 inches on the southern side. There are socket holes, both above and below, for the reception of a wooden door." The cave itself measures according to Kuraishi, 16' 9" x 11' 3", (16' 4" x 4' 3" according to Cunningham). A peculiar feature of this cave is that its walls are not straight but are curved, the height of the apartment at centre being 7' 8" only. The doorway is, as usual, in "Egyptian form", i. e. has sloping jambs. The whole of its interior bears the Mauryan polish. It has been divided into two rooms by a brick wall with a very small window opening at the left corner. Cunningham attributes this brick wall to some hermit who may have occupied the cave at some later date. Buchanan had also seen this cave, which was then mentioned to him as the abode of the Musalman saint named Haji Hurmayen referred to already in connection with the Gopi cave (No. i above). On the right hand jamb of its doorway is an ancient Brahmi inscription (cf. No. vii below), which mentions its name as Vadathikā-kubhā or Vedathika-Kubhā, the meaning of which is not quite clear. Because of its secluded position and very narrow interior Cunningham had earlier surmised that the word Vadathika may mean "secluded" from *vada* + *arthika* i. e. "secluded mendicant."

In front of the above two caves (Nos. ii and iii) were some brick and stone ruins of buildings which were seen by Buchanan and still partly existed when Cunningham visited them in 1861-62. Buchanan says: "Before these caves are the foundations of some buildings. First a heap of brick, then a wall of stone, forming with the hill an oblong area, in which there is a heap of brick and a well. The west end of the area has been shut up by a building of brick about 50 feet long by 30 wide. It has contained many stones, partly such as that of the Vishṇupad and partly granite." Cunningham saw here two raised terraces, the upper one of them measuring 120' x 60' and 10' in height. This terrace was built of brick, though squared stones and granite pillars were seen by him lying on its top along with a number of small Muslim tombs. According to him several buildings existed in this area, as seen from the ruins of carved pieces and other *debris* which may have represented a Buddhist *vihāra* or monastery, though only one standing Buddhist image was then noticed by him. at the site. In Buchanan's time, however, the local people attributed the brick buildings to one Nawaydiya Sayyad of whom Buchanan could get no further information.

The following inscriptions have been found in the caves on the hill :—

(i) On a sunken panel over the doorway of Gopi cave. It is in four lines and records its excavation by the king Dasaratha, on his accession to the throne (i. e. in 214 B. C.) for Buddhist ascetics. It mentions the name of the cave as Gopikā-kubhā.

(ii) On the left or western jamb of the door-way of Gopi cave. It is a Sanskrit record in 10 lines referring to the Maukhari king Avantivarman and to the installation of the image of goddess Kātyāyanī (i. e. Śiva's wife, Pārvatī) in the cave, which is called as *Vindhya-bhūdaroguhā* (i. e. cave of the Vindhya mountain). It also records grant of a village (the name being obliterated in the inscription) to the same goddess under the name of Bhavānī, apparently for the maintenance of the place for purposes of worship. There is no date given in the inscription but it has been ascribed to the 7th or 8th century A. D.

(iii) On the eastern jamb of the door-way of Gopi cave. It is a short inscription in characters of 7-8th centuries A. D. and reads: "Achārya Śrī-Yogānanda" (cf. No. vi below).

(iv) On the left hand side of the porch of Vāpi cave. The inscription is in ancient Brahmi and also refers to the king Dasaratha as in Gopi cave. It is word for word the same as the inscription in Gopi cave, except that the name of the cave given here is Vāpiyakā-kubhā (or Vāhiyakā-kubhā).

(v) On the side wall of the porch (?) of Vāpi cave is a short record in Gupta characters (i. e. 4-5th centuries A. D.) reading Videsa Vasusya Kīrttiḥ i. e. "the fame of Vasu of Videsa". It is not clear whether this Videsa would refer to the famous ancient town of Vidiśā (i. e. modern Bhilsa) in Madhya-Pradesh. (cf. Cunningham *ASI*, I, p. 50 and Plate XX).

(vi) On the side wall of the porch of Vāpi cave. It is a short record in characters of 7th or 8th century A. D. reading: "Achārya Śrī Yogānanda praṇamati Siddheśvara" i. e. "the teacher Śrī Yogānanda offers adoration to Siddheśvara." This would obviously refer to the *līṅga* of the god Śiva which is still in worship in a ruined temple on the Siddheśvara peak of the Barabar hills nearby (cf. p. 17 above).

There are besides other short records mentioning names of visitors but their details have not been furnished by Cunningham nor by Kuraishi.

(vii) On the right-hand jamb of the door-way of Vadathikā Cave. It is in four lines of ancient Brahmi and is letter for letter the same as that in Gōpi and Vāpi caves (cf. Nos. i and

iv above) except that the name of the cave is here given as Vadathikā-kubhā.

Buchanan, *Patna-Gaya*, I, pp. 235-243; Kittoe, *JASB*, 1847, pp. 408 ff; *Bengal List*, p. 320; Cunningham, *ASI*, I, pp. 48-51; Beglar, *CASI*, VIII, pp. 42-43; Fleet, *OII*, III, p. 244 ff.; Kielhorn, *IA*, XX, pp. 189; Bhandarkar's List, Nos. 1604-1605; *BDG, Gaya*, p. 231; Kuraishi, *List*, pp. 39-43; Hunter, *Statistical Account of Bengal*, Vol XII, p. 589.

311. **Nagpheni** (RANCHI)—TEMPLE AND PALACE

The District Gazetteer is the only authority which refers to the ancient ruins at this place. It is in "Sisal Thana, picturesquely situated above some rocky falls of the Koel. On a hill near the village many roughly carved stones lie scattered about, one of which bears the date 1761 Samvat (1704 A. D.). It is said that one of the Rajas intended to erect a palace on the site, but died before the work was completed. On a tomb in the village is a rude carving said to represent the Raja, his seven Ranis and his dog. The name Nagpheni means the cobra's hood and owes its origin to a stone, somewhat of the shape of a cobra's hood, which is visible on the hillside." The Gazetteer throws no light on the history of the Rajas referred to above nor does it give any additional details about the inscription. The matter, therefore, needs to be investigated further especially when our present knowledge on the history of Chhota Nagpur is quite scanty and imperfect.

BDG, Ranchi, pp. 251-52.

312. **Nakhaur** (GAYA)—JAIN TEMPLE—

The place is situated about $1\frac{1}{2}$ miles north of Nawadah and its antiquity is found noticed only by Buchanan. Here is a large tank, with a small square island inside, covered with a brick terrace supporting a temple. The island was approached by a bridge, as seen by Buchanan. The temple was covered by a dome and had inside a pair of foot-prints on two pieces of stones with an inscription on each of them. According to Buchanan both the inscriptions are exactly the same, except that one is dated V. S. 1676 (A. D. 1619) and the other V. S. 1677 (i. e. A. D. 1620). "The image was made by a certain Nehalo, mother of Thakur-Sanggrame, son of Govardhana Das, son of Tulsi Das, son of Bimal Das of the Chopra tribe, descended of Matridal all persons equally obscure." Buchanan was struck by the fact that there was not seen by him the smallest trace of any earlier ruins, in the vicinity of the tank, which would give to the place any pretence of higher antiquity and recognized

sanctity from earlier days. He did not see even a single Jain reside near the place. "Why it has therefore been chosen as a place of pilgrimage, it would be difficult to say. Many pilgrims, however, come to it from the west of India." The Jain temples at Pawapuri, *q.v.*, resemble very closely those at Nakhaur, but the temple at the latter place is quite obscure now and is perhaps not a recognized place of pilgrimage amongst the Jains. Both Hunter and the District Gazetteer say nothing about it.

Buchanan, *Patna-Gaya*, I, 167-68.

313. **Nalanda (PATNA)**—BUDDHIST, JAIN AND HINDU TEMPLES, MONASTERIES, TANKS, ETC.

About 7 miles south-west of Bihar Sharif, *q. v.*, and almost the same distance north of Rajgir, *q. v.*, lies a group of modern villages named Baragaon, Begampur, Jagdishpur, Muzaffarpur and Kapaṭya which circumscribe a very extensive ancient site, more than a square mile in area, dotted with numerous tanks and high mounds and strewn over with innumerable carvings and sculptures and brick ruins of buildings. Buchanan was perhaps the first modern authority to notice its importance and antiquity. He was, however, told by the Hindus that the ruins represent the ancient city of Kuṇḍilapura, famous in the epic and Purāṇic tradition as the capital of the king Bhīmaka of Vidarbha, the father of Rukmiṇī, wife of Kṛishṇa. He, therefore, described the ruins accordingly as those of Kuṇḍilapura, as they were then "universally called", though he was also told by the Jains that it represented the city of Pompāpuri, capital of the king Śreṇika and was equally so known by that name in Buchanan's time. From his account of the ruins it is obvious that he took it to be primarily a Buddhist site though he could not then attempt to identify it as such. He noticed also that the place "has for ages been a quarry for bricks, and the devastation goes on rapidly, but still great quantities remain." The main part of the site, excavated afterwards, represented according to Buchanan, the ruins of a palace which "consisted of various parts, the abode of the chief courtiers and officers of government. Among these may be traced some temples rising in conical mounds."

After Buchanan Kittoe was the next authority to notice the ruins in his article on "*The Route of Fa-Hian through Behar*" published in 1847. Though he made an attempt to identify the "Na-lo" of Fa Hian, where Sāriputra was born and entered *nirvāṇa* and had actually considered the Burgaon ruins for the purpose, he favoured the ancient remains at Giriak, *q. v.*, for the identification with Na-lo or Nalanda. He had no doubt seen the numerous

carvings and images at Burgaon but he did not deal with them fully and was apparently led away by the strong local tradition of the Hindus naming the site as that of ancient Kuṇḍilapura. It was, however, left to Cunningham to fix the identity, for certain, in his report for 1861-62, which was supported by a more convincing testimony of two inscriptions actually mentioning the name Nalanda of the place itself, found by himself on the spot. Subsequent excavations and researches after Cunningham have more than fully borne out the identification beyond any doubt. Cunningham did not undertake any large-scale excavation at the site; but he refers to some work having been done by one Captain Marshall at one of the mounds. Some years after him, in 1871 or so, Broadley, the then Sub-divisional Magistrate of Bihar, had commenced to dig the main mound "with the aid of 1000 labourers", till, within 10 days, he laid bare the eastern, western and southern facades of the ruins of the great temple or *stūpa* concealed underneath. A brief report of this excavation was also published by him along with a description of the other numerous Buddhist and Hindu images recovered by him in the course of that work. No further digging seems to have been attempted thereafter, till the year 1915-16, when Spooner started a sort of regular excavation, which was continued from year to year till 1937. Though many of the important mounds at the site had thus been excavated; still many more mounds in the vicinity remain to be exposed. The preliminary reports on these excavations had been published periodically in the Annual Reports of the Central Archeology Department; but a connected account of the entire operations still remains a desideratum, except for the inscriptional materials compiled by Hirananda Shastri and published in 1942.

History of Nalanda :—Nalanda, with which the site has been so identified, is one of the most famous places in the history of Buddhism as the greatest seat of learning of the medieval times. The early canonical texts of both the Jains and Buddhists refer to it as a "suburb" (*bāhirikā*, *pāḍā*) or as a hamlet or village situated in the outskirts of ancient Rājagṛiha, *q.v.*, (or modern Rajgir). The Pali texts of the Buddhists contain numerous references to it under the various names of Nala, Nālaka, Nālakagrāma, Nālanda or Nālandā and generally take it to be the birth-place of Sāriputra, one of the most famous disciples of the Buddha.¹ It is, however, curious that the place, under the namesakes of Nalanda, is not to be found mentioned in early Hindu literary works, such as the epics and the Purāṇas; though Rajgir figures quite often in the Mahābhārata. Local Hindu tradition has been calling the site as that of Kuṇḍilapura (and not as Nalanda or as any of its variants), which is undoubtedly a mistake; since Kuṇḍilapura of the epic and Purāṇic

traditions was the capital of Vidarbha or Berar in the Deccan which, says Cunningham, "the Brahmans have mistaken..... for Bihar which is only seven miles from Baragaon." It appears the early fortunes of Nalanda were intimately linked with ancient Rajgir, then a great centre of Buddha's activity; but with the decline of that place soon thereafter, Nalanda had also likewise gone to obscurity for centuries to come. Tārānāth in his History of Buddhism would indicate that Nalanda continued to retain its importance after the decline of Rājagṛība; since the emperor Aśoka gave offerings to the *chaitya* of Sāriputta, which then existed here, and erected a temple over it. This is also borne out partly by the account of Hiuen Tsiang who mentions a *stūpa* built by Aśoka, where the venerable one (i. e. Sāriputta) was born and obtained *nirāṇa*, the relics of his body having been enshrined therein. Tārānāth adds further that Nāgārjuna, the famous Mahāyāna Buddhist philosopher and alchemist of about the 2nd century A. D., had studied at Nalanda and later became the high priest there.² He would similarly associate Suvishṇu, Āryadeva and other famous Buddhist divines with the place, thus indicating that Nalanda was already a great seat of learning in the early centuries of the Christian era, which unfortunately has not been borne out by the results of the excavations, so far carried out at the site. Fa Hian visited the area early in fifth century and though he speaks of the village Nālo he is silent on its being a great monastic establishment or a centre of learning.

The excavations, however, reveal that the foundations of the great tradition of learning and monasticism, for which Nalanda later came to be known all over the Buddhist world, were laid sometime in the middle of the 5th century when Kumāragupta I (413-455 A.D.) of the great Gupta dynasty was the ruling sovereign. This is fully borne out by what Hiuen Tsiang states later that "a former king of the county named Śakrāditya (i. e. Kumāra Gupta I) selected by augury a lucky spot" and built here a monastery. From this time onwards Nalanda slowly rose to the fame and importance it acquired afterwards; since, as stated by Hiuen Tsiang, "a long succession of kings continued the work of building, using all the skill of the sculptor, till the whole is truly marvellous to behold." As is well-known, the early Gupta sovereigns were Hindus, being the followers of the

1. For details of references cf. H. Shastri, *MASI*, 66, pp. 1 ff. and *Proc. of Fifth Oriental Conference*, Vol. I, 1930, pp. 386-400. In this connection it is to be noted that a small hamlet of the name of Sāri-chāk still exists close to Barāgāon which is obviously reminiscent of Sāriputta. It is likewise said that Mahāmoggalāna, another great disciple of the Buddha, was born at a place called Kulika near Nalanda which Cunningham and Hirananda Shastri would locate near the modern village of Jagdishpur.

2. cf. the Nagarjuni hills and caves therein p. 295 above.

Bhāgavata sect, and their patronage of Nalanda was perhaps of a formal nature, lacking in the natural zeal expected of the faithful monarchs. But the case was different with the later king Harsha of Kanauj (606-647 A. D.) who, being an ardent Buddhist himself, was perhaps the most benevolent of all the royal patrons of Nalanda. It is during his reign that Nalanda had seen the palmiest days of its glorious existence. The famous Chinese pilgrim, Hiuen Tsiang, who had handed down a highly illuminating and descriptive account of the monasteries at Nalanda, replete with many minute details, had visited and stayed here for about a year during king Harsha's reign. It is said by Hiuen Tsiang that the king had endowed the revenues of about a hundred villages for the maintenance of the great convent and two hundred householders of these villages contributed the required amount of provisions for the monks and students who resided therein. He regarded the monks of Nalanda with great devotion and even called himself as their servant. It is said he built a monastery of brass which was under construction when Hiuen Tsaing visited Nalanda. It is due to this devoted and lavish patronage that Nalanda had acquired by now a wide spread celebrity all over the east as a centre of learning and Buddhist theology. The monastic institutions were so well-settled and established that even the political turmoil of over a century, which followed in Northern India at the close of Harsha's reign, made little impression on Nalanda and its prosperity. It was in these days that another well-known Chinese pilgrim I-Tsing came to India in 673 A. D. and stayed and studied at Nalanda for a considerable time. In his time, he says, Nalanda had 3000 monks maintained by about two hundred villages bestowed for the purpose by previous kings.

From the eight to twelfth centuries the Pāla emperors ruled over Bihar and Bengal and as most of them were devout Buddhists Nalanda continued to receive the benefits of royal patronage for a considerable length of time to come. Of these Pāla rulers Devapāla (9th century), Gopāla II and Mahīpāla I, figure more prominently as patrons of Nalanda. The reign of Devapāla was particularly eventful for the institutions of Nalanda which now attracted royal patronage from a king even of the far off countries like Suvarṇadvīpa and Yavadvīpa (i. e. Sumatra and Java respectively), who himself built a monastery here and made a liberal endowment of five villages for its future maintenance and preservation. But the patronage of the Pāla Kings was a divided one; for, following the pattern of Nalanda, some of these rulers, viz. Dharmapāla and his successor Devapāla II, had founded other monasteries at Vikramaśīlā (near Patharghata, see Anti-chak, p. 4 above), Somapura (i. e. Paharpur in east Bengal) and at Odantapuri (see Bihar, p. 44 above).

This must have been an effective set-back to the prosperity of Nalanda ; though its reputation as a great centre of learning remained untouched. These were also unfortunately the bad days of Buddhism in India, torn as it was by its internal factions created by its own rival sects, and as it was also considerably demoralized by the evil influences of Tantricism which slowly overtook it. Besides in the other parts of India Buddhism had practically lost its hold, though, in Bihar and Bengal, it struggled to survive mainly because of royal patronage, and had almost ceased to be a popular religion. It was in the midst of these bad days that, it is generally believed, a final blow came from the Muhammedans, led by Bakhtiar Khilji, who, it is said, destroyed a great city in western Bihar, then called as Bihar (or *vihāra* in Sanskrit) which, the Muhammedans were told, was a place of study. The invaders did not perhaps know of the name of Nalanda, which is generally believed to be indicated by the above description of their destruction. This happened in 1197 A. D. and it is further said that in spite of these several blows Nalanda vainly struggled to survive for some days more ; but with little of popular support and the royal patronage having gone, it must have been an uneventful existence for a limited time. It is, however, most striking that no Muhammedan Makhdum, Pir or saint of great repute happened to grace the tops of the Nalanda mounds with their tombs or mosques. This is a feature, which, it should be noted, is commonly to be observed all over Bihar at sites of celebrated and important living sanctuaries, which had invariably attracted the attention of the Musalman invaders for the erection of such monuments. At Bihar Sharif itself many of such Muslim monuments still exist ; but their absence at Nalanda, hardly six or seven miles away, is rather surprising. Had Nalanda been a living institution of great repute or importance, at the time of the invasion of Bakhtiar Khilji in 1197 A. D., we should expect the Muslim Chronicles of the event to have known and mentioned the name of Nalanda. The place, said to have been destroyed by the invader, is described to be a *great city and a place of study then known as Bihar*, which would more appropriately be a reference to the modern Bihar Sharif, which also had a monastery, and not to Nalanda, near which there existed no big city worth the name. As is known, one of the Pāla rulers had established a monastery at Odantapurī or Bihar-Sharif itself which may have affected adversely the fortunes of Nalanda. All these circumstances would indicate that, quite before Bakhtiar Khilji's invasion, Nalanda had perhaps fallen to decay or ruins already ; but how and when actually this happened is still a mystery to be unravelled.

From the 13th century onwards Nalanda is seen to have gone out of existence, so much that even the name had been totally forgotten afterwards by the local population. A tradition later developed in the locality that the extensive ruins, consisting mostly of earthen mounds, strewn over with bricks and carvings, represent the site of the ancient town of Kuṇḍilapura as referred to above (cf. p. 299 above). As was to be expected the Hindus of the locality had started appropriating some of the carvings and images from the ruins for their own worship as Hindu deities. For example, Buchanan noticed a temple named Kapaṭeśvarī with many images collected all around, the main image, in worship being according to him "a fat male" representing in fact a Buddhist divinity. The name of the modern hamlet of Kapaṭya to the south of Baragaon is apparently derived from the temple of this goddess Kapaṭeśvarī, though the temple no longer exists now. The name Baragaon may be a modern corrupt form of the ancient village name, Vaṭagrāma or Baḍagāma, and the latter Prakrit form actually occurs in some of the Jain works of the 16th and 17th centuries side by side with Nalanda as the earlier name of the place.¹ This indicates that the memories of ancient Nalanda continued to be cherished, though faintly, as part of their tradition, by the Jains at least till the 17th century A. D.

Nalanda as a Centre of Learning or University :—It has often been said that Nalanda was reputed to be the greatest seat of learning or university in medieval times in the whole of the East. If by university we mean what it signifies today this may perhaps be a misleading statement. As we come to describe the ruins of Nalanda below, it will be seen that they represent primarily a vast organization of a monastic institution, perhaps unparalleled in the history of these days, serving the ends and interests of the one faith to which it was essentially devoted. It was undoubtedly a religious organization to further the aims and objects of Buddhism, i. e., its successful propagation all over the then world; though the means employed were not openly antagonistic to the other existing religious systems in the country. As was the case all over the ancient world all branches of learning were, in one way or the other, closely associated with the study of theology; and a temple or a religious sanctuary was not only a place of religious congregation and worship, but also a centre of learning and liberal education. Nalanda was thus no exception to this and though multifarious and varied subjects like grammar, logic, astronomy, non-Buddhistic philosophical and other systems etc.

1. cp. Hiranand Shastri, MASI, No. 66, p. 4.

were taught at Nalanda, this was because it was part of its normal function as a monastic-cum-educational institution, as it was then understood in India. It is to be noted that knowledge of theology was said to be compulsory and this meant a thorough knowledge of the Mahāyāna Buddhism besides a proper understanding of all the then known eighteen schools of Buddhism. It is also observed that the great galaxy of learned men, with whom Nalanda is reputed to have been associated in the course of the eight centuries of its existence, included mostly such eminent personalities as had played a leading rôle in the defence and spread of Buddhism from time to time. The information on the courses of study and methods of instructions at Nalanda, it is to be pointed out, is available mainly from the accounts of the Chinese pilgrims and Buddhist literary sources and may probably be a little one-sided. It is seen that the numerous inscriptions found in the ruins and elsewhere do not throw much light on Nalanda as a centre of learning or university, reflecting the educational systems in those days. The primary objects of these records are found to be mainly religious (cf. pp. 328 ff below). The term "Nalanda University" now commonly used in relation to these ruins would, therefore, be more properly and correctly understood in the above context.

(a) *The Buddhist Site :*

The name Nalanda : The origin of the name Nalanda has been variously explained or derived by the Buddhist sources. The derivations are more or less fanciful and may not have any historical basis. The most popular derivation is, what a Sanskritist would usually be tempted to attempt, from *na alam dā* meaning "no end to giving", implying that this was the place where charity was a virtue practised incessantly and without a break ; and in support of this Hiuen Tsiang quotes a local story that Buddha, in one of his earlier births, lived here as Bodhisattva, i e., as a king and practised that virtue to such an extent that the place came to be known as Nalanda. Fa Hian, who came to India two centuries earlier, did not know of this ; while I-Tsing who visited a few generations later tells that the name is derived from Nāga Nanda which, however, does not go well with the name of Nalanda. A third modern derivation is also attempted from *nāla* or lotus stalk, since there were many ponds with lotuses in the locality ; but this equally fails to explain the whole name ; for the last root *dā* would still stand in need of a satisfactory explanation ; though the derivation would go well with earlier variants of the name viz. Nālo, Nālaka, Nālaka-grāma etc. Further it is doubtful whether most of the tanks or ponds really existed before the name was

given to the place; for, as will be seen below, many of them were very probably excavated afterwards to provide for the required material of earth for the manufacture of the enormous quantity of bricks needed to raise the numerous buildings of Nalanda from time to time.

The area of the Site and Tanks :—From the rough sketch plan of the site given by Cunningham it appears to cover an area about two miles in length and about a mile in width east to west. It is seen dotted with numerous ponds and mounds. There is strong reason to believe that many of ponds or *pokhars* were not natural sheets of water, nor were they artificially excavated to serve as ponds or reservoirs as such; but were excavated mainly for the earth required to manufacture the enormous quantity of bricks needed to raise the huge buildings of temples and monasteries at the site. The formation of tanks or ponds like this is quite a common occurrence even now in Bihar. Most of these tanks are dry in summer, some of them having been silted up and used for cultivation at present. They are and were, therefore, fed only by rain-water and do not ever seem to have been used for irrigation purposes. Of them only the Suraj-Pokhar, situated to the north-west of Baragaon, is held sacred by the Hindus, a fact which was observed by Buchanan also early in the last century. A large annual festival is held at this tank even now.

The General Layout of the Excavated Site :—Of the many mounds in the area only those close to the south-west of Baragaon have been excavated so far, since they appeared to represent the main portion of the site. The portion so excavated covers an area 1600 feet in length north to south and 800 feet east to west. The general layout of the buildings as exposed during the excavations is quite instructive and interesting. It consists of two rows of buildings, running from north to south and almost parallel to each other leaving an open space, more than 100' wide in between. The row of buildings along the western side face east and represent only the temples; while the row along the east consists only of buildings of monasteries facing west. The buildings, excepting those at the southern end, show clearly a sort of preconceived planning and thought, a feature which is practically absent in most of the famous Buddhist sites in India such as Sarnath, Kushinagar, Srāvasti, Bodh-Gaya etc. The buildings at the southern end, however, do not conform to the common plan for obvious historical reasons; because the excavations have revealed that they belong to the earliest phase of the building works at Nalanda, when such a well-organized planning was neither resorted to nor was it, it appears, felt necessary. These structures include a *stupa* or temple at the west, facing north, and two buildings of monasteries

situated rather obliquely in relation to the temple, also facing the north. It is this temple or *stūpa* which the excavations have revealed to be the most important and sacred of the buildings at Nalanda. Considering the entire layout of the buildings so excavated it would appear that the main access to them was from the north, from the side of the village Baragaon and not from the east, as at present, through an open side lane, in between the two monasteries. The other mounds in the vicinity still await excavation. It is, therefore, difficult to say in what relation the monuments represented by them stood to these excavated ruins. The Chinese pilgrim Hiuen Tsiang says that in his time the entire area was surrounded by a high wall with one gate; but no such wall or gate has been exposed so far, though the area has not been fully excavated. Hiuen Tsiang also makes observations regarding the locations of the buildings existing in his time but it has not been possible to identify them accordingly, because of the numerous additions, alterations and modifications the site and the buildings had undergone, in the centuries after his visit.

(a) *The Western Row of Stūpas or Temples: The Main Temple Site* :—In the western row of buildings representing the *stūpas* or temples there are in all four main sanctuaries exposed by the excavations with a few smaller ones interspersed in between them. Of them the most important one is at the southern end facing the north; the other three having been orientated towards the east facing the row of monasteries in their front. The former apparently represented the principal sanctuary of Nalanda hallowed both in points of antiquity and sanctity. Its excavated ruins, as seen today, are just a maze of structures, mostly *stūpas* of various dimensions, overlapping and crossing into each other and clinging round the great central mass of building now designated by the Department as the Main Site No. 3. Seemingly this tangled mass of buildings would only make for a Chinese box puzzle; but on a closer examination during the excavations it has been found to be a product of development of numerous changes and additions, from a tiny *stūpa* to a gigantic temple, a development which it may have taken some three or more centuries to produce. In 1925-26 the core of this site was excavated and it was found to contain at the bottom, 60' below the top, a little *stūpa*, only 5' 8" square and 4' 6" high. It was built of bricks, 18" × 13" × 4½", made of earth mixed with straw and rice-husks and not burnt properly. No relic was found inside it and it is not clear whether it, at all, contained such a one. This *stūpa* would obviously be the most ancient at the site; but it has not been dated, as nothing was found associated with it to correctly indicate such a date. It is known from literary sources that there existed at Nalanda a

chaitya over the remains of Sāriputta, over which emperor Aśoka is said to have built a temple (cf. p. 301 above); but whether this could be that *chaitya* cannot be said for certain. Over this *stūpa* was laid another one which in turn was encased within the third one, which was likewise found concealed by the fourth measuring hardly 12 feet square. These four earlier stages in the history of this monument do not seem, from the structural point of view, to be much significant; but at the next or fifth stage it underwent a characteristic change both in the form and dimensions of its construction. This fifth structure was quite extensive in proportions and was provided with four corner towers, which along with the facades were decorated with rows of niches containing well-modelled stucco figures of Buddha and the Bodhisattvas. It was once surrounded by a motley of votive *stūpas* which had yielded bricks inscribed with sacred Buddhist texts datable to the 6th century A. D. The fifth *stūpa* has, therefore, been reasonably assigned to the 6th century A. D., as is also confirmed by the art of the carvings of the stucco figures. If this date is any indication, the innermost little *stūpa*, i. e. the first and most ancient *stūpa* already referred to, may be said to belong to the 3rd or 4th century A. D., if not earlier.

The excavations further show that this fifth *stūpa* was also overlapped by a still larger *stūpa* and their respective staircases giving access to their respective plinths, are still visible at the northern side of the ruins. When the sixth *stūpa* fell to ruins, it was in turn encased to form the basement of a temple of enormous proportions, of which only a faint idea can be formed from the excavated ruins. Uptil now it is seen that the process of construction was to encase a ruined *stūpa* within the new enlarged *stūpa*, but after the ruin of the sixth *stūpa* the next development had been the construction of a gigantic temple raised on the lofty basement formed as above. The external dimensions of this building at base were more than 120' square and its main shrine stood on a lofty basement, perhaps 60' to 80' above the ground level, approached by a mighty flight of steps seen going to the top even now. The plan of this last building has not been satisfactorily made out. There is no doubt that the building, when in existence, must have been a most unique and imposing construction. Traces of an oblong shrine chamber with a colonnaded porch in front are all that remain of this structure, the superstructure having disappeared long ago. There is no doubt that this temple building once had a very lofty spire or *śikhara*, which must have commanded a view of the country for miles around; for even now from the level of the shrine floor, which itself is some 80' above the surrounding level, an excellent view of the surroundings is obtained. The almost total disappearance of this great temple

is quite understandable. It was raised on insecure foundations, laid over the loose masses of earlier ruins, though attempts may have been made to strengthen and support the basement by the corner towers and revetments. The date of this building has not been satisfactorily worked out; though it can be reasonably assigned to the 7th century A. D., i. e. a century or so later than the date of the fifth *stūpa* underneath it. Hiuen Tsiang describes the temple erected by king Bālāditya as being 200 or 300 feet in height and was struck by its resemblance with the famous Bodh-Gaya temple as it existed then. It is worth-while considering whether this is the temple meant by Hiuen Tsiang, though the identity does not agree with all the points of description given by him.¹ That it marked the most sacred and ancient of all the sites at Nalanda is obvious from its prominent position amongst the ruins and from the innumerable accessory shrines and votive *stūpas* still seen clustering on all its sides.

The other Temples: Temple Site No. 12: In line with this principal sanctuary are seen the ruins of three similarly large temples, all in one line, but facing the east. The one nearest to it is situated about 100 yards to the north, now named by the Department as site No. 12, indicating only the order in which the various sites at Nalanda were excavated. It appears this was the mound which was excavated, partly but rather haphazardly, by Broadley in 1871. Further excavation here in 1930-31 by the Department revealed two different temples, constructed one over the ruins of a still earlier one in date. The earlier structure was built on a raised brick-built platform, measuring 170' x 165', with a broad flight of steps on the east and consisted in plan of a shrine chamber, 21' square internally and a pillared porch in front. There is a rectangular projection at each corner of the platform to accommodate four smaller subsidiary shrines facing the open space on the platform. The main body of the shrine was adorned, on its exterior facades, with projecting niches and pilasters of various Buddhist images in stucco work, many of which had disappeared already. The walls of the earlier shrine were as thick as 21 feet indicating that the superstructure, i. e., the *śikhara* etc., which it supported, may correspondingly have been of enormous proportions. It has been surmised that it was a double-storied building. It is to be noted that Hiuen Tsiang had seen at Nalanda

1. In 1872 Broadley had furnished a drawing of the conjectural restoration of this temple giving the possible design of its spire or *śikhara* and other components. The point was, however, never studied seriously afterwards. The drawing gives some idea of how this temple and possibly the Main Temple of Site No. 3, may have originally stood. Cp. his *Nalanda Monasteries* plate.

temples of a height between 200 to 300 feet. It is therefore quite understandable how in spite of these thick and massive walls the superstructure of this temple had collapsed later and another temple was built over the ruins by further enlarging the thickness to nearly 35 feet and supported again by buttress walls of 12 feet on the three sides. It is interesting to find the exterior facades of this later temple quite plain i. e. without any decorative pilasters, niches or mouldings. Besides, along the edge of the platform, a parapet wall was raised, which, if it had been raised for protective purposes, would indicate that this later shrine was a product of the declining days of Buddhism, which probably explains the possible reason for its plain exterior. It may be added that an inscription of the 11th regnal year of the Pāla king Mahīpāla-deva was found in the ruins by Broadley on a piece of a stone jamb. It refers to one Bādāditya who, it seems, restored the temple after it had been destroyed by fire. It is equally significant that traces of a compound wall about the west, south and north of the temple have also been traced.

In each of the four corner shrines were enshrined stucco images of the Buddhist deities of which the pedestals are still intact. It is obvious this temple also enjoyed considerable sanctity, since numerous square and circular votive *stūpas* were exposed in the diggings to its south-east. Some of them are still somewhat preserved with stucco images in their niches, a few of which bear inscriptions also. Immediately to the north and south of the temple were exposed remains of two subsidiary shrines in each of which there were once enshrined colossal stucco images of the seated Buddha in *bhūmi-sparśa mudrā*.

Temple Site No. 13: About 100 yards further north of this temple the excavation revealed the third temple in the row, called as Site No. 13 by the Department. It is to be noted that the main features of this temple are almost the same as those of the previously described shrine to the south. The raised plinth on which it stands has almost the same dimensions and projections at the four corners; though traces of the attendant shrines are not to be seen here. The main shrine-chamber was also similarly constructed, and the colossal enshrined image of the Buddha is still left in its broken traces. Its facades were likewise adorned with decorative niches, pilasters and mouldings. This temple also had to undergo a second rebuilding with the same features being observed in the second construction. It appears it enjoyed comparatively a lesser sanctity and importance, as it has not been found surrounded with many votive *stūpas* and other subsidiary shrines. A little to its north, however, a metal smelting

furnace was discovered in the excavations. It was made of four chambers in one square, divided by short walls, there being two flues in each chamber one meant for the fire to burn and the other being for the air to pass. Since some metal slags and burnt pieces were found from the furnace, it is surmised that it was used for casting metal images which were found in large number from other parts of the site.

Temple Site No. 14: At some distance from this third temple is the last shrine in the row, which too presents the same features and has the same dimensions as in the case of the previous two temples. Here also traces of a colossal stucco image are left *in situ* in the shrine chamber with some indications of paintings visible on the pedestal. This temple too had to undergo a second rebuilding. It is significant that this temple is not seen much honoured with the votive *stūpas* and other smaller subsidiary shrines.

Excavations had not been continued further northwards and it is not known whether we should look for the continuation of the row in that direction containing more ruins of similar temples.

(b) *The Monasteries at the Southern end near the Main Temple :-* Close to the east of the great sanctuary were discovered two blocks of buildings, the one nearer the Great Temple being smaller in dimensions, the other, further east, being much larger. These two blocks have been designated as Sites No. I (B) and I (A) respectively by the Department, as they happened to be exposed in the earliest stages of the regular excavations. A look at the site plan of the excavated ruins will at once show how they bear no relation whatsoever to the major planned portion of the site; while their close proximity to the Main Temple Site obviously suggests that they came into existence in the pre-planned stage of construction at Nalanda, perhaps about the same time, if not simultaneously, when one of the earlier phases of construction was going on at the great sanctuary. They are possibly the oldest or the first monasteries erected at Nalanda as is amply testified by the finds of the antiquities and inscriptions in their *debris*. Like the Great Temple they faced north and had also seen at least one re-building directly over the ruins of the earlier works. In plan, however, both of them conform generally to the set pattern to be observed in all the monasteries at Nalanda (cf. pp. 314, 321 below) though the number of cells or cubicles for the residence of the monks or students is much smaller in them. In both of them a flight of steps is provided for access to the roofs; but it is not clear whether this should be taken to indicate the existence of upper storeys on each of them,

(c) *The Eastern row of Monasteries facing West :—*

The first block of buildings at the southern-most end of this row is denominated as Site No. 1 as the mound here was the first that was excavated by the Department. The Departmental excavation had been going on from year to year since 1916 to 1937 under Spooner, Hiranand Shastri, Page and others. Side by side with the Main Temple, referred to above (p. 308), it appears this monastery had been the most important and perhaps the principal one of the monasteries at Nalanda. It had like-wise undergone numerous phases of re-buildings, nine in all, as the excavations would indicate, divisible in two chronological groups. The most important of the finds, especially inscriptions, were made at this site. The original construction seems to have been raised sometime in the 6th or the 7th century A. D. and the process of its re-buildings had continued till the declining days of Nalanda. It had yielded the largest number of finds such as inscribed seals, stone and bronze or metal images, terra-cotta beads and plaques, a unique bronze (copper ?) pillar, a copper-plate inscription of the Pāla king Dharmapāla, stone inscription of Yaśovarman, a spurious (?) copper-plate inscription of Samudragupta and many other antiquities. It is found particularly associated with king Devapāla (815-854 A. D.) of the Pāla dynasty and a copper-plate referring to that king was discovered in the north-western corner of its entrance.

The original plan of the monastery seems to have been a rectangle, 205' × 168', surrounded by a very thick wall, 6' 6" to 7' 6" thick, with its entrance facing the west. All along the interior of this wall were arranged a series of cells or chambers, about 10 feet square, presumably for the residence of the monks or students. In front of these cells were wide common verandahs facing an open quadrangular court. The entrance to it lay through a spacious and imposing portico on the west, 50' × 24', which must once have been supported on pillars whose bases are still to be found *in situ*. On two sides of the porch there were large niches containing stucco figures of Buddhist deities whose colour was quite fresh when the area was excavated. One of the figures was that of the Buddhist female divinity named Tārā. It is to be noted that Hiuen Tsiang describes such an image at the entrance of a Nalanda monastery. Facing the entrance along the back wall was the private chapel or shrine in the centre of the eastern row of cells, which was probably meant for the exclusive use of the inmates of the monastery. This chapel once contained a colossal seated image of the Buddha, the lower portion of which still exists at the spot. In front of the chapel was a platform, with traces of its stone column-bases still visible, which it appears

was meant to be a pulpit from where the teachers addressed the students seated in the courtyard. In the northwestern corner of the open quadrangle inside was a well for the use of the occupants of the monastery. The walls of the building were faced with a fine masonry "of reddish bricks of superior texture and rubbed so smooth that their joints were hardly noticeable." Of its original roof little indication is available now, though it was perhaps made up of perishable material like wood. The floors, as found in the excavations, were laid in brick and lime concrete, while the pavements were laid with bricks on a bed of lime concrete. From the excavation it appears the colonnaded verandah, facing the cells of the monks, was adorned with numerous stucco or stone statues of Buddhist and even Hindu deities, the latter meant to demonstrate their subservience to the former. Many such images were recovered from the excavations. From the existence of stair-cases leading to the roof it has been surmised that the monastery was a building of two or more storeys; but there is no conclusive proof for this. It also appears likely that the brick-masonry was covered with a coat of lime plaster which may, in turn, have been colour-washed, if not painted on certain select spots.

The above description makes for, what may be called, a typical plan and design of a monastery at Nalanda which was almost repeated with slight modifications in all the other monasteries in the eastern row exposed in the excavations. The process of rebuildings which went on here for about half a millenium did not change the plan of the buildings basically, later walls having been erected over the ruins of earlier walls, the floor-levels of the interior of the building also rising correspondingly in the process. Nine such levels were found existing in the excavated ruins of this monastery. In some cases it is seen that the later walls project beyond the earlier walls, indicating that the space below, which was once part of a verandah, had been already made up by a compact mass of *debris*. Inside the cells concrete floors were found, one below the other, separated by layers of *debris*, connected with their corresponding drains meant for the discharge of rain water. These drains are found to be one of the interesting features of the monasteries at Nalanda. They were built of bricks with corbelled arch at the top. It is to be noted that in the later buildings the cells are found to contain large recesses in the walls to provide for the beds for the residing monks or students, a feature which is absent in the original monastery building. The original pillared portico of the monastery, which was once large and spacious, also suffered changes, it being later converted into a small porch with an antechamber by the addition of partition walls.

Inside the open quadrangle the subsequent changes are seen more pronounced and rather confusing. In the excavations only three successive layers of its concrete floors were uncovered, which are still seen preserved in the south-west corner. The level of the court did not, it appears, rise appreciably, as the *debris* of the fallen structure, which often raised the levels, would here be quite small. The courtyard, however, received some additions in later stages of construction, seen more markedly in the two peculiarly constructed rooms along its northern side. These rooms have corbelled entrances facing the court to its south and have vaulted roofs, constructed on the principles of the arch, a feature quite interesting from the view-point of the history of Indian architecture; since, it is said, the true arch was not known to ancient India before the advent of Islam. The vaults are 9' 6" high and the bricks used "seem to have been specially made for the purpose. They are not very large for ancient bricks, and not squared in the usual way, but laid as stretchers with the sides a little slanted; but there seems to be no real key-stone in our modern sense." The rooms measure 15' 1" x 11' 8" internally and what they were meant for is not clear; for nothing was found inside them. The verandah in front of them, however, yielded several interesting sculptured fragments, including a remarkable plaque containing scenes from Buddha's life, which, according to Spooner, was originally enshrined in a niche in the wall between the entrances of the two rooms. In 1924-25 Page discovered in the front here "a number of *chulhas* or fire-places, in which the horizontal air flues and fragments of perforated tile bottom were visible. So perhaps the brick cave-chambers, with their unique Hindu constructed vaults, served as a kitchen for the monastery." In the approximate centre of the courtyard were discovered the remains of a square temple, which itself appeared to have undergone successive changes, as indicated by a sequence of concrete layers exposed in the excavations. It is not, however, clear whether it formed part of the original plan of the monastery or was added a little later.

On the outer side of the southern wall of the monastery several outer cells with numerous earthen pots were discovered by Hiranand Shastri who found the *debris* here "very stinking" and was thus led "to infer that these cells were used as latrines by the monks residing in the monastery."¹

The Second Monastery in the Row from the South called as Sites Nos- 4 and 5 : Site No. 4 :— Leaving a small space along

1. It should be noted that such "outer cells" if at all intended to be latrines, are not to be found attached to any of the other monasteries.

the northern side of the above Monastery No. 1 is a similar block of buildings measuring 205' x 125' but representing actually two monasteries, named by the Department as Sites Nos. 4 and 5. Its larger portion on the west is the site No. 4, measuring about 125' square, the eastern portion, measuring 125' x 80' approximately, being called as Site No. 5. As compared with all the other monasteries in the row this is much smaller in dimensions and it is not clear from the excavations whether, combined with the adjacent monastery on its east, called as Site No. 5, it was originally one single block of building of a monastery, which was later so divided into two. From an examination of the plan of the two sites and the arrangements of their parts this becomes more probable, since the site No. 5 is found to have no convenient and independent access to it, nor is its plan intelligible otherwise. A line of cells with a shrine in their middle, forming an integral part of the monastery Site No. 4, separates the two sites, as seen from the excavations. In the course of the excavations at these cells and especially at the central shrine, quite a peculiar and confusing mass of structural remains was exposed in 1924-25 by Page who observed here "no fewer than 6 different levels and periods of occupation."

Except for the details already noticed, the plan of this monastery closely follows the common pattern of the monasteries at Nalanda. Its entrance lies on the west, with a large pillared portico, adorned with niches for the enshrinement of images on the side walls. The open court was surrounded by the rows of cells on its sides with pillared common verandahs in their front. A little in the centre of the court was discovered a deep narrow well circular in shape. From a broad flight of stairs leading up at the south-western corner it appears the original monastery was a double-storied building.

The excavations reveal that this monastery had seen the process of re-building at least four times in much the same manner as in the Monastery No. 1. At the north-east corner is still seen a series of four drains of the usual corbelled construction and the four corresponding pavements, the top one being laid with bricks, while the lower ones were done in concrete. The earlier brick pavements occur respectively 10', 16' and 18' below the topmost concrete pavement indicating how the levels had risen up in the course of the later re-buildings. Considerable quantity of ash and charcoal was found strewn in the *debris* which indicates that a good deal of timber was used in the construction. Traces of burnt wooden doorframes and mud mortar on

the face of the walls are still visible at the site indicating that the earlier monastery was perhaps destroyed by fire. It is not known how and when this happened. In the latter rebuildings, it is seen, the original pillared porch at the entrance was covered over by a wide external stair, giving access to the higher and later levels built on the ruins of the earlier monastery. Next to the Monastery No. 1 this monastery had yielded a substantially large number of finds of images and other antiquities including a coin of Kumārgupta (A. D. 413-455) of the Archer Type which is one of the earliest finds at Nalanda.

The Monastery Site No. 5 :—As has been already stated above, this part of the ruins was, in plan, closely linked with the plan of the adjacent monastery site No. 4. It was perhaps an integral part of, or an annexe to, that building. It had likewise undergone four stages of construction. The original building consisted of a series of 7 cells along the east side and four along the north and south sides, the fourth side being formed by the eastern frontage of the adjacent monastery. In the centre is a small open quadrangle. It is noteworthy that no private chapel or shrine, usually attached to a monastery, is to be seen here. The purpose which was served by this building, is therefore not quite clear. At the back of the seven eastern cells was a further range of cells, also seven in number; but no means of entry into them has been discovered either from the cells in front or through the rear boundary wall of the building. It has been surmised by Page that they perhaps served as stores for grain and were entered through the roof above. In the excavation at this site a clay mould of Gupta coins was discovered, thus indicating that this monastery or building was as old as the adjacent monastic building of Site No. 4.

The Third Monastery in the Row : Site No. 6 :—This is named by the Department as site No. 6. The plan of the original monastery of this site approximates, in almost all respects, the plan of the Monastery Site No. 1, except that the width here is slightly more by a few feet. The number and size of the cells are also the same and even the well in its courtyard occupies a similar position. The only difference appears to be a provision of two small subsidiary shrines, facing the court along the centre of its northern and southern verandahs. An additional feature of interest here, found just below the floor of the northern verandah, are "some channelled structures suggestive of long cooking *chulhas*.....together with some long low *chabutra*, whose special purpose, if they had any, is not apparent." The cells had the concrete floors while the courtyard had a brick pavement, but the traces of the usual drains of corbelled construction were not to be seen here in the original monastery; though it

was discovered at the level of the later monastery built over it. There is reason to believe that the monastery was double-storied.

It is, however, seen that the history of this monastery was not as colourful and eventful as that of the Monastery No. 1. It had seen only one subsequent re-building, in which were repeated, without much change, the earlier features of the building though on a higher level. In the brick pavement of its courtyard, however, were found, inset in two places, towards the middle, long rectangular cooking *chulhas* or ovens, which the monks might have used for cooking or for some other unknown purpose. It is likely the later monastery was also double-storied and its verandah pillars on the upper storey were possibly of wood, since "fragmentary charcoal stumps of actual columns.....have been found *in situ* along the verandah parapet, particularly along the north side of the monastery." This later monastery has been assigned to the time of king Devapāla by Page and its destruction was brought about by a devastating fire. Comparatively few antiquities and other finds have been reported from the excavations at this site.

The Fourth Monastery in the Eastern Row : Site No. 7 :—

The next building on the north is named by the Department as site No. 7 and was excavated in the years 1927 to 1930 by Page and Kuraishi. Here too the usual pattern of the plan of monasteries at Nalanda is repeated, the dimensions being the same as in Monastery Site No. 6 above. The pavement of the court of the original building was done with bricks and contains the usual *chulhas* or ovens; but there is no trace of a well in its southern portion, the northern side lying still unexposed. Nearby and in front of the usual shrine, amongst the eastern cells, facing the entrance, were discovered some ruins of walls, which, according to Kuraishi, represent the remains of a subsidiary chapel attached to that shrine.

It appears from the excavated ruins that this monastery had been rebuilt twice afterwards, first perhaps during the time of Devapāla and secondly some time thereafter. The courts of the later structures were paved in concrete. The original plan of the building materially remained the same in the later structures. It is to be noted that no antiquities of importance were recovered from this site.

The fifth Monastery in the Eastern Row : Site No. 8 :—

This is called as site No. 8 by the Department and was excavated in the year 1929-30 by Kuraishi. This monastery was built with the usual plan of the Nalanda monasteries, the

dimensions being the same as in the above adjoining monastery. In the north-west corner of the brick-paved court-yard is a well. In the eastern half of the court, however, is a subsidiary shrine with its plinth decorated with plaster mouldings. It is not clear whether this is a subsequent addition or belonged to the original construction. According to Kuraishi the monastery was perhaps two storeys high and belongs to the time of king Devapāla of the Pāla dynasty.

Like the other monasteries this was also rebuilt afterwards, but only once, as seen from the traces of a concrete pavement at some spots over the earlier ruins. It appears the corner spaces in the verandahs were at this later stage blocked up to form separate cells and in one of them, at the northwest corner, were found 6 bronze statues of the Buddha and Bodhisattvas. Near the main shrine was found a fine stone image of Avalokiteśvara. Besides iron objects like nails and straps, iron pestle etc. were also discovered from the *debris*. All over the court, verandahs and cells large quantities of ashes and charcoal were observed suggesting clearly that the monastery, perhaps the earlier one, was destroyed by fire.

The Sixth Monastery in the Eastern Row : Site No. 9 :—

This is named as Monastery Site No. 9 by the Department and was excavated in 1932-33 by G. C. Chandra. It follows closely the plan and dimensions of the other monasteries already described. The position of its well is a little towards the eastern side of the brick-paved courtyard, which also contains three sets of double *chulhas* or ovens. At its south-western corner was a broad staircase, which had wooden planks for its treads and nosings. "The sills of the doors to the cells were also made of wooden planks. Evidences of such construction are charred pieces of wood in most of the cells. Vertical charred blocks of wood were also brought to light from the bases of almost all the pillars of the verandah and this proves that its roof was supported on wooden pillars on separate stone bases. It is, therefore, not improbable that the building was destroyed by fire." It appears also likely that wooden beams or *bargas* were used for the roof. The drain is seen in the north-east corner of the court ; but its mouth was later extended further into the courtyard since the original earlier drain may not have been functioning properly. That this building also underwent changes in later days is quite clear from the excavations ; but how many times this happened has not been ascertained satisfactorily. The numerous antiquities discovered from the ruins include 75 stone and bronze images, clay seals and sealings, terracotta plaques and pottery of different types,

iron straps, nails, padlocks, beads and various other objects of clay, ivory, stone, iron, bronze etc. According to Chandra this monastery may be assigned to "the Devapāla Period" i. e. to the middle of the 9th century A. D.

The Seventh Monastery in the Eastern Row : Site No. 10 :—

This is now called by the Department as Monastery Site No. 10 and was excavated in 1933-34 by G. C. Chandra. In plan and size this is more or less identical with the above monasteries. In the eastern half of the open court, however, a brick-shrine was discovered in ruins, measuring 44' 2" × 24', with a stairway of four steps, facing its entrance on the west. The doorways to the cells are seen constructed differently here. Instead of wooden scantlings as lintels over the doors, as seen in the previous monasteries, regular arches were constructed over some of the cells made of carved bricks set in mud mortar, similar to those discovered in the two vaulted chambers at Monastery Site No. 1 (cf. p. 313 above). No well could be traced in the courtyard and it is seen that access was provided to the backside of the building, towards east, through two door-openings at the corners, a feature not to be found in the other monasteries. The cell-floors were in some cases laid with concrete and in others with bricks-on-edge.

The building had also seen subsequent changes and rebuilding. The plinth-parapets of parts of the earlier verandahs were walled up and in some cells the floors were relaid on a higher level. It is not clear whether the detached brick shrine in the eastern half of the court was a later or earlier construction. A stair-case was constructed in the south-western side of the court to provide for access to the cells on the upper floor; since, it appears, the usual staircase of the earlier building, at its south-western corner, was subsequently blocked up. Outside at the back of the building, along its southeast, is an oblong-platform, 12' × 7', bounded by a stoue curbing, 9" high, and provided with a small drain. This has been interpreted to be a bathing platform, perhaps because no well was found inside the open court of the monastery. Traces of a *chulha* or oven exist in the northern verandah. Chandra assigns the original monastery to the "Devapāla period" i. e. to the middle of the 9th century A. D. In all 83 antiquities or objects were recovered from this monastery in the course of the excavations. These include mostly fragments of bricks moulded with various types of animal and human figures and one small bronze object. In addition a hoard of 5½ billion coins of Hūna rulers was also found at this site.

The Eighth or Last Monastery in the Eastern Row: Site No. 11:—

This is the last building in the row excavated by Chandra in 1933-34. It is also identical in plan and dimensions with the other monasteries in the row already described above. There is no trace of any well in the courtyard. The interesting feature here is the use of stone pillars in the verandah, the majority of which were found *in situ* on the pillar bases of the verandah platform running round the courtyard. Almost all these pillars were found in broken condition and from some of the nearly complete pillars their height might have been about 7 feet. The capitals, if any, which surmounted the pillars are missing. It is to be noted that in the other monasteries wooden pillars seem to have been used in their verandahs. Pieces of charred wood were, however, found here on the door-sills of the cells and on the stairs of the usual stair-case in the south-western corner of the building, indicating that here too the destruction had been brought about by fire. There is no evidence that this monastery underwent any reconstruction or much of additions or alterations afterwards. Nearly 87 objects or antiquities were discovered in the excavation of this site and these include a number of bronze and stone images, clay seals etc. and a few broken jars containing quantities of dried-up mortar.

Further north traces of the existence of another, monastery were discovered by Chandra, who considers that this long row of monasteries perhaps extends further northwards to the modern village of Baragaon; but how far this presumption is correct can only be determined by further excavation in that area.

The General Features of the Monasteries and the Monastic Organization:—

It will now be seen that there are in all ten (or eleven, if site No. 5 is taken as a separate building) monasteries so far excavated at Nalanda—8 of them forming part of a regular and well-arranged plan and the other two belonging very probably to the pre-planned phase of construction. In all about 300 cells are seen to exist in these buildings for the accommodation of the monks or students. The average size of a cell is approximately 8 to 10 square feet, which could at best accommodate two persons at a time. From the existence of stair-cases in most of these buildings it has been presumed that they were double-storied, if not with more storeys above, though this may not be regarded as conclusively proved.¹ The excavations do

1. The Chinese pilgrims, however, state that the buildings were multi-storied.

not make it perfectly clear whether all these ten monasteries existed simultaneously in any one single period of the history of Nalanda; but even if this is presumed to be so and taking for granted that they were double-storied, the entire group of the monasteries would seem to have accommodated 1200 monks or students on the hypothesis of two persons per cell. * This hypothetical calculation does not take into account separate accommodation for the teachers or dignitaries of the institution, if at all it was provided within these buildings themselves. It is not known whether any accessory staff existed for the running of the institution and, where or how, they and the casual visitors were put up. Hiuen Tsiang states that nearly 10,000 students or monks were at Nalanda in his time while I-Tsing, a few generations later, gives the number as 3000. It will, therefore, be surmised how far the figures furnished by the two Chinese pilgrims can be taken as correct, in the face of what the excavations have revealed; though we have to give sufficient allowance to the unexcavated mounds—which are not quite many—and to the possible number of day students from the surrounding localities. There is, however, no doubt that the number of the inmates of the monasteries at Nalanda, at a time, must have been quite considerable and ran to several hundreds, if not thousands.

The excavations show that each monastery was a self-contained unit, equipped with all the essential requirements of a monastic and student life as understood in those days. If we take it to be a double-storied building, with two monks or students in each cell, the total number of inmates of one monastery at a time may have ranged between 120 to 150 in all. This was quite a sizeable number. Each monastery normally had its own source of water supply, i. e., a well, which was invariably located in the north-western corner of its open courtyard and was provided with a bathing *ghāṭ* where the students or monks used to take their daily baths. In the verandah, preferably on the northern side, or in the open court, were one or more common ovens where the daily food was cooked, probably by the monks or students themselves. It may be noted that traditionally a student or monk was required to beg for his daily food in the nearby villages but, as is amply testified by the Chinese pilgrims, this was not the practice at Nalanda; for each monastery seems to have been liberally endowed by some king or high personage for the maintenance of its occupants. Each monastery had its own private chapel or shrine for the daily worship by its occupants, a routine which took a considerable time of the students or monks every day. Besides, in the verandah, facing the cells, were installed a number of images of various divinities, which created the necessary

atmosphere for religious devotion and studies. Added to these were the bronze or metal images, which were a speciality of Nalanda, and which may have adorned the individual cells of the monks or students for their own personal worship. The open courtyard, inside the premises, was paved with bricks or concrete and was more than spacious to seat the entire fraternity of the monastery in the event of their congregation at common functions, lectures or addresses, which must have been delivered from the platform, normally provided for the purpose in front of the private shrine in the centre of the eastern side of the monastery. It is not clear whether the usual classes were also held in this manner. Hwui Li would, however, in his *Life of Hiuen Tsiang*, confirm that this was so; for he says: "Within the Temple they arrange every day about 100 pupils for preaching"¹. The number 100 is significant from what we have inferred already above regarding the possible strength of a monastery.

The provisions of food rations may have come, possibly daily, from outside i.e., from the villages, which were sometimes endowed for the purpose. This is quite apparent from the plan of a monastery which does not provide for the required storage space for the purpose. By the side of the main entrance, no doubt, two small rooms existed with access through the nearby cells but, being small, they could have accommodated other provisions and common articles required for the monastery and its shrine. It may, however, be noted that very large earthen storage jars, nearly 6 feet in height, which could contain several mounds of corn, were found in the excavations, which indicates that, sometimes, such storage was made; but the full details of how this was done are not available.

The only access to the monastery was from the main entrance in the west, which, when closed, would completely shut out the interior from the outside world. It would have facilitated easy control over the movements and contacts of the occupants with the outside world. The Chinese pilgrims say that rigorous discipline was enforced in the monasteries which seems to be confirmed by the position of the main entrance or gate. It is not clear, for certain, whether the individual cells were each provided with door-shutters; though this may not have been absolutely necessary from the view-point of the security of the occupants. In some of the cells are found built-in masonry beds mostly in the side walls. The cells, it appears, were quite dark or dim inside, there being no opening for light or air except through the only entrance facing the pillared verandah. But, as the walls were as thick as 4 to 8 feet, the rooms

1. of. Hwui Li, *Life of Hiuen Tsiang*, Eng. Trans. by Beal, 1914, p. 170.

would have been cool enough in summer. The floor of the cell was paved with brick or concrete and the roof above was flat, supported on wooden beams and scantlings. The masonry both inside and outside was perhaps plastered over throughout. There was no provision for keeping any belongings of the occupants inside the cells except one or two small niches in the wall, which may have been meant for burning the oil lamps during nights. This was then the condition in which a student or monk lived in the Nalanda monasteries. Copying of sacred texts is said to have been one of the common activities of the monks or students at Nalanda ; but no evidence to this effect is reported from the excavations ; since all these materials were perishable and being valued most, may have been taken away. The Chinese pilgrims and other literary sources speak of a large library at Nalanda but the excavations show no trace of such an institution, if it existed as a separate entity. One of the interesting finds in the excavations is a gaming dice showing that the students or monks could, perhaps, play the game as one of their recreations in the midst of their otherwise rigorous life. It is also seen that each monastery had a seal of its own for the transaction of its own business. It may be added that the numerous antiquities and finds made in the excavations and the complete details of the results of the stupendous excavation work done at this famous site have not been carefully examined and studied so far. It is, therefore, not possible to obtain a much clearer picture of the monastic organization at Nalanda.

The end of Nalanda :—As has already been stated (cf. p. 304 above) that the final destruction of Nalanda is still a mystery to be unravelled. There is no clear evidence that the Muhammedans under Bakhtiyar Khilji destroyed it as pointed out before. It should be noted that since stone was not readily available at Nalanda the most common building materials used are bricks for the walls as found in almost all the buildings described above. Stone ruins are scarcely to be seen except in the loose stone images and bases of pillars used obviously for constructional reasons. It is further observed that for the pillars in the verandahs of almost all the monasteries (except at Site No. 11) and for the roofs of most of them wood was the material used. Traces of burnt wooden pillars and scantlings and beams, used in the roofs, have been seen in the excavations. Traces of *chulhas* in the verandahs of some of the monasteries are also noticed. Some of the ovens are seen in the open courtyard also. It has been suggested that cooking was done inside the monasteries which involved storage of fuel, consisting obviously of wood and other combustible material, within the premises, as is commonly seen in Indian villages. The monks may have also used naked lamps, if

not torches, during nights. Accidental fires in such circumstances are quite common in India even now in the countryside. It is, therefore, most likely that the damages were more common and frequent from such accidental fires and it is quite probable that, because of this past experience, the builders used stone pillars in the later monastery site No. 11. Such fires, however damaging to the building, may not have resulted in the total desertion of the monastery. What was most likely in such circumstances was the immediate restoration of the building, especially of its verandahs and roofs after levelling up the fallen *debris*, as is commonly to be observed from the excavations.

While excavating the sites the excavators are frequently seen commenting that the particular monastery was probably destroyed by fire ; but they do not state the probable causes of such fires. We have nowhere any evidence to suggest that the fires were caused by outside agencies or in the course of any political catastrophe except for a solitary and doubtful instance quoted in a Tibetan source alleging that the Brahmins deliberately set fire to the famous library (cf. p. 327 below). One inscription of about 1003 A. D., found at the temple site No. 12, actually refers to such destruction by fire and something saved from it and a grant made by one Bālāditya of Telbādā near Nalanda. (cf. *agni-dāh(o)ddhāre.....deya-dharmo-yam.....* ...). It does not however, say how the fire was caused. Unfortunately the inscription does not refer to what was actually destroyed, whether it was the temple itself in the ruins of which it was found or a monastery nearby. The record is on a piece of a stone door-jamb. It does not mention Nalanda by name. It has been presumed that it refers to the restoration of the temple. From the list of inscriptions from Nalanda given below, it may also be observed that this is the last datable inscription so far known to us and found at Nalanda. It has been already stated (cf. p. 311 above) that the temple shows clear indications that it was restored during the declining days of Buddhism as inferred from its "plain exterior" and from traces of a protective compound wall seen around it. If Bālāditya had really restored this temple, or had done a part of the work, as appears quite probable, the fact would be very significant for the history of Nalanda and its final end. It would give an impression that the end of Nalanda was fast approaching in the first decade of the 11th century. Unfortunately the antiquities and finds from the excavations have not been closely studied and dated; though we can say that the above is the latest datable inscription so far known and recovered from the ruins. There is, therefore, reason to believe that Nalanda had met its final end some time in the 11th century i. e. more than hundred years before Bakhtiyar Khilji invaded Bihar in 1197 A. D.

It is known that Odantapurī or modern Bihar-Sharif had a similar and rival institution functioning under the royal patronage of the Pālas and, being a capital town, it must have inevitably snatched away the fortunes of Nalanda. The Muhammedan chronicles apparently refer to this latter place and do not even mention the name of Nalanda. Presumably Nalanda was then a desolate place and had already fallen to ruins.

The Hindu Temple named as Site No 9 :—

At the back of the row of these Buddhist monasteries, behind the sites Nos. 7 and 8, facing in the opposite direction, were discovered by Spooner in 1916, the ruins of a temple which is sited slightly obliquely in relation to the general layout of the great row of the monasteries already described. The excavated remains of this Temple show a squarish plinth, 4' 2" high, measuring externally 118' × 10' and having a flight of steps on its east, projecting 17' beyond the wall. On this plinth were found traces of what must have been a large temple consisting of a *sanctum*, about 52' square externally or 18' square internally, with perhaps a *mandapa* or pillared hall in front, about 30' × 25', and a small porch with a small recess on its both sides. It is most interesting that, unlike the excavated brick ruins of the Buddhist temples and monasteries at Nalanda, the *debris* at this site mostly consists of huge carved and dressed stones which were found to cover, not only the basement and the *sanctum* at the top, but almost the entire area round about the site. The entire plinth is also built of stone, while in the Buddhist temples only bricks are found used for the purpose. Constructionally there is, therefore, much to distinguish between this temple and the Buddhist temples at Nalanda. While digging down to a depth of about 8 feet below the side of the existing plinth Spooner discovered ruins of an earlier brick-building, on which this stone temple seems to have been built later. A careful examination of the stone masonry of its plinth and the carved panels thereon shows that the temple had been restored or renovated afterwards and it has also been surmised by Hiranand Shastri that the stone carvings belonged to some other earlier stone temple of about the 6th or 7th centuries A. D. and were utilized in this shrine afterwards. But this is merely a guess. When this stone temple was erected has not been correctly ascertained as yet though V. S. Agrawala and K. Deva would assign its restoration to the period about the ninth century A. D.

The most interesting feature of the excavated plinth is its dado consisting in all of 211 sculptured panels over the moulded basement, surmounted by two (or at places three) decorative cornices. It will be seen that in the Buddhist

temples at Nalanda this space is usually occupied by stucco figures and ornamentation. These panels are seen arranged rather symmetrically, 20 appearing on each side of the entrance on the east and 57 each on the remaining sides. Each panel is defined by decorative pilasters on both sides with a carved niche in between them, containing, in relief, some sculptured theme inside. The themes of the carvings vary widely but include mostly scenes from Hindu mythology such as those from the lives of Rāma and Kṛishṇa and representations of Hindu deities like Śiva, Pārvaṭī, Kārttikeya, Sūrya, Gaja-Lakshmi, Kubera etc. Except for the two panels containing scenes from the Jātakas Buddhist sculptures are practically absent at this site. The temple was, therefore, undoubtedly dedicated to a Hindu deity but it cannot be said for certain whether it was Vaishṇava or Śaiva.¹ From their artistic style, the carved panels on the plinth have been generally assigned to the 6th or 7th century A. D.; for in their execution they are very much akin to the beautiful carvings of Gupta period. On the northern side of the flight of steps a number of short records, left by pilgrims, are seen on the basement, some of which can also be assigned, from their characters, to about the same date.

It may be pointed out that the Shahpur stone image inscription refers to the installation of the image, probably of the sun-god, in the great *agrahāra* of Nalanda by one Sālapaksha, a high army officer (*balādihikṛita*) in the reign of king Ādityasena (i. e. in about the 7th century A. D). To Buddhists Nalanda was always known for its *vihāras* or *mihā-vihāras* and the mention of *agrahāra* here obviously indicates the existence of some Hindu establishment or temple, probably dedicated to the Sun-god.² This is confirmed by the existence of the well-known tank or *pokhar* called the Suraj-pokhar or Sun-tank near the Begampur village which is held sacred even now. It is further added that *Pag-sam Jon-zang*, a Tibetan authority, actually refers to a scuffle between the Buddhist and Brahmanical mendicants and the latter, being infuriated, propitiated the Sun-god for twelve years, performed a fire-sacrifice and threw the living embers and ashes from the sacrificial pit into the Buddhist temples which eventually destroyed the great library at Nalanda called Ratnodadhi.³ It is difficult to say how far this story tells a historical fact, but it is most significant that

1. cf. Krishna Deva and V. S. Agrawala JUPHS, Vol. XXIII, 1950, pp 198 ff where a list of the subject-matter of the panels is given. It is surmised here that the temple was probably dedicated to Śiva.

2. cf. Hiranand Shastri, p. 83.

3. Vidyabhusana, *History of Indian Logic*, p. 516.

the temple here is closely sited at the back of the monasteries, hardly 20 feet away, and juxtaposed in a somewhat hostile position and facing the opposite direction towards east, as against the monasteries facing west. Of course, if it was a sun temple it had to face east. From the Shahpur inscription it is obvious a Hindu institution or at least a Hindu temple also existed at Nalanda as early as in the 7th century, that is, during the palmiest days of the Buddhist institutions at the place. But nothing is known of its history which, however, seems embodied in this temple site No. 2. This point, however, had attracted little notice uptil now; nor were the ruins thoroughly studied or examined from that angle, which would appear well-justified from what has been inferred above. No ruins of a Hindu monastery, as such, have been discovered uptil now, though a number of mounds remain to be excavated in the vicinity. Facing this temple—site on the east is a low-land, now under cultivation, which may well once have been a tank which is normally an essential accessory to a Sun-temple, but the inference need not be stretched further till the high mound further east, which dominates the present approach to the excavated sites, is fully excavated.

The Hindu, Buddhist and Muslim Ruins at Begampur :—

The hamlet of Begampur is situated at the western margin of the largest tank at the Nalanda site, or perhaps in the surrounding country, called as Dighee Pokhar. About 400 feet to the south of the hamlet is a large square mound with a ruined mud fort on it, which according to Buchanan was built by Kamdar Khan, a well known military adventurer of the region in the latter part of the 18th century A. D. Immediately to the south of this Broadley noticed in 1871 "two small Buddhist topes, some fifty feet in circumference and not more than six or eight feet high. I found in these several fine Buddhist and Hindu idols, notably a crowned figure of Vishnu, seated on his sacred bird; and several figures which I recovered from the village itself evidently came from the same place". About 3 furlongs south-west of these is the tank called Suraj-pokhar, about 400 feet square, already alluded to above. According to Broadley this pond "was once flanked with a row of small topes on the north side covered with massive brick cupolas, and their ruins still exist in tolerable entirety. I clearly marked six of these temples. On each side of the tank were three brick ghāṭs, and the ruins of these may still be traced. The bank of the tank served also as the repository for 'chaityas'. Several of these were taken out of the tank by me and I saw many others beneath the clear water. At the south-east corner of the pond I found a perfect heap of

idols, all of great beauty ; and the receding waters had laid bare an enormous and elaborately carved "Varāha", nine feet high, and four feet wide, broken in two pieces. Most of these are now in my collection." To west of the tank Broadley noticed traces of a large tumulus or mound where, a year before his visit, two "exceedingly beautiful carvings" of Vishṇu and of his ten incarnations were discovered in the course of cultivation which he acquired for his collection. Some of these ruins particularly those round the sacred tank had also attracted the notice of Buchanan earlier. It appears from these accounts that we have here traces of some Hindu remains which have not been fully explored so far. It is certainly worth investigating how these remains are related to the Temple Site No. 2 already described above (cf. p. 326). It is not clear whether we should take these ruins as representing Śaiva or Vaiṣṇava Temples or the cult of the Sun-god, though the name of the tank would point out to the possibility of their being the last. The famous site of the Buddhist temples and monasteries lies close to the south and it is not unlikely that some of the mounds in this area formed part of the general lay-out of the great Buddhist site and thus await further exploration and excavation.

The Ruins at Baragaon :—

The excavated site is included within the boundaries of the village Baragaon. Here, in between the Sites Nos. 14 and 11, is a small brick enclosure which, though situated within the excavated site, does not belong to it at present. Inside it is a colossal image of the seated Buddha, in *dharma-chakramudrā*, about 8 feet high, worshipped by the villagers as the Hindu god Bhairava or as Teliyā Bābā, since in the course of its worship it is besmeared with oil. Other Buddhist images are also seen in the enclosure. It is not clear whether it marks the site of a temple which had disappeared long ago or was removed from one of the Buddhist temples nearby.

Inside the village itself is a modern temple of the sun-god containing a collection of old sculptures, Buddhist and Hindu, obviously taken from the ancient ruins.

The Ruins at Jagdishpur :—

More than a mile southwest of the excavated site is the village of Jagdishpur with a large mound nearby, which, as described by Cunningham, is "200 feet square and of little height, except in the south-east corner, where there is a considerable eminence, 70 feet square." Buchanan knew the village by the name of "Yaggespur or abode of the lord of the feast." The remarkable colossus of the Buddha lying on the mound was noticed

and described by him as "an object of worship", and he adds that the two Brahmans, "who are the priests, in total despite of sex, call it Jagadambā, the mother of universe." Cunningham was, however, told by "the ignorant villagers" that the figure is called Rukmiṇī and not Jagadambā, the deity of her worship. According to Hindu tradition Jagadambā or Ambikā was the favourite deity worshipped by Rukmiṇī, the daughter of king Bhīmaka of Vidarbha. Tradition further says that, as pre-arranged, Kṛishṇa kidnapped Rukmiṇī, when she had come to the temple for worship, and was later married to him. How and when the association of this tradition with the Jagdishpur mound got currency is not known; but it is obvious the name Kuṇḍilapura of the ancient site of Nalanda had much to do with it; for Kuṇḍilapura was reputed to be the capital of king Bhīmaka of Vidarbha (cf. p. 300 above).

As described by Cunningham the colossus is 15' high and 9½' broad and was regarded by him as one of the finest and largest pieces of sculpture met with by him. It is a figure of the ascetic Buddha, seated under the Bodhi tree, surrounded by horrible demons and alluring damsels seeking to allure him away from his deep meditation. On each side other scenes from his life are represented, including the one of his death or *parinirvāṇa* seen at the top of the slab. Several other Buddhist sculptures also lie collected near it.

Ruins at the village or hamlet Kapaṭya :—

This hamlet is situated close to the south-east of the excavated site. The village had apparently derived its name from the ruins of a temple of goddess Kapaṭeśvarī noticed by Buchanan as having an enshrined image of the goddess Kapaṭeśvarī, representing "a fat male" and so "smeared with blood as to be quite hideous.....He has four arms and one leg hangs over his throne". It is not clear what this image really represented, but Buchanan was sure that the numerous images collected round the shrine were mostly those of Buddhist deities, on some of which he observed inscriptions. Cunningham had also noticed the temple with a collection of several interesting figures including "a fine Vajravārahī and a very good Vāgīswarī, with an important inscription which gives the name of the place Nalanda and is dated in the year 1 of the reign of the paramount sovereign Śri Gopāla Deva." No such temple and collection of the sculptures are to be seen now at the village; some of the images and notably the inscribed ones, are now in the Indian Museum, Calcutta.¹

1. cf. Hiranand Shastri, p. 83 and fn, 2

The numerous antiquities and finds from the excavations are now housed in the site Museum, though some of the earlier discovered antiquities, mostly images, were removed to the Indian Museum, Calcutta, and are still there. Numerous inscriptions were discovered from the site from time to time. They were mostly engraved on stone or bronze images, on clay seals, tablets or plaques, bricks, and a few on copper-plates. A separate Memoir on *Nalanda and Its Epigraphical Material* by Hirananda Shastri already exists on the subject dealing more fully with the subject-matter of the inscriptions. The inscriptions so far discovered are as follows :—

(1) On a copper-plate found in Monastery Site No. 1 in 1927-28. It refers to the 5th regnal year of Samudragupta; but from the lateness of its script and other factors it is considered to be a spurious document. (cf. *EI*, *XXIV*, p. 30 and plate and Hirananda Shastri, p. 77 ff.).

(2) On a fragmentary clay seal. It refers to Budhagupta, son of Puragupta and gives the pedigree of the Imperial Gupta; dynasty. (cf. *EI*, *XXI*, pp. 72 ff and Hiranand Shastri p. 65).

(3) On a fragmentary clay seal. It is of Narasimhagupta, also son of Puragupta and gives the genealogy of the Imperial Gupta dynasty (cf. Hiranand Shastri p. 65).

(4) On a clay seal. It is of Gupta king Kumāragupta III and gives the genealogy of the Imperial Gupta dynasty. (cf. Hiranand Shastri pp. 65-66).

(5) On a fragmentary clay seal. It is of Vainyagupta of the Gupta (?) dynasty. The seal does not give the genealogy of the dynasty to which he belonged. (cf. Hiranand Shastri pp. 29 and 67).

(6) On bricks found in the core of the votive *stūpas* attached to the Main Site No. 3. They contain either the usual Buddhist creed formulae or the text of the Nidāna-Sūtra or Pratītya-samutpāda-sūtra with or without the *nirodha* portion. One of them mentions date 197 in Gupta era (516-17 A. D.) (cf. *EI*, *XXIV*, pp. 20 ff.)

(7) On a clay seal, the exact find-spot of which is not stated. It refers to one king named Bhagavacchandra (?) probably the son of sister's son of Gopichandra or Gopichand (perhaps of the famous folk songs of northern India and who flourished in the 7th century A. D. ?) (cf. Hiranand Shastri, pp. 29-30).

(8) On several clay seals of Maukhari dynasty. They refer to king Sarvva-varma and the genealogy of the Maukhari kings. (cf. Hiranand Shastri, p. 68).

(9) On clay seal in fragmentary condition. It perhaps refers to Bhāskaravarman of Prāggyotisha and gives his genealogy. From its characters it is datable to 6th or 7th century A. D. (cf. *JBORS*, V, pp. 302 ff; VI, pp. 151 ff).

(10) On numerous clay seals. They refer to king Harshavardhana of Kanauj and the genealogy of the dynasty to which he belonged (cf. *EI*, XXI, pp. 74 ff; and Hiranand Shastri, p. 68).

(11) On a terra-cotta plaque. It refers to a king named Lakshmaṇa (?), but the dynasty to which he belonged is not clear, though Hiranand Shastri would take it to be the Maukhari dynasty. It may be datable to 6th or 7th century A. D. palaeographically. (cf. Hiranand Shastri, pp. 70-71). Another similar seal, but a fragmentary one, was also discovered (cf. *Op. cit.*)

(12) On the stones of the eastern basement near the entrance of Temple Site No. 2, there are a number of short records containing mostly names of pilgrims. From their letters they may date from 7th century onwards. They include names like Rāṇa Jemina, Chhatānara, Bhogārjuna, Prachanḍahastin, Karabhachanḍa, Divvakara, Chhatesvara, Nahara Siśmha etc. (cf. *JUPHS*, Vol. 23, 1950, p. 198).

(13) On stone, referring to king Yaśovarman-deva, probably of Kanauj and to various gifts to the temple at Nalanda (erected earlier by king Bālāditya) by Malada, son of a minister of the ruling sovereign (i. e. Yaśovarmadeva). The inscription is important for the history of Nalanda and speaks highly of the lofty temples and monasteries. It may be dated to early 8th century A. D. The place called Yaśovarma-pura is mentioned in another important inscription from Ghosrawan (cf. p. 147 above) (cf. *EI*, XX, pp. 37 ff; *IHQ*, VII, p. 659; and VIII, 37; Hirananda Shastri, p. 73 ff.).

(14) On the Buddhist image of Vāgīśvarī found in a temple at the hamlet called Kapatya (cf. p. 330 above). It refers to the name Nalanda and perhaps to the installation of the image in the reign of king Gopāla (I or II ?) of the Pāla dynasty. It is now in Indian Museum, Calcutta, and is datable to 8th or 9th century A. D. (cf. Cunningham, *ASI*, I, p. 36; and Hiranand Shastri, p. 83).

(15) On a copper-plate found in 1927-28 at Monastery Site No. 1. It refers to Pāla king Dharmapāladeva (770-815 A. D.) and records gift of a village by one Dharmadatta. (cf. *EI*, XXIII pp. 291 ff. and Hiranand Shastri, pp. 84-85).

(16) On a rim of a sculptured *stūpa* on Gaya stone. It refers to the Pāla king, Dharmapāladeva and records construc-

tion of the *stūpa* by one Vairochana, who was born in Magadha, with the help of the local masons or sculptors (cf. *Op. cit.*, pp. 85-86),

(17) On a metal image. It refers to the 3rd regnal year of the Pāla king Devapāladeva (815-854 A. D.) and records installation of the image at Nalanda by one lady Vikhaka (i. e. Viśākhā?) from the village Purika in the district (?) of Rājagṛiha (cf. *Op. cit.*, p. 87).

(18) On the back of a female figure. It refers to the reign of the Pāla king Devapāladeva and records consecration of the image by a donor or donors whose name or names is not clear. (cf. *Op. cit.*, p. 88).

(19) On the pedestal of a bronze image of Saṃkarshaṇa. It refers to the Pāla king Devapāladeva and records consecration of the image. (cf. *Op. cit.*, p. 88-89).

(20) On a copper-plate found in monastery Site No. 1 in 1921. It refers to the 39th regnal year of the Pāla king Devapāladeva. It is a very important inscription historically as it records a grant of five villages for the maintenance of monks and for the copying of manuscripts in the monastery built by a foreign king from Sumatra. It states that king Devapāla granted the five villages in the district of Rājagṛiha as requested by king Balaputradeva of Suvarṇadvīpa (Sumatra) through a messenger and that it was issued from Mudgagiri or Monghyr (cf. pp. 279ff. above) (cf. *EI, XVII*, pp. 318 ff; and Hirananda Shastri, p. 92 ff.).

(21) On three votive *stūpas* of stone at temple or Main Site No. 3. They contain the usual Buddhist creed formulæ and one of them refers to the king Mahendrapāladeva of the Pratihāra dynasty of Kanauj who flourished in about 896 to 908 A. D. (cf. Hiranand Shastri, p. 106).

(22) On a pillar in the Jaina temple in village Baragaon. It refers to the 24th regnal year of the Pāla king Rājyapāla (911-35 A. D.) (cf. *Ind. Ant.*, *XLVII*, pp. 110 ff.)

(23) On a door-jamb discovered by Broadley in his excavation at Nalanda. It refers to the 11th regnal year of the Pāla King Mahīpāladeva (992-1040 A. D.). It records perhaps restoration of the temple or monastery after its destruction in fire, by one Bālāditya, a Jyāvisha of Telāḍhaka (i. e. Telhara, *q. v.*, below) who had migrated from Kauśāmbi. The inscription is now in Indian Museum, Calcutta. (cf. Cunningham, *ASI, III*, p. 123; R. D. Banerji, *Memoirs, ASB*, Vol. V, p. 75; Bhandarkar's *List* No. 1626; and Hiranand Shastri, p. 107).

(24) On a bas-relief of *Ashṭa-Śakti* discovered by Cunningham in the collection of images at the temple at *Kapaṭya* (cf. p. 330 above). It is now in Lucknow Museum. It mentions the name *Nalanda* and a donor. (cf. *Hiranand Shastri*, p. 103).

(25) On the pedestal of perhaps a bronze image. It praises a monk named *Mañjūśrī-varman* of the *Sarvāstivādin* school. It does not mention any king or date; but its characters may be of the 9th century A. D. (cf. *op. cit.*, p. 103).

(26) On a stone. It records some benefactions made by a monk named *Vipulaśrīmitra* and erection of a monastery at *Nalanda* by him. It mentions *Somapura* and other localities where the monk erected similar monuments. It gives no date nor does it refer to any king. (cf. *Op. cit.*, pp. 103-104).

(27) On a fragmentary seal. It is of *Supratishṭhita-varman* (?) whose genealogy is given. (cf. *Hiranand Shastri*, pp. 31, pp. 69-70).

(28) On three clay seals, two fragmentary and one entire. The entire one refers to king *Mānasimha* (also read as *isāna-simha*). (cf. *Hiranand Shastri*, p. 71).

(29) On six clay seals i. e. three of *Paśupatisimha*, a high official; one of a minister named *Sagara* and two of *Devasimha*, another high official. (*Op. cit.*, p. 72).

Besides these inscriptions of some historical interest, numerous other seals were discovered in the excavations which fall into the following broad categories.

(a) Seals of various individuals or persons whose names are found inscribed on them.

(b) Seals of various offices like those of *Kumārāmatya*, *Vishaya*, *Adhikaraṇa*, *Bhukti*, *Naya* etc.

(c) Seals of *Janapadas* or corporations. In all 13 seals mention the names of the *Janapadas*.

(d) Seals of villages or *grāmas*. They give names of villages like *Udumbaraka-grāma*, *Malla-grāma*, *Amkoṭha-satta-grāma*, *Nandana-grāma*, *Taṭaka-grāma*, *Kāla-pināka-grāma*, etc.

(e) Monastic seals. These are the most numerous of the seals, which are found in thousands. The majority of them show the wheel of the Law (or *dharmachakra*) with a gazelle at the sides and the name of the congregation or *saṅgha* or the monks or *bhikṣhus* of the *mahāvihāra* of *Nalanda* inscribed on them. They are of various shapes and bear various designs and symbols. Some contain the representations of the *Buddha*, *Bodhisattva Avalokiteśvara* or *Padmapāṇi*, *Maitreya* or *Tārā*, the goddess. Some have representations of *stūpas* also. It appears several

of the monasteries had their own separate seals. It is not clear whether they were used for transaction of some business or were only meant as *prasāda* to the pious pilgrims who would gladly take them as momentos of their visit to Nalanda. Seals of Bālāditya-gandha-kuṭi, Devapāla-gandha-kuṭi, Harivarmanmahāvihāra, Somapāla.....vihāra, Dharmapāladeva-gandha-kuṭi etc. have been noticed amongst the finds. A number of them give the Buddhist creed formulæ in Sanskrit in old Nagari characters, sometimes engraved most beautifully, exhibiting very high calligraphical skill. On certain seals some Buddhist text is engraved so minutely that it defies decipherment. It is not unlikely that some of the seals may have been devised to serve the purpose of certificates in token of the genuineness of the official documents of the monasteries. (cf. Hiranand Shastri, pp. 26-27; 36 ff.).

(30) There are besides numerous unhistorical votive inscriptions found in the excavations. They are usually short records in Sanskrit or Prakrit in medieval Nagari script and contain either the Buddhist creed formula or the name of a donor or of his teacher at whose instance the benefaction was made. They are to be found mostly on stone or bronze images donated by comparatively less important persons at the temples or monasteries. Some of these records contain the Tantric texts or *mantras* also. (cf. Hiranand Shastri, pp. 108 ff.).

Buchanan, *Patna-Gaya*, I, pp. 220 ff; Kittoe, *JASB*, 1847, pp. 954 ff; Cunningham, *ASI*, I, pp. 28 ff. and plates XIII and XVI; Broadley, *JASB*, 1872, pp. 299 ff. and his *Ruins of the Nalanda Monasteries at Buragon* (1872), *Bengal List*, pp. 242-56; *BODG*, *Patna*, pp. 217-223; Spooner, *An. Rep*; *ASI, E. C.*, 1915-16 to 1917-18; Hiranand Shastri, *An. Rep.*, *ASI, E. C.* 1919-20 to 1920-21; J. A. Page, *An. Rep.*, *ASI*, 1921-22 to 1928-29; Sankalia, *The University of Nalanda*, (1934); Kuraishi, *List*, pp. 67-94; Hiranand Shastri, *Nalanda and Its Epigraphical Material*, *MASI*, No. 66; A. Ghosh, *A Guide to Nalanda*, (3rd Edition, 1950, Krishna Deva and V. S. Agrawala *JUPHS*, Vol. 23, 1950, pp. 198 ff; Radha Kumud Mookerji, *The University of Nalanda*, *JBR*^s, Vol. 30, 1944, pp. 126-159.

314. **Namkom** (RANCHI)—ASURA SITE (?)—

S. C. Roy reported discoveries at this site of copper objects like bracelets, axe-heads, iron implements and arrowheads.

S. C. Roy, *JBORS*, VI, pp. 413, 417-8.

315. Nandapur (MONGHYR)—ANCIENT SITE AND A ŚAIVA TEMPLE—

The antiquity of this place first came to notice in 1953. It is reported to contain an ancient site part of which has been washed away by the river Ganges. It also contains ruins of an ancient temple with a *līṅga* nearby locally known as Burhā-Nātha Mahādeva. In this temple is a niche, in the wall of which was found a copper-plate with inscription referring to the Gupta king Budhagupta and giving the date 169 of the Gupta Era (i. e. A.D. 489). It also mentions the name Nandavīthi which would apparently indicate the ancient name of the present village.

E1, XXIII, 1935, p. 53 ff.

316. Nanpur (MUZAFFARPUR)—TANK AND RUINS OF BUILDING

The District Gazetteer alone has referred to the antiquity of this place which is situated about 4 miles south-east of Pupri on the road from Muzaffarpur. Local tradition traces the origin of the village to one Nanpai from the Punjab who was master of the Delhi Emperor's horse. It is said he cleared and settled the tract, which was then a jungle and waste, and excavated a tank which is locally known as Bagh Pokhar. The village is called after him and a *ṭola* or hamlet, forming part of it, is known as Bāgh *ṭola* wherein the ruins of a building are pointed out to be once the house of Nanpai. The tank and the ruins can be assigned to 17-18th centuries A.D.

BDG, Muzaffarpur, pp. 153-54.

317: Narawat (GAYA)—BUDDHIST AND HINDU TEMPLES—

This village is situated amongst the Rajgir hills within the boundary of Gaya district and its antiquity and ruins are found noticed only by Buchanan in about 1812. Buchanan noticed near the village "several heaps of bricks of very little elevation" with many defaced images and several rude pillars of granite scattered about. The largest of these heaps or mounds was square shaped, covering about 6 acres of area. About 50 or 60 years before Buchanan's visit, in about 1760, it is said, a barber was killed here by a tiger and his ghost was enshrined in a crude temple, built out of the ancient ruins lying at the place. A broken lower half of an image of Buddha was enshrined in the temple, as seen by Buchanan. He also noticed some *līṅgas* lying nearby. Close to the village he noticed two granite pillars standing with several carved pieces and images which include *līṅgas* also and appear, from his description, to represent Buddhist and Hindu deities. East of the village at the foot of the hill were noticed by him similar ruins

and an old dry tank, two furlongs further off, which the local people attributed to the king Nala of Epic fame. Stray pieces of images were found noticed half a mile further east also. The local tradition quoted to Buchanan attributes the origin of the place to the famous king Nala of the epic and Purāṇic stories; though the ruins would indicate its antiquity not beyond the later medieval period (i. e. 10th to 12th centuries A. D.).

Buchanan, *Patna Gaya*, I, pp. 160-62.

318. **Narayanpur (PALAMAU)—FORT—**

The village is situated in Maukheri Tappa in the south-eastern portion of the district. It contains a small fort attributed to the Pathra Thakurs, and it is locally believed that if any of the descendants of the family approaches it he will meet with sudden death, because his forefathers neglected to make offerings to the soul of its founder. It is obvious the fort was deserted soon after its construction.

BDG, Palamau, p. 156.

319. **Narsi (PALAMAU)—FORT—**

The place contains a fort which is locally attributed to the Cheros. It was invested and seiged by Daud Khan, the Governor of Bihar under Aurangzeb in the 17th century A. D. (cp. p. 97 above).

JBORS, IV, p. 289.

320. **Naulagadh (MONGHYR)—ANCIENT SITE AND TEMPLES—**

The village is situated about 16 miles north of Begusarai and it is stated by Chaudhari that "a branch of the Ganges flowed to the west of the present mounds at Noulagadh". The river is now more than 16 miles to the south. The antiquity of the place was noticed only recently, though an authoritative description of the ruins has not been published as yet. It is personally learnt from Panigrahi that the famous "northern black polished pottery", usually assigned to the centuries before the Christian era, is found at the mounds, thus indicating a very high antiquity for the place.

In 1951 Chowdhari and D. C. Sircar brought to notice an inscription incised on the pedestal of a broken image which refers to the 24th regnal year of the Pāla king Vighrahapāla and records consecration of the image by a lady named Aśokā. There were three Pāla rulers of the name of Vighrahapāla and it is not certain to whom the inscription refers, though, on palaeographic grounds, it can be assigned to 10th or 11th century A.D.

Chowdhari, *G. D. College Magazine, Begusarai, No. 1* ; D.C. Sircar, *JRSS, XXXVII, 1951, pts. 3-4, pp. 1-4.*

321. **Naulakhagadh (MONGHYR)—FORT—**

The fort of this name is situated seven miles south-west of Jamui or three miles south-west of Khaira. It was first noticed by Beglar in his report for the years 1872-3. The Bengal List and the District Gazetteer [use Beglar's report as the main source of their information. Later only Bloch noticed its ruins in 1903-4, furnishing some more information ; but it differs from that of Beglar in certain details.

As described by Bloch the fort lies at the foot of several high hills. It is a square, 250 feet each side, formed by thick walls, made of unhewn stones and filled with mortar. Beglar, however, mentions the masonry as made of rubble and mortar. He gives the height of the walls as 38 feet, but Bloch gives the height as 50 feet where the walls are intact. There is a gate on each side while at corners of the walls are round towers. There are no traces of buildings inside. The tops of walls or ramparts are approached over stairs provided inside. Beglar quotes a local tradition that the fort was named Naulakhagadh because in its construction, it is believed, 9 lakhs of each sort of coin from the rupee to the cowrie was used. It is ascribed to either Akbar or Sher Shah. It is said that the emperor ordered a cannon to be mounted on the adjacent hill and found that the shots fired therefrom fell within the fort and hence abandoned it. Bloch, however, thought that the walls were built in a hurried manner, like the forts of Rohtas or Shergadh, and that it may be safely put down to the same period. He suggested that it may also have been built merely as a *shikāryhar* or a hunting lodge. Beglar noticed some carved pieces or pillars in the construction.

Beglar, *CASI, VIII, pp. 120-121* ; *Bengal List, 418* ; *BODG, Monghyr, 250* ; Bloch, *An. Rep., ASI, B. C., 1903-4, p. 11.*

322. **Ner (GAYA)—ŚAIVA TEMPLES AND TANK—**

The village is situated on the western side of the road between Jahanabad and Gaya. The ancient ruins here were first noticed by Beglar in 1872-3. The only account taken afterwards is that of Bloch in 1902-3.

As seen by Beglar the ruins consisted of a *sanctum* with a *līnga* inside and a pillared hall in front, roofed over with flat stone-slabs. The pillars were rough-dressed and no sculptures as such were seen by Beglar. The walls were built of bricks picked with stone. Bloch saw the ruins used as a cow-pen though the walls and the pillared hall were still

standing. To the west of the village, however, he noticed ruins of another temple which seems to have stood inside a tank. He adds : "I noted here some remarkable *lingas*, with four male figures around them, two standing, and two dancing, both groups on corresponding sides ; on each side of the pedestal, which is a square, a male figure is represented lying. I was unable to make out the meaning of these carved figures." The representations are certainly very interesting and need to be examined further and the place fully explored again.

Beglar, *CASI*, VIII, p. 65 ; *Bengal List*, 328-29 ; Bloch, *An. Rep., ASI, B. C.*, 1902-3, p. 12.

323. **Nonachar** (CHAMPARAN)—ANCIENT SITE AND TANK—

The village is situated seven miles north-east of Motihari, the district town, on the northern bank of the river Sikrana. Its antiquity is first found noticed by Cunningham, in 1880-81, who mentions it by the name of Sarongadh or Nonāchaurgadh ; but, he says, he did not actually visit the place. He was told that there is a high mound here, representing an old fort on the north bank of the river, which local tradition ascribed to one Nonachaur, a Dusadh Chief, who is also associated, in local legends, with a similar fort on the Bagmati river named Subhegadh (cf. *q. v.* below). Cunningham's information was that the mound "is high and covered with old bricks and jangal. Some portions of the brick walls also remain."

The Bengal List copies *verbatim* from Cunningham ; while the District Gazetteer, mainly relying on the latter's reports, only adds that the mound is oblong in shape, with traces of a tank inside, where the four roads, dividing the mound into four parts—each part being fortified by walls (?),—meet. Spooner visited the mound in 1910-11 and gives a slightly different account. He saw no traces of the two cross-roads meeting at the tank, nor any indications of walls separately protecting the four parts of the mounds. He states that the mound is very extensive with an oblong shallow tank, mostly dried up, in the centre. The northern portion of the mound appeared to him to be the highest with "plentiful signs of walling at several points, the bricks being of very fair size ... It is obvious that the site is of considerable antiquity though it does not appear to me obvious that it was necessarily a fort, as is stated in the books." He could form no idea about the age and nature of the site and on the whole thought it to be "a distinctly disappointing site." Some modern ruins and a well were also noticed by him on the mound.

It is worth noting that a number of ancient sites are associated in this part of Bihar with Dusadh Chiefs. Some

of the sites are found to be admittedly as ancient as the early centuries of the Christian era (cf. Imadpur, p. 171 above). Spooner himself thought the mound to be of considerable antiquity; but his exploration of the place does not appear to have been quite thorough. Such an exploration is considered necessary and desirable.

Cunningham, *ASI*, XVI, p. 26; *Bengal List*, 386; *BDG*, *Champaran*, p. 172; Spooner, *An. Rep.*, *ASI*, E. C., 1910-11, pp. 35-36.

324. Nongadh (MONGHYR)—BUDDHIST SITE—

The village Nongadh is situated on the western bank of the river Kiul, eleven miles south-east of Lakhī-Sarai (cf. p. 228 above) and is so called after a great ancient mound nearby known as Nongadh. Cunningham was the first to notice the antiquarian remains at Nongadh in 1871-72. The mound, as seen by him, was a solid mass of well-burnt bricks, measuring $12'' \times 9'' \times 2''$, its height being 40 feet and the diameter at base about 200 feet. A rough sketch of the mound is given by him in his report. The centre of the mound was dug into by him to a depth of $11\frac{1}{2}$ feet and he discovered, at 7 feet depth, a small chamber containing three small *stūpas* of unburnt clay; while, $1\frac{1}{2}$ feet further down, he noticed another chamber containing, likewise, eight "rudely formed *stūpas*", also of unburnt clay. He calculated the diameter of the *stūpa* as $126\frac{1}{2}$ feet, at ground level, and nearly 90 feet at 20 feet above the ground. A very interesting inscribed and broken statue made of the well-known "red-spotted sandstone" of Mathura, was also discovered by Cunningham amongst the ruins. Stylistically it had been assigned by him to the Kushan period, i. e. to the 1st century A. D., (see sketch on plate XLVII of his report) and can be favourably compared with the Kushan images found near Mathura.

Though Cunningham expected a "more interesting deposit" about 8 feet further down, at the level of the terrace, 20 feet above the ground level, he did not proceed further with his excavation. He also thought of the possibility of lighting "upon the remains of one of the first *stūpas* as of Asoka" and at his instance Beglar continued the work of digging further down to a total depth of $30\frac{1}{2}$ feet from the top i. e. upto $9\frac{1}{2}$ feet above the ground level. He did not, thus, dig down to the natural soil. At the lowest level of his digging Beglar noticed remains of a brick-built chamber, apparently a *sanctum* of a temple, which he thought "could not have been more than seven or eight feet square" and would have had "a vaulted roof meeting in a ridge as at Buddha Gaya" and "springing at a height of

five feet above the floor of the *sanctum*". It appeared to him, "from the the irregular, loose and confused position of the bricks above", that this temple "was surmounted by the usual hollow tower roof". This temple, he says, faced north and was built of bricks measuring $14'' \times 11\frac{3}{4}'' \times 3''$. According to Beglar, when this temple fell to ruins, the *stūpa*, as exposed earlier by Cunningham, was built later, over its mound, of bricks measuring about $12'' \times 9'' \times 2\frac{1}{2}''$. He assigned the temple to the 1st century A. D. or B. C. i. e. to the period to which the Kushan image discovered by Cunningham belongs. Though he was sure of this conclusion he wished it "to undergo a rigid scrutiny", because his contention was that the temple below had a vaulted roof, made up of "the true arch of bricks built edge to edge", a contention which is of considerable importance for the history of the true arch in Indian architecture. His theory was that the true arch was known to India in the period about the Christian era, though the bricks were used "edge to edge" and not "face to face" as in modern arches. Similarly the use of lime, the mortar of lime and soorkhy and lime-plastering were also known, as he discovered traces of these on the floor of the temple. It seems, however, that these conclusions of Beglar had never been scrutinized, as he wished with special reference to his findings at Nogaḍh.

It is not clear whether the temple below was also Buddhist, like the *stūpa* above it. It is to be noted that there is nothing characteristically Buddhist about the Kushan image discovered by Cunningham and no other images or carvings, which could have indicated the religion to which the ruins originally belonged, are reported from the site. This is quite unusual and interesting.

Monastery Mound:—About 200 feet east of the above mound Cunningham had noticed another mound, representing perhaps the remains of a monastery. Half of the ruins were, according to him, already carried away by the river Kiul flowing close-by. The site does not appear to have been explored further by Cunningham or Beglar and no further information is available about it.

Cunningham was inclined to identify the ruins with those of Lo-in-ni-lo or Lonyara, as referred to by Hiuen Tsiang, who records here the existence of a *stūpa*, a monastery and, in addition, a tank which, however, is not traceable in this locality. The ruins are ancient enough to justify such an identification but Cunningham was not sure of his conclusion (cf. Kiul pp. 209 ff. above).

Recent information on the ruins is scanty. Bloch visited the place in 1903-4; but only to find the traces of

earlier excavations gone, and the bricks already quarried away. The important inscribed Kushan statue, lying at the site before, had likewise disappeared; while a *Sādhu* had raised a hut, east of the *stūpa* mound, built of the old bricks from the ruins.

The only inscription from the place is the one on the base of the Kushan statue. It consists of a few letters in characters of the 1st century A. D. or so, but it has not been read so far. Though the statue has disappeared a sketch drawing of it along with an eye-copy of the inscription exist in plate XLVII of Cunningham's report.

Cunningham, *ASI*, III, pp. 160-52; Beglar, *CASI*, VIII, pp. 118-20; *Bengal List*, 416; *BODG, Monghyr*, pp. 250-52; Bloch, *An. Rep.*, *ASI, B. C.*, 1903-4; p. 12.

325. Ongāri (GAYA)—BUDDHIST SITE, SUN TEMPLE AND OTHER HINDU TEMPLES AND TANK—

This village is situated about 4 miles south-east of Telhārā, *q. v.*, or about 8 miles south of Hilsa. (cf. p. 167 above). Its antiquity was noticed first by Buchanan in about 1812, who describes the ancient ruins at the place more fully under the name of Angāri, which would more appropriately be the original name of the place, as can be judged from the nature of the ruins to be referred to below. Beglar only casually refers to the existence of some ancient statues and an inscribed slab at Ongāri; but, it seems, he did not actually visit it. Broadley's information of the ruins at Ongāri, published in 1872, is also quite sketchy and the *Bengal List* copies *verbatim* from his account.

Near the village is an old tank called as Suraj-Pokhar, sacred to the Sun-god, of whom, says Buchanan, "Angari is said to be one of the Sangskrita names." The place had been enjoying sanctity since long; for, he says, in the month of Kārtika about 4000 assemble there annually to bathe. On the eastern bank¹ of the tank is the temple of the Sun-god with two images in worship, placed in the shrine, one representing the Sun-god and the other the god Viṣṇu. Numerous pieces of sculptures were seen by Buchanan lying in its front. Buchanan noticed the temple facing west, i. e. towards the tank, which is quite an unusual orientation for the temple of the Sun-god; but the priests informed him that originally it faced east; and, by miracle the door all of a sudden turned round and faced west, so as to terrify the heretics, who were about

1. Broadley says it was on the northern side of the tank cf. *JASB* 1872, p. 253.

to destroy the shrine. This is certainly an idle tale for the original temple must have faced the tank i. e. the west and was possibly dedicated to some other deity. On the other side of the tank, however, Buchanan observed "a clay walled hut called the abode of the serpent (Nagasthan)", containing several images or sculptures. It is possible the original temple of the Sun-god, if it existed, stood on this spot; but why it is known as Nāga-sthāna is not quite clear. Inside the village was another "clay-walled temple" dedicated to the goddess Jagadambā or universal mother, in which Buchanan noticed a good collection of carvings and images. Such antiquities were also seen by him scattered to the east of the tank and he was told that some of the images from the site had been taken away as far north as Hilsa. Some four drawings of the images were made by Buchanan's artists. Buchanan would take them to be those of the Buddhist deities; though his description of them would indicate that they belonged to the Hindu temples.

Buchanan quotes a local tradition that a certain Karṇa Raja ruled at Ekāṅgār-dihi (i. e. literally the mound of Ek Aṅgāra or the one Sun-god) which is about a mile and a half north from Anggāri. This place is described by him as "a heap extending about 400 yards N. and S., and 150 E. and W."—It was of no great elevation and was found scattered over with bricks. Over this mound were built in late historical times two mud castles, "both entirely ruinous, and near them a Moslem saint has been buried with some care, as the tomb is surrounded by a wall of brick." The presence of a Muslim saint's tomb here is quite suggestive and would perhaps explain the story of the attempted desecration of the temple near the tank and the miracle about the sudden change of the position of its door referred to above. Buchanan noticed here some five or six images, two of which contained inscriptions. From his description of them they would appear to represent Buddhist deities. The mound may, therefore, contain Buddhist ruins; but how they happen to be attributed to the great king Karṇa is not clear. Buchanan himself found this rather puzzling especially because at the village itself the ruins are, curiously enough, attributed only to Ruhi Chaudhari who was a Zamindar of the Kurmi caste and had raised the mud castles on the mound.

There is no doubt that the ruins both at Anggāri and Ekāṅgāra-dihi should be of considerable historical and archaeological interest, but unfortunately after Buchanan they were not investigated into further. Broadley casually refers to a pit of broken Buddhist figures and from underneath "a heap of

bricks and rubbish" he picked out "two idols of great beauty and differing essentially in design from those generally found". Nothing is known later of the two inscriptions¹ seen by Buchanan, on two of the entire Buddhist images, lying at the Ek-āṅgārdihi mound. Our information on the sites is, therefore, quite incomplete and a thorough exploration of the area, though late, is considered necessary in the circumstances.

Buchanan, *Patna-Gaya*, I, pp. 229-232; Beglar, *CASI*, VIII, p. 74; Broadley, *JASB*, 1872, p. 253; *Bengal List*, p. 322.

326. **Omtō** (RANCHI)—PREHISTORIC SITE ?

The antiquity of this place was brought to notice by S. C. Roy who obtained a "heavy broad-bladed axe made of highly polished ornamental quartzite streaked grey and white,"

S. C. Roy, *JBORS*, II, pp. 65-66.

327. **Orel** (GAYA)—ŚAIVA TEMPLE AND TANK—

The village is situated near Kurkihar (cf. p. 221ff. above) and its antiquarian remains were first noticed in the Bengal List. Stein visited the place in 1899 and noticed a large tank, about one mile to the east of the village, with a "modern temple" facing it and containing a collection mostly "of ancient *liṅgas* of small size from 3 feet downwards. One of these *liṅgas* shows a much effaced head on one side, and another emblem is adorned with four heads, evidently representing those of Brahman." The Bengal List, however, gives a different description. It refers to a number of mounds around the tank and describes the Śaiva shrine as that of Rāmanāth Mahādeva, consisting of a *sanctum*, roofed over by a pointed vault of large bricks and having a pillared ante-chamber in front. It adds: "But the peculiarity of the temple is the compound wall which has deep niches that once enshrined images. One Kālī is still there *in situ*. There are some old sculptures in another modern temple on the east of the tank." In view of these varied accounts the place would deserve further exploration.

Bengal List, p. 296; Stein, *Ind. Ant.*, XXX, 83-84.

328. **Oskea** (RANCHI)—ASURA (?) BURIAL SITE AND SMELTING CENTRE—

This village is known as a *ṭola* or hamlet attached to the nearby village of Bawni. S. C. Roy noticed here a burial site locally attributed to the Asuras and called as Hasur Smasan (i. e. cemetery of the Asuras). The stone slabs usually placed over the cinerary urns had mostly been taken away by the Munda villagers of the locality. The cinerary urns were also

ransacked by them. Copper ornaments and stone beads are occasionally found in the urns. Roy himself opened one such urn yielding to him a few quartz beads. Earlier he had secured from the site a stone mace or hammer.

The village also contains an ancient smelting kiln attributed to the Asuras and known as Hasur Kutṭi. The details of this kiln are not furnished by Roy.

JBORS, Vol. I, pp. 244-45.

329. **Pabanpur (MANBHUM)**—ANCIENT SITE, JAINA TEMPLE AND BURIAL SITE—

The village is situated in Pargana Barabhum and its antiquity has been noticed only by the District Gazetteer. The Gazetteer reports existence of "extensive ruins of temples and other buildings which have not as yet been examined by any archæologist." The ruins include carvings of highly artistic quality and, a specimen of a miniature temple about 2 feet in height and 6" square had been sent to Indian Museum Calcutta, for exhibition. This piece contains representations of Jain Tirthaṅkaras, on the four sides ; and it seems likely that most of the ruins represent that faith. They may also be compared with the remains of temples found at Dalmi (cf. p. 89 above and Telkupi, *q. v.*) and have been likewise attributed by the local people to the legendary king Vikramāditya, the reputed ancestor of the Zamindars of the adjoining pargana of Patkum. Nearby is the village of Bhula, upto which the ruins extend, and where there is a large burial ground belonging to the Bhumijas of the Gulgar sept or Killi.

The place deserves to be explored, as suggested in the Gazetteer. It does not give the necessary details about the ruins, nor is it clear on the point whether the remains are Jain or Buddhist.

BDG, Manbhum, 276-77.

330. **Padmaul (MUZAFFARPUR)**—FORT—

The village is situated 11 miles south of Muzaffarpur and contains the ruins of a small fortress built by a Kanungo in the time of the Mughal emperors. The District Gazetteer, which alone refers to the place, does not give any further details on the ruins.

BDG, Muzaffarpur, p. 154.

331. **Paharpur (MONGHYR)**—SLATE QUARRY AND CAVE—

The village is situated some five miles from Bariapur railway station on the loop line of the Eastern Railway. At a spot called Sitakohbar, while opening the old slate quarries,

in 1924 by Messer Ambler Slate and Stone Company an ancient cave was discovered. The cave measures about 180 feet in depth, 60 feet in width and from 8 to 25 feet in height. On a closer examination of the cave it was revealed that quarrying for slate had been going on here in ancient times and that the material was used for the manufacture of *thālis* or platters, many pieces of which were recovered from the *debris* inside the cave. Nearly 7 lakhs cubic feet of slate was so extracted and the cave formed by the older workers "every piece of which was laboriously taken out by hand with primitive iron chisels, some of which have been found in the *debris*." "The panelling work done in the extraction of the slate is remarkably symmetrical and the work was evidently carried out in a regular and methodical manner, with the workers organised into separate gangs." When and how the works were abandoned is not known. The slate is said to be "of exceptionally fine quality." A large throne or *masnad*, measuring 6 feet across and with 1½ feet high pedestals, is now kept in Victoria Memorial Hall in Calcutta. It was made of this slate stone for the Nawab of Murshidabad as is clear from the Persian inscription engraved on it. It is said that after his victory in the battle of Plassy in 1757 Lord Clive sat on this throne with the newly selected Nawab.

An. Rep., ASI, 1924-25, pp. 152-54.

332. **Pai Bigha (GAYA)**—ŚAIVA TEMPLES—

The village is situated near Makhdumpur railway station on the Dardha river. Beglar noticed here several granite pillars, roughly dressed and marked with deeply cut *trishūla* design indicating that they once belonged to some Śaiva shrine or shrines. Besides these he noticed some images also; but he gives no details about them. The Bengal List merely copies from Beglar's account. In 1902-3 Bloch visited Paibigha but he dismissed the sculptures and the granite pillars as "of no importance at all."

Beglar, *CAST*, VIII, pp. 63-64; *Bengal List*, pp. 326
Grierson, *Notes on the District of Gaya*, p. 21; Bloch, *An. Rep., ASI, B. C., 1902-3*, p. 12.

333. **Paingti (BHAGALPUR)**—MUSLIM TOMB AND BUILDINGS AND A CAVE—

The place is also known as Pir-Painti and is mentioned as such in the District Gazetteer. Buchanan, who explored its ancient ruins first, calls it as Paingti. It is situated on the southern bank of the Ganges about ten miles east of Colgong (cf. p. 88 above). He refers to a cave, perhaps a natural one,

“with sundry subterranean passages”, wherein, it is said, a Raja of the Nat tribe lived in austerity; but he was driven away by a Muslim saint named Pir Syed Shah Kumal, after whom the village is known as Pir Painti. The graves of this saint, of his son, of his horse and of a tiger were seen by Buchanan on the top of the hill, above the cave. The graves lay inside a brick-walled enclosure, covered with brick and plaster. It is said that 10 years after the death of the saint one Bundugi Shah Yusuf, a resident of Medina in Arabia, was directed in a dream to proceed to Painti and build a monument to the saint, a school and mosque which he accordingly built. The mosque was seen by Buchanan, situated at the foot of the hill, which appeared to him to be “a decent building, although of no great size.” The school was built close to the mosque, a little above the ascent, up the hill. It consisted of three chambers with an open and wide gallery in front, extending the whole length of the three chambers. It was already in a ruinous state when Buchanan saw it. It was built over the mouth of the subterranean gallery connected with the cave.

Buchanan could not elicit much information on the history of the saint. He was told by the keeper of the tomb that on the gate of the enclosure was an inscription which was taken away by a European some ten years before Buchanan’s visit in about 1812. The record is, however, lost though it may have been dated A.H. 950 or so (i. e. 1543-44 A. D.).

Buchanan, *Bhagalpur*, pp. 131-33; *Bengal List*, 424; *BDG*, *Bhagalpur*, p. 171.

334. **Pakbira** (MANBHUM)—JAINA AND ŚAIVA TEMPLES, TANKS AND BHUMIYA CEMETERY—

The village is situated a mile east of Pancha and some 25 miles south-east of Purulia. The ruins of temples at Pakbira were first noticed passingly by Lieut R. C. Beaven in 1865. The only descriptive account available on the ancient ruins at Pakbira is that of Beglar. Bloch visited the place, some 30 years later but his information is too sketchy and brief. The *Bengal List* and the *District Gazetteer* mainly draw their information from Beglar’s account.

The ruins here represent quite a large number of temples which are enumerated and described below. Unfortunately Beglar has not given any sketch-plan of the site giving the locations of the various temples.

The Temples :

(1) This is mentioned as the principal temple at Pakbira. It had been practically levelled down at the time of Beglar’s

visit and its site was occupied by a long shed containing a large collection of images, mostly of Jain Tīrthamkaras and deities. The most noteworthy of the images was a colossal naked figure, 7½' high, representing a Jain Tīrthamkara Śreyāmsānātha,¹ with the lotus symbol on its pedestal. The foundations of the original temple above could be traced then, indicating that the building was quite large and consisted of the *sanctum* with the hall in front and "the full complement of preliminary chambers." This temple faced west.

(2) Close to the above temple Beglar noticed a mound and excavated it exposing the remains of a brick-built shrine, facing north, with a *mandapa* in its front. Here Beglar says he discovered "five Buddhist sculptures of a late age" and found the temple to be "of a larger size than any that are standing there."

(3) Nearby (2) above was another large temple, the only one then standing, which faced east and was built of bricks in mud mortar. It was "remarkably plain" both externally and internally except for some ornamental projections at the corners. The roof and the deity in the shrine had disappeared. It appears, it consisted of the *sanctum* only. The Bengal List calls this a Brahmanical temple of the 9th century A.D., but does not state the grounds on which this conclusion is based.

(4) To the north of the above temple No. 3 was a line of four stone temples, three of them then standing and one broken. All of them faced north and each consisted of the *sanctum* only, though traces of a subsequent addition of *mandapa*, to each of them, could be seen.

(5) North of the above temple No. 4 in another irregular line of five temples, two of stone (of which one was then standing) and three of brick, all ruined. Further north was another line of four temples all in ruins, three of stone and one of bricks.

(6) To the east of No. 3 above Beglar noticed two mounds representing ruins of two brick-built temples. To their south again he saw another line of three stone temples all in ruins.

It will be seen that Beglar refers to nearly 21 temples of which 19 were built of stone. A few other mounds, perhaps of temples, also exist at the site. The stone temples, he says, consisted originally of the cells only, the traces of *mandapa* seen in front of some of them being later additions. The stone facings bear no ornamentation except plain mouldings. The masonry is of carefully cut sandstone set without cement. The

1. This is what A. C. Benerji says cf. *JBORS*, XXVIII, P. 43.

stone pillars for the *maṇḍapas* are also plain "with square ends and octagonal shafts." It is probable that all of them stood on stone platforms which were then concealed underneath the *debris*. Beglar makes no mention of any elaborate carvings and images amongst the ruins except for the collection of the images in the shed and the "Buddhist sculptures" discovered by him at a mound excavated by him. It is likely the enshrined images in the temples are those now collected in the shed and the temples were mostly dedicated to the Jain deities, Since Beglar often confused Buddhist with Jain images it is not certain whether we should at all expect a Buddhist shrine at the site. No inscription was noticed from the ruins nor does Beglar discuss their age. The Bengal List would, however, assign them to a date about the 9th or 10th century A.D.

Nearby the temples were some tanks, the larger one of them having stone *ghāṭs* and revetments, all in ruins.

Ruins of Temples on a low hill called Lathon-dongri :—

The hill is situated between Pakbira and Baramasia near Kharkhiagaḥ. On this hill, at a spot called Khalbir-sthāna, Beglar noticed "numerous votive *chaityas* and round and oblong cut-stone blocks." The place is "clearly a cemetery of the Bhumiyas" who had appropriated the stones from some earlier ruins of temples on the hill. The hill is covered with dense jungle and Beglar thought it likely that traces of temple or temples may exist there, though his informants could not enlighten him on the point.

Half a mile to the east (of this hill?) Beglar observed ruins of two stone temples in the *sāl* jungle, of which one was a Śaivite shrine as can be inferred from the *liṅgam in situ*. Their stone material had mostly been carried away.

After Beglar these ruins had never been explored and studied carefully. Bloch's casual visit gives information only on the condition of the ruins then, showing that except four stone and one brick temples, the ruins of all the rest had probably disappeared. The only information he gives passingly is that the images in the shed represent mostly figures of Ādināth, Pārśvanātha and Mahāvīra.

R. C. Beavan, *Proc. ASB*, 1865, p. 66 ff. Beglar, *CASI*, VIII, pp. 193-95; *Bengal List*, 562; *BDG, Manbhum*, 277; Bloch, *An. Rep., ASI, B. C.*, 1903-4, p. 14.

335. Palamau (PALAMAU)—FORTS, BUILDINGS AND MOSQUE—

Palamau is situated on the Auranga river, 15 miles south-east of Daltonganj. The region in which it is situated

was explored neither by Buchanan nor by Cunningham and his assistants. The district itself is named after this place and in a way the history of the forts of Palamau embodies the history of the district or region inhabited largely by aboriginal tribes. Hunter in his Statistical Account of the district, then called as Lohardaga, gives a very elaborate account of the history of the region ; but he does not say much of the two forts and the ancient monuments at Palamau. The Bengal List also merely makes mention of the forts ; but does not describe the ruins in detail. The first descriptive account of the ruins is given by Bloch in his report for the year 1903-4, which is mainly drawn upon by the District Gazetter. A fuller and more connected account is given by Kuraishi in his List.

According to Hunter the earliest settlers of Palamau were a tribe of Mals who are now found in the erstwhile Surguja and Udaipur states adjoining the district. They were driven away by Raksel Rajputs, who, in turn, were ousted by the Cheros, who have been holding the region till recently. The information on the early history of Palamau is based mainly on popular traditions, there being no more authentic historical sources available at present. It is, however, worth noting that a village of the name of Pālāmaka is mentioned in the Nalanda copper-plate grant of Devapāla of the early 9th century A. D. It was one of the five villages granted by the king Devapāla on behalf of the king Bālaputra of Suvarṇa-dvīpa (Sumatra) for the upkeep and maintenance of the monastery at Nalanda. It was situated, as stated in that record, in Kumudāsūtra-vithi which fell in Gayā-vishaya (cf. *Gayā-vishay-āntahpāti-Kumudāsūtra-vithi-pratibaddha-Pālāmaka-grāmeshu*). Since Vishaya meant a large territorial unit such as a province or a division and the present district of Gaya adjoins that of Palamau, it is tempting to identify the Pālāmaka of the inscription with the Palamau under discussion. A village of the name of Kumandih also exists, some 15 miles south-east of Palamau, to remind us of the Kumuda-vithi of the inscription. The suffix *dih* to the name of a village generally signifies a mound of ruins in Bihar ; but the place Kumandih had never been explored and we do not know whether an ancient site exists at the village. The identification of Pālāmaka with Palamau is rendered more probable by the discovery of an inscribed Buddha image in the ruins of the older fort of Palamau. The image of the Buddha was found built into the wall near the eastern gate. The inscription on the image is in old Nagari of about the 12th century A. D. containing the usual Buddhist creed formulae. The carvings on the pillars also indicate the same date. All

these pieces are in the Patna Museum. Bloch had earlier noticed this Buddha image along with another broken Hindu or Buddhist idol but, it appears, he observed no traces of an earlier Hindu or Buddhist temple in or about the fort area. According to popular tradition Palamau was founded by the Mals, the earliest settlers of the region, which appears to be well-corroborated by what has been stated above.

About the history of the Cheros and their rule over Palamau from the 17th century and after a good deal of information is available from the Muhammedan historians. It appears by the beginning of the 17th century the Cheros had firmly established themselves at Palamau under Bhagavat Rai, the first of the Chero chiefs, who conquered the territory in 1613 A.D. He was succeeded by Anant Rai who, in turn, was followed by Medini Ray the greatest and the most powerful ruler of the dynasty. Medini Ray was succeeded by Pratap Ray and others. The Cheros had been carrying on predatory raids on the adjoining Mughal territory. There had therefore been a series of military campaigns against them by the Mughal Governors of Bihar of whom Daud Khan was the most successful. (cf. Daudnagar p. 97 above). He finally conquered the territory and captured the forts of Palamau in 1660 A.D. Henceforth the Muhammedans treated the country as a fief and did not interfere with the affairs of the tribal chiefs so long as the tributes were paid. In 1772 the British intervened because of the internal feuds amongst the Cheros and annexed the territory.

The Palamau Forts :—

There are in all two forts at Palamau, one called the Purana Kila or Old Fort and the other known as Naya Kila or New Fort, They are situated at a distance of a few furlongs from each other. The old fort was the work, it is said, of Medini Ray and the new one was erected by his successor Pratap Ray. Both of them are situated in the reserved forest area.

The Purana Kila or Fort :—

This fort encloses a large rectangle, 750' × 450', with walls built of rough stone rubble in mortar. The walls are about 25' high and 7' thick and are surmounted externally by the usual loop-holed battlements. Inside the battlements a passage, from 3' 9" to 5' 6" wide, is provided on the thickness of the wall as a safe walk for the garrison. On the other side of the walk a low parapet, 3' in height, was also provided for safety. The larger width for this walk was obtained by projecting slightly the inner face of the rampart wall, at a height of 17 feet, by the simple device of coved string courses, a feature quite

peculiar to this fort. There are in all two gates, one in the north and the other larger one in the south-east, called as Singh Darwaza. The northern entrance consists of two arched gateways, one facing north giving access to the open court inside and to the walks on the ramparts and the other gateway facing west leading outside the fort. The Singh Darwaza similarly opens into a large court, "in the south side of which a passage leads to another gate with high curtain walls in front and on its south side, so that one has to turn five times before gaining an entrance into the fort from outside. The eastern curtain wall of this gate has three chambers at the top, those at the sides being octagonal in shape and covered with domes, while the central one is oblong-shaped and has a vaulted roof. The curtain walls here are about 40 feet high and have the usual loopholes for arrows and muskets."

Inside, the fort is divided into two portions by a cross-wall, pierced with a connecting gateway, over which there is an upper storey consisting of a long pillared verandah which, it appears, was meant to be the usual Naubatkhana or Music Hall. Close by is a deep well cut into the rock and approached through a vaulted tunnel. In 1902 Bloch had seen four double storied houses inside the fort which once accommodated the chiefs and their families; but of these only one was standing fairly intact in about 1929 as stated by Kuraishi. The surviving building consists of two oblong chambers, 30' x 14', one behind the other, on the ground floor and one large and two smaller rooms on the first floor. The roofs over the rooms are vaulted. On the first floor the larger room measures 31' x 13' and has an open terrace in front enclosed by a *jālī* pattern at sides and three multifoil arched openings in front. The two smaller rooms are nothing but domed chambers, 6' square, at the two corners of the terrace. The buildings are, on the whole, quite plain and unpretentious though some traces of paintings and stucco-ornamentation were seen by Bloch in 1902.

(b) *The Mosque outside the North Gate*:—The mosque building consists of a prayer hall, 49' 6" x 12' 3", surmounted by three small domes with octagonal towers at the ends of the back or west wall. Of the three archways of the mosque the central one had once two stone slabs which, it is said, had inscriptions on them. But they are lost. According to Tarikh-i-Daudia, says Kuraishi, the mosque was built by Daud Khan Quraishi, the conqueror of Palamau, in 1072 A. H. (i. e. A. D. 1661).

(c) *The Naya Kila or New Fort*:—This fort was built on the upper slopes of a conical hill and encloses an area,

750' x 300'. The walls are built of rubble stone masonry in mortar and are about 17 feet thick. On their top is the usual walk for the garrison, 10' to 15' wide, with the battlemented walls, on both sides. Below the walk, in the thickness of the walls, was arranged a series of vaulted chambers, (some of which are double-storied), 8 feet deep, facing inside the fort area. The chambers were obviously meant to accommodate the garrison and at their floor-levels loop-holes were provided for the musketry. The existence of these chambers within the ramparts had somewhat reduced the thickness of the outer masonry of the ramparts to nearly 4' 9" which could hardly have counteracted the valleys of heavy cannons. It was thus a source of weakness rather than strength.

At the corners of the southern wall project two large circular bastions which, however, like the walls, are not solid and are provided with octagonal chambers inside covered by hemispherical domes and having four windows for light. In the centre of the floors of these chambers are two dry wells which, according to Kuraishi, were probably meant for storage of ammunition rather than intended for the supply of water.

Inside the fort is a high peak of the hill, which, by erection of a line of thick walls on all its sides, was converted into a sort of lofty terrace to serve the purpose of what may be called the citadel of the fort. The area between this terrace and the main walls of the fort is practically devoid of any buildings. The terrace was approached through a "handsome vaulted room at the south-east corner, locally called as the Raja's Kacheri. The room is entered through a verandah 5 feet wide; and to its south is a broad stair with loop-holes, the first flight of which ends in a small chamber, 11 ft. 9 inches deep, on the west side of the landing place. The stair then takes a turn to right or north and leads straight upto the top of the terrace and a door in about the middle of the stair opens on to the roof of the Kacheri room.

The main entrance to the fort is on the south through a gate, called Nagpuri Gate, which projects some 80 feet beyond the wall and which, it appears, once faced an outer court with protective curtain walls. Beyond the gate were the usual rooms for the guards and a large court few traces of which are left. "From this court one had to turn first to north and then to west, where there were once two large carved stone windows now wholly ruined." Though in a very ruinous state this gate is an interesting piece architecturally mainly because of "its remarkably fine outer facade of close-grained stone, most elaborately decorated with a free arabesque of exquisite workmanship and of a character typical of the Jahangiri style

of Mughal architecture." The gate is usually attributed to Medini Ray; though another account would ascribe it to Pratap Rai the builder of the fort.

Hunter, *Statistical Account of Bengal*, XVI, pp. 455-469; Blochmann, *JASB*, 1871, Pt. I, pp. 111 ff. *The Bengal List*, 545; *BODG*, Palamau, pp. 19 ff. and 187-89; Bloch, *An. Rep.*, *ASI*, B. C., 1903-4; pp. 11-12; *Annual Report, Patna, Museum* for 1922-23, pp. 5-6; and pp. 20-21; Kuraishi, *List*, pp. 197-202.

336. Pali (GAYA)—ŚAIVA TEMPLES AND TANK—

The village Pali is situated about 10 miles north-west of Gaya on the road to Konch (cf. p. 213 above) which is 3 or 4 miles further north-west. The antiquity of the place was first brought to notice by Buchanan but he gives its location wrongly in the opposite direction from Gaya i. e. towards east. Beglar was next to visit the place in 1871-2 and describes the ruins some years later in 1880-81. Cunningham also examined them. The information contained in the Bengal List is too sketchy while the District Gazetteer does not mention the ruins at all. Grierson and Bloch also make a casual reference to Pali.

Buchanan refers to, in all, three temples dedicated to Śiva, all of which were found by him in heaps of their brick and stone *debris*. On the largest heap of them, by the side of the tank, it appears, a later but smaller temple of granite was erected; but that too had gone to ruins since the enshrined *liṅga*, as Buchanan was told, was thrown away by some zealous Muslim into the tank. He noticed also a number of carvings and images in the *debris* of the mounds.

The largest heap or mound referred to above by Buchanan was pointed out by the local people to Cunningham in 1880-81, as a *gaḍh* or fort and the latter thought it to represent "probably the remains of a castle." It is not clear whether Beglar takes this very mound to be a site of the large Śaiva temple mentioned by him to consist of an *antarāla*, *mahāmaṇḍapa*, *maṇḍapa*, portico and *sanctum* with its masonry of bricks picked with stone. He locates this site at the north-western side of the tank of which Cunningham makes no mention. The latter, however, took the smaller mound to further south as the site of two Hindu temples one dedicated to Viṣṇu and the other to Śiva. These temples, he says, were built of bricks, $15'' \times 10\frac{1}{2}'' \times 2\frac{1}{2}''$ with doorways of stones. The door-frame was elaborately carved "in the style which was common during the Gupta period with the usual figure of the Ganges standing on her crocodile." Over the centre of its lintel was a figure of Viṣṇu, while on the jambs were the figures of Brahmā and Śiva. The temple was, therefore, of Viṣṇu and a large standing

figure of that god was seen by Cunningham lying under a tree on the mound. The traces of the Śiva temple are also similarly indicated by a large broken *liṅga* with eight smaller *liṅgas*, and a figure of Śiva attended by the sacred bull or Nandi lying at the site.

Further east Cunningham noticed another mound with granite pillars and to the south of the road, he saw one more mound, with several sculptured fragments, representing deities like Vishnu, Hara-Gauri, Gaṇeśa, the sacred bull etc. and a large granite pillar. It appears Beglar had noticed one more mound of a Śaiva temple on the other side of the village; but a tree "has completely enveloped the argha and lingam and has split the stone of the pedestal."

It is quite interesting that the ruins at Pali are exclusively Hindu and if what Cunningham says is correct, they may be counted amongst the very few Hindu remains of such an early date so far found in Bihar. A further exploration of the place is, therefore, most desirable for the great mound of the "gaḍh" might prove more interesting historically.

Buchanan, *Patna-Gaya*, I, 145; Cunningham, *ASI*, XVI, pp. 51-52; Beglar, *CASI*, VIII, pp. 61-62; *Bengal List*, p. 328; Bloch, *An. Rep.*, *ASI, B.C.*, 1901-2, p. 13; Grierson, *Notes on the District of Gaya*, p. 21.

337. **Palkot** (RANCHI)—BUILDINGS, TANKS, GARDENS, PILLAR AND SATI MONUMENT ?

Palkot is a large village in the south-western part of the district and is known to have been once the capital of the Maharaja of Chhota Nagpur after he had abandoned the earlier capital at Doisa (cf. p. 120 above). According to the family records of these Rajas they shifted to Palkot in the 17th century A. D.; but according to Gazetteer this happened probably early in the 18th century A.D. The remains left by this ruling family include extensive buildings of their palace, on the side of the hill, and numerous tanks and gardens. The buildings are devoid of architectural interest, but one of the gardens is known as Sati Bagicha, in memory of a lady of the Chief's household who became Sati on the site of it. The name Palkot is said to be derived from *pal*, a tooth, or from a Mundari word *Pahal*, a ploughshare, and to owe its origin to a curious natural pillar which stands about a mile to the north of the village.

338. **Palma** (MANBHUM)—JAIN TEMPLES AND MEMORIAL STONES—

The village is situated on the bank of the river Kasai within a few miles of Purulia as stated by Hunter, who gives the first descriptive account of its ancient ruins, based probably on the information he obtained from Dalton. Bloch however says that Palma is "close to milestone 10 on the Purulia-Manbazar road."

Hunter refers to a large mound of a Jain temple, covered with stone and brick and with numerous images of the Jain Tirthamkaras scattered about. One of the images was larger than life-size and was broken into two parts. At the feet of each idol are two smaller figures with *chowries* in their hands and looking up at the principal figure. Round about these ruins were other mounds covered with cut-stone and bricks. It is obvious there were here quite a number of Jain Temples indicating the existence of some settlement of that community nearby. In 1902 Bloch could see only a heap of *debris* with some stone pillars and two colossal statues of Tirthamkaras lying at the site.

In 1937 a discovery of four memorial stones was reported by Walsh from this place. They are now in Patna Museum. They are very much like those found at Buddhpur, Buram and other places in the district. (cf. pp. 70 and 72 above).

Hunter, *Statistical Account of Bengal*, XVII, pp. 298-299 ; *Bengal List*, p. 554 ; Bloch *An. Rep., ASI, BC.*, 1902-3, p. 14 Walsh ; *JBORS*, XXIII, p. 429.

339. **Panchet** (MANBHUM)—FORT, TEMPLES, BUILDINGS, TANKS—

Panchet is the name of a hill and of the fort on it, situated about 8 miles north-east of Adra railway junction on the Eastern Railway. The fort and the ruins were first explored and described somewhat fully by Beglar in 1872-73. A brief notice of the remains also occurs in Hunter's Statistical Account. The Bengal List and the District Gazetteer mostly draw their information from these sources ; though the latter adds some more information obtained from the family traditions of the Rajas who once lived at Panchet. Bloch did visit Panchet in 1903 but his information is rather sketchy and supplies little of additional details.

The fort is situated at the southern foot of the hill. It is also known by the name of Panch-Koṭ (i. e. literally five forts) a name obviously derived from the five lines of ramparts, one

within the other, of which it is made; though the local people attempt to explain that it was so called because the Raja once ruled over five other Rajas or over five crores (i. e. *Kotis*) of people. The name Panchet or Pachet is apparently a corrupt form of, or contraction from, this Sanskrit name. Of the five sets of walls the four were clearly seen by Beglar, who observed that the fifth outer line was nothing but a natural ridge running like a wall in the undulating country and enclosing an extensive area of nearly 12 square miles, forming the fifth line of defence in the system of the fortification. The artificial works, therefore, commence from the fourth line which extends over a length of nearly five miles and protects the south, west and east sides, the hill itself being there on the north. All the four sets of walls were built of earth or mud¹ and were each separately defended by deep and wide moats "which were so connected with the streams descending the sides of the hill as to keep them always wet and to this day they always contain some water; in most places the walls or earthen ramparts, were also ingeniously led so as to form continuations of natural square of the hill itself, thus securing the maximum of defensive power with the minimum of labour in throwing them up. In the walls were numerous gates, now mostly gone and represented by mere gaps in the walls; four gateways, however, of cut-stone, in various stages of decay, still exist and have names; they are named Ankh Duar, Bazar Mahal, Duar or Desbandh Duar, Khoribari Duar, and Durar Bandh, the last is in the best state of preservation; all of them were built in much the same style, viz., the usual Muhammedan style, and with true arches, though overlapping arches were also used: some of these gateways served the double purpose of gateways proper and openings for water to be taken in from the moat outside, when necessary, for irrigating the fields within....." Inscribed stone slabs were seen by Beglar let into the masonry of the gates. Of them the inscriptions on the two gates, viz. Daur Bandh and Khoribari gate, refer to one Śrī Vīra Hamira and the date Samvat 1657 or 1659, which would assign the construction of the fort to a date about 1600 A. D.

The Buildings inside the Fort : Inside the fort Beglar had noticed several brick remains of buildings which were "evidently post-Muhammedan and of no special interest." But the report of the Deputy Commissioner in 1872-3, quoted by Hunter, states that the remains of the palaces of the Raja inside the fort "are extensive and the buildings appear to have consisted of halls, galleries and apartments, some of which were evidently

1. Bloch says that the "inner wall is partly of earth and partly of stones." of *An. Rep., ASI, B.C., 1902-3, p. 15.*

double-storied, though nothing now remains, but the basements of lower stories, which from now being overgrown with trees, are fast being torn to pieces and laid low." Beglar had noticed in the ruins moulded and cut bricks and terra-cotta sculptured tiles, the former perhaps used for decorating the wall facades and the latter for the thatched or sloping roofs of the buildings as in buildings of "the Lower Bengal type of architecture."

History of the Fort :—Little is reliably known of the history of the fort. It is to be noted that a boundary pillar found at Buddhapur in the District refers to the boundary of the kingdom "of the lord of five mountains", i.e. *Pañchādriśvara, simā*", which is most probably a reference to an ancient king or ruler of Panchet (cf. Buddhapur p. 164 above). The inscription is dated to about the 11th century A. D. It would therefore appear that the antiquity of the place, if not of the fort, can go back as far as the 11th century A. D. But, it should be added, that no antiquity or finds have so far been found at Panchet itself which can be dated to beyond the 16th century A. D. The genealogical tree of the Panchet Raj family, as referred to by the Gazetteer, traces the origin of the family to the kings of Ujjain of about the 1st century A. D. This may be a tall claim, though the aforesaid inscription does refer to a "lord of the five mountains" who lived as early as the 11th century A. D. About the history of Śrī Vira Hamira of the inscriptions on the gate it is known from other sources that he ruled over a large tract of the surrounding country and belonged to the Vishṇupur Raj family in Bankura district of Bengal. He was a contemporary of Akbar and apparently a feudatory chief, who had rendered assistance to Raja Man Singh in the latter's Orissa campaign in 1591. The inscriptions, referred to above, have not been fully studied or edited and it is not clear whether they refer to Vira Hamira as a builder or a conqueror.

Beglar narrates with some details two versions of a legend current in the locality, regarding the origins of the Panchet Raj family and the fort. They would connect the origins with a son of Anot Lal, the Raja of Kashipur, who it is said, was abandoned in his childhood by his royal father on his way of pilgrimage to Jagannath Puri in Orissa. The legends say that the child was brought up by a cow named Kapilā and, when grown up, was elected by the hunters as their leader or ruler of the country. It is said that it is this person who founded the Panchet Raj and built the fort.

The Temples on the hill :—

On the side of the hill, overlooking the fort below, Beglar saw a number of temples with their domes and arches

clearly indicating their post-Muhammedan date. The largest temple is called as Raghunath Mandir, built by the Raja of that name who reigned from about 1590 to 1626 A. D. It is probably this temple which Bloch mentions as a "stone temple consisting of a spire and *maṇḍapa*; the former is now broken. It stands within a small walled enclosure with several gateways, the western one of which has a *naubatkhana*. The *maṇḍapa* has a dome inside, resting on pendentives of the Muhammedan style." He adds that an "exact duplicate of it is down in the plain, within the inner enclosure of the city.¹ The latter had an inscription of which only a few letters remain. They are of the Bengali alphabet, and the temples probably are not more than 300 years old. Other temples built of bricks, are of the usual pancharatna style of modern Bengali temples and certainly not older. They are the best preserved ruins of the place....." It is worth noting that Bloch had styled all the ruins at Panchet as "modern" though they date from the end of the 16th century or so. The inscriptions already noticed are as follows:—

(1) On the gate called Duar Bandh, referring to Śri Vīra Hamira and giving the date V. S. 1657 or 1659 (A. D. 1600 or 1602 ?).

(2) On the gate called Khoribari gate also referring to Śri Vīra Hamira and giving the date as V. S. 1657 or 1659 (A. D. 1600 or 1602 ?)

(3) On other gates; but no details of these are furnished by Beglar.

(4) In the temple on the plain, as noticed by Bloch, who says that only a few letters of the record remain, but he does not state what they are.

Beglar, *CASI*, VIII, pp. 178-182; Hunter, *Statistical Account of Bengal*, XVII, p. 304; *Bengal List*, p. 548; *BDG*, Maubhum, pp. 278-282; Bloch, *An. Rep*, *ASI*, B. C, 1902-3, p. 15.

340. **Panchobh** (DARBHANGA)—ANCIENT SITE AND COPPER PLATE INSCRIPTION

The village Panchobh is situated five or six miles to the west of Laheria-Sarai, an important town in the district. Between this village and the *mutua* or hamlet Kālī is reported to exist an extensive site dotted with mounds over an area about a mile in length. Its existence, along with the discovery of a copper-plate, was first reported in 1919 by Sikdar. The higher mound in the site is known as Bangālī Dīh. A good

(1) It is not clear whether this means the fort. Beglar, it may be stated, does not mention the existence of a temple in the fort.

deal of the site has practically been levelled down in the course of cultivation, though it is still found littered with brick-bats.

In one of the mounds near the village Kālī, in the course of levelling the ground for cultivation, a peasant found a copper-plate with inscription containing 30 lines of writing in Sanskrit in the old Nāgari script. It records grant of a village named Vanigāma in the district Jambuvānī by the king Saṃgrāmagupta to a Brahmin named Kumārasvāmin of the Śāṇḍilya *gotra* who hailed from Kolancha. The record does not mention any date but has been palæographically assigned to the 12th century A. D. The copper-plate is now in the Patna Museum. According to R. D. Banerji who examined the inscription the king Saṃgrāmagupta was some local ruler descended either from the Imperial Gupta dynasty or from the later Guptas of Magadha. The name Jambuvānī is believed to be the ancient name of modern Jamui in Monghyr district.

Sikdar and A. Thakur, JBORS, V, pp. 582-592 (with note by R. D. Banerji).

341. Pāṇḍrā (MANBHUM)—HINDU TEMPLES AND TANK—

The village Pāṇḍrā is situated about a mile north of the Grand Trunk road in the north-eastern corner of the district. Its antiquarian remains were noticed only by Beglar whose account of it is found condensed in the Bengal List. He noticed here a group of temples, built on a raised terrace, surrounded by a low enclosure wall. The group includes a large temple surrounded by smaller subsidiary shrines consisting of single cells only. The temples were in use for worship, when Beglar visited Pandra in 1872-73, and the main temple, had undergone certain restorations. The smaller shrines did not undergo much of alterations and were seen in good repair by Beglar. The only interesting feature he could notice about them were the stone mouldings of their basements.

Beglar does not say anything nor does he give any indication about the age of the temples; but he quotes a local belief that they were built by the Pāṇḍus or Pāṇḍawas of the Great Epic and that the place Pāṇḍrā is so called after them. He was, however, told that an inscription slab was discovered in the course of repairs and was built up again into the masonry of the main temple (?). He could not locate the inscription, as he was not allowed to go in and as the walls were covered over with white wash and plaster. The inscription may have contained some information about the temples and would thus deserve being traced.

Beglar was told that about half a mile away is a tank with old steps leading down to it and connected with a subterranean passage (?). He does not seem to have visited the site himself.

Beglar, *CASI*, VIII, pp. 155-56 ; *Bengal List*, p. 566.

342. Pandu (RANCHI)—PREHISTORIC ANCIENT ASURA SITE (?)—

In 1915 S. C. Roy reported the existence of what is locally called as an Asura site in an area which is known as "Itā Daur". In the occasional diggings at this site foundations of brick walls, earthen jars with bones and copper ornaments are reported to have been found. At a depth of about 4 feet a stone slab with a rounded top of a style usually placed on "Asura" graves was also discovered once. A four-legged stone stool obtained from the site is now in the Patna Museum.

S. C. Roy later discovered "an elongated axe-head of schist" from the same site.

S. C. Roy, *JBORS*, I, pp. 241-42 ; and II, p. 72.

343. Pangura (RANCHI)—PREHISTORIC SITE (?)

In 1916 S. C. Roy reported the discovery of "a crudely chipped, but slightly polished chisel of dark green gneiss" from this place. The piece is now in the Patna Museum.

S. C. Roy, *JBORS*, II, p. 69.

344. Papaur (SARAN)—ANCIENT SITE—

The village is situated about 3 miles east of Siwan and its antiquity was first brought to notice in 1900 by Hoey. He proposed the derivation of its name Papaur or Pappaur from Pāvā-pura or Pāpa-pura and thus identified it with the place Pawa of the Buddhist tradition where Buddha is said to have taken his last meal from a goldsmith named Chunda which caused him illness and pain and thus hastened his death at Kusinara. Near the village Hoey noticed the "remains of a more ancient habitation" from which he secured some Indo-Bactrian copper coins. The site referred to by Hoey had not been examined or explored afterwards though it undoubtedly represents a place of high antiquity. In view of the scanty details given by Hoey the place deserves further exploration.

Hoey, *JASB*, 1900, pt. I, p. 80 ; *BODG, Saran*, p. 149.

345. **Para** (MANBHUM)—VAISHNAVA TEMPLES, CENOTAPH SATI-STONE (?) AND TANKS—

The village is situated 15 miles north-east of Purulia. The earliest and the only available descriptive account on the ruins at Para is that of Beglar who visited the place in 1872-73. The Bengal List and the District Gazetteer only quote from his report. Bloch visited the place in 1903 but his notice of the ruins is of a casual nature.

The several temples noticed and described by Beglar are as follows :—

(1) At the extreme west end of the village is a temple with its roof made of overlapping courses of stone (?) although the arches supporting them are true arches. It is apparently post-Muhammedan in date though not quite recent. According to Beglar the temple was probably built by a Mahant, named Purushottama Das, during the Viceroyalty of Raja Man Singh.

(2) There are some brick temples inside the village of which the Rādhāraman temple is most important. It is profusely ornamented with moulded and cut brick. Its minute tracery work, done in bricks, was in good preservation when Beglar visited the temple. These temples are dated by Beglar to the same date as in No. (1). The Rādhāraman temple was, he says, built by the same Mahant Purushottama Das who had come here from Vrīndāvana near Mathura during the time of Raja Man Singh. (For the cenotaph of Purushottama Das cf No. (6) below).

(3) To the east of the village is a temple built of soft sandstone. It consisted originally of the *sanctum* and the *mahāmaṇḍapa* in front, the latter having disappeared already. The main shrine and its tower were once profusely ornamented with mouldings and sculptures which have been badly weather-worn. The upper portion of the tower and the entrance of the temple had undergone some repairs in historical time, perhaps by the Mahant Purushottama Das, during the time of Raja Man Singh when he was governor of Bihar (i. e. late in the 16th century A. D.). Inside the *sanctum* Beglar noticed an image of Gaja-Lakshmī indicating that the temple was a Vaishṇava one, and was built some time in the medieval period.¹

(4) Close to the temple No. (3) above Beglar noticed another temple but built of bricks in mud mortar. The bricks were well-burnt and well-shaped and were quite large, measuring 17" × 11". The temple originally consisted of the *sanctum* and the *maṇḍapa* but the latter has almost disappeared. The

1. The Bengal List would date it to the 6th century A. D. cf. p. 564.

bricks forming the facing all around the structure were carefully smoothed, cut and sculptured; "and so minutely was the carving done, that a space of 1 inch square shows sculptured two tiny bells, their ropes, and the twist of several strands of the ropes clearly made out. . . ." The entrance of the shrine is cut into two portions—"a lower rectangular doorway proper, and an upper pentagonal illuminating window, by a stone door-frame inserted in the opening. The upper portion when it begins narrowing, does so by the usual expedient of overlapping courses; there is no trace of any arching whatever....."

It appears the original temple had been once in danger of collapse and in order to prevent it the original plinth or basement was re-inforced with the present lofty plinth concealing the original basement completely. In the course of these repairs, perhaps carried out by the same Mahant Purushottama Das, the original beautiful brick-facing was also plastered over. These later changes Beglar attributes to the time of Raja Man Singh, the original temple having been erected much earlier. The Bengal List would date it to as early as the 3rd century A.D. Inside the shrine was seen a ten-armed female image, the identity of which is not stated by Beglar; but Bloch passingly states that it represents the Śaiva deity Durgā.

(5) Close to the south-west of the temple No. 4 above is the site of another but much larger temple with its stone pillars and pilasters seen lying in the *dubris* by Beglar in 1872-73. The two pilasters with plain square mouldings were locally associated with the fierce goddess called Rāñkiñī who, the people believed, used to pound human flesh with them and eat it daily. A story was told, as quoted by Beglar, that the local Raja, by agreement with her, supplied one human victim daily for her food. But one day a poor cowherd offered to go as a substitute for the turn of his master's family and by a stratagem managed not only to dupe the ogress but even terrified and drove her away. She, however, fled to the Dalbhum area and secured a shelter with a Dhobi or washerman, who through her favours, became the ruler of that country and thus eventually founded the family of the Dalbhum Rajas. It is said these Rajas practised human sacrifice till recently (cf. Ghatshila p. 143 above). The story adds further that in the course of a fruitless pursuit and on his return the cowherd and his two dogs, all of a sudden, were turned to stone in the Baghalya forest nearby. Beglar was shown a pillar, locally believed to represent the petrified cowherd, which he thought was nothing but a Sati pillar which was worshipped by the local people. He does not state any reasons for calling it a Sati pillar.

(6) *Cenotaph of the Mahant named Purushottama Das :*

This is situated opposite the Rādhāraman Temple in the village (cf. No. 2 above). It is said that the Mahant, after erecting the Rādhāraman temple and installing the image, intended to return to his native place; but the image told him, "Since you have brought me away, this is your native country; now therefore remain here." The Mahant pleaded that being without a son he had to go home for a son to perform his funeral obsequies; but the deity offered to do it himself. This, it is believed, accounts for the peculiar practice of setting aside the first share for the deceased Mahant when offerings are made to the image.

(7) *Tanks :—*

According to tradition there were numerous tanks at Para, the number varying from 52 to many more. Some of the temples were built by the side of a large tank and numerous depressions and hollows exist to justify the existence of others.

(8) One inscription on a female statue seated on a lion lying in a field, a-mile west of the village, was noticed by Beglar. "On two sides of the lion are two pigs and over them two elephants on each side." The inscription is read by Beglar as *Sri Venabāsini chara(ri?)* (i. e. "sacred feet (?) of the goddess Venabāsini." Beglar takes it to be a Vaishnavite deity; but Venabāsini should more appropriately be taken to be Vanavāsini i. e. the goddess of the forest and it should more appropriately be considered to be a Śaivite deity. It appears Mahant Purushottam Das—as he hailed from Brindaban, a centre of Vaishnavism—was probably a staunch Vaishnavite; the description of the ruins by Beglar also indicates that most of the temples (except perhaps the No. 4 above) are sacred to the Vaishnavite sect which the Mahant built or repaired. Para was therefore a strong centre of Vaishnavism in the days of Raja Man Singh. Had the inscribed image been a Vaishnavite deity it would perhaps have found its way to one of the temples. Beglar has not assigned any date to the image. In the centre of the canopy over the figure is an emblem of fish, the meaning of which is not clear. The image and the inscription, therefore, deserve to be investigated into and studied further.

Beglar, *CASI*, VIII, pp. 162-168; *Bengal List*, pp. 562-4; *BDG*, *Manbhūm*, pp. 282-286; Bloch, *An. Rep.*, *ASI*, *B. C.*, 1902-3, p. 15.

346. **Parasnath Hill (HAZARIBAGH)—JAIN TEMPLES—**

The Parasnath hill is situated on the eastern boundary of the district and is the highest mountain or hill south of the

Himalayas for many miles around. Its height from sea level is 4481 feet. It is called after Pārśvanātha, the 23rd Tīrthamkara of the Jains who, it is said in Jain tradition, attained *nirvāṇa* or died on the hill. In his Statistical Account of the district Hunter gives a detailed account of the Jain temples at a place called Madhuban at the northern foot of the hill; but he does not say much about the numerous temples on the hill itself, most of which seem to have been erected during recent years. It appears Beglar visited Parasnath in the course of his survey work; but he did not leave any report of his visit and of his impressions of the temples. The Bengal List gives a very brief reference to the monuments here. The information in the District Gazetteer is much more instructive and useful. In 1903 Bloch visited Parasnath and his account, though quite brief, is nevertheless sufficiently informative.

It is said the hill was originally called as Saṃketa-Sikhara (i.e. the hill from where signals were relayed?); but in course of time came to be known as Parasnath hill. Though the Jain traditions would assign to it a very high antiquity, no ancient ruins have so far been noticed on the hill which can be dated beyond the middle of the 18th century A.D. Beglar, however, causally says of Madhuban, at the northern foot of the hill, that "as far as I can remember" it "did contain numerous sculptured stones of an ancient period." If what Beglar says is correct it would appear that some ancient temple or temples, presumably sacred to the Jains, existed near Parasnath; but of this no information is available afterwards. On the other hand, in 1903, Bloch was struck by the absence of ancient remains at the place. He adds: "The oldest remains observed by me were a number of footprints (*pādukās*) of various Jain Tīrthamkaras, which had been consecrated on the 9th February 1769 (N.S.). The principal temple stands on the highest peak of the hill. It contains in its *sanctum* a neat little marble shrine, inside of which the *pādukās* of Pārśvanātha have been placed. They were consecrated on the 17th February 1793 (N.S.), but the temple is much later. The small marble shrine is said to have been destroyed by lightning some time ago, and the present one evidently has been put up only recently. The small marble *gumtis* or kiosks, which extend all over the long ridge of the hill, contain merely a pair of *pādukās* each. On the southern slope of the hill is the Jalmandir, a larger temple, with five domes and a colonnade around it. It enshrines the statues of eight Tīrthamkaras, all of recent date. No statues are placed inside any other of the numerous shrines". At Madhuban below are a few temples which are much larger and spacious but they are all of recent date.

There are, in all, two inscriptions, as noticed by Bloch above. But they have not been edited fully so far.

Hunter, *Statistical Account of Bengal*, XVI, pp. 216-227 ; Beglar *CASI*, XIII, 73 ; *BODG, Hazaribagh*, pp. 202-209 ; Bloch, *An. Rep., ASI, B.C. 1902-3*, p. 13.

347. Patana (Shahabad)—ANCIENT SITE, ŚAIVA TEMPLES,
MUSLIM TOMB—

The village is situated a few miles south of Garohat (cf. p. 125 above). Buchanan gives quite an illuminating and descriptive account of the ancient site and ruins here ; but it is not found supplemented or checked by any authority afterwards. Hunter, the Bengal List and the District Gazetteer draw their information mainly from him.

Buchanan describes in all four mounds as follows :—

(1) This he called to be the chief ruin or mound measuring 1080' x 780', about 40 to 50 feet high above the surrounding plain, which, he says, "has the appearance of a small hill" from a distance of three and half miles. He was so impressed by its appearance and height that he thought it to be "the abode of the supreme chief of Sivira tribe." He could not guess what it conceals underneath since he saw "no appearance of a ditch, nor of any other fortification."

(2) The second mound to the east was not so high as the above mound though it was almost of the same length but less width. Its southern end was called as *chāmār toli* or shoe-makers' quarter, while at the northern end stood two ruinous mud castles built by the late Zamindars of the place. The village Patana is situated to its north-east.

(3) To the west of the chief mound (No. 1 above) Buchanan noticed another mound of stones, brick and earth. It was not given any name by the local people. The village Srirampur is situated to its south.

(4) To the south of the village Srirampur Buchanan saw a circular mound "pretty high and called Baghban, or place of refreshment....." This according to him was probably a temple. Buchanan had obtained a drawing of the sketch plan of the ruins but it is not published. He refers to, in all, three tanks which "although they have Hindu names, were probably dug by the Muhammedans, as their greatest length is from east to west and as the tomb of Saiud Aly, lately mentioned, is on the site of the most considerable." But if the mounds nearby represent ruins of temples, as it appears most likely, the tanks can be taken to be of earlier dates.

Buchanan does not specifically refer to carvings or antiquities, if any, observed by him on the mounds themselves. But near the village Patana he noticed, under a tree, some broken images "in the style of those at Baidyanath, (cf. p. 9 above), especially fragments of the quadrangular obelisks." The collection included a *liṅga* and the largest of them all was an image which Buchanan took to be a representation of "Mahāvīra, the war-like monkey." A mile south of Patana, at the village Pateshwar also he noticed a collection of "many fragments of carved stones" and an image of Mahāvīra or Hanumān, as he could identify it, recovered recently from a tank. The Bengal List calls it an image of Hara (?). From what Buchanan says of the mounds and from the antiquities it appears there is much in common between them and those found at Baidyanath in the same district.

Buchanan was told that the ruins represent "the capital city or Nindaur, from its having been the residence of a Hindu Raja of the Suir or Sivira tribe." From the extensive nature of the site and from the tradition attached to it, the place would appear to be of considerable historical and archæological interest. It is likely some of the mounds may represent Śaiva temples. The place had never been examined or explored after Buchanan's visit. It, therefore, awaits a thorough exploration in future.

Buchanan, *Shahabad*, 148-49; Hunter, *Statistical Account*, Vol. XII, p. 216; *Bengal List*, p. 360; *BODG Shahabad*, p. 174.

348. **Patharghata Hill (BHAGALPUR)**—ROCK-CUT SCULPTURES AND CAVES, FORT, ŚAIVA TEMPLES AND BUDDHIST SITE—

The hill is situated facing the river Ganges, just where the river resumes its easterly course and is about 8 miles north-east of Colgong (cf. p. 88 above). The word Patharghata literally means "rocky *ghāt*" and is derived from the fact that the hill here projects into the river with its isolated pile of granite rocks. The ancient ruins at the hill were first brought to notice by Buchanan. In 1879-80 Cunningham also visited and described the ruins. The Bengal List, though it uses the above authorities as its main sources of information, adds some more details. The District Gazetteer contains a very brief notice on the ruins and Bloch, who visited the place in 1903, adds a few more details. A more connected account is, however, contained in Kuraisli's List.

(i) *The rock-cut sculptures* :—

The rock-cut sculptures or carvings are seen at various places on the hill, viz., those on the isolated rocks near the *ghāṭ* and others, forming an important group, a little below the summit of the hill, facing the river towards the north. The carvings near the *ghāṭ* represent Hindu deities like Gaṇeśa, a *liṅga*, Hara-Gaurī, Pārvatī a sleeping figure, etc.

The group near the summit depicts a continuous array of carved figures and scenes covering a length of 49' 9" and a height of approximately 5 feet over an irregular vertical face of the rock. The local people call the group, rather fancifully, as Chaurasi Munis or 84 sages. From the left the group begins with the god Vishṇu and next a man shown as being beaten by a figure of demonic features. The meaning of this is not clear. Next the carvings are much effaced and thus not clear. After this is depicted the famous epic scene of the dwarf-incarnation of Vishṇu with the king Bali, the dwarf-god Vāmana, the sages and the god Vishṇu taking the "three strides." Further to the right is the god Vishṇu, on his vehicle, the Garuḍa, attended by possibly the Devas, shown in the background. After this is a damaged carving of the Nṛsiṃha incarnation of Vishṇu, followed by a series of three reliefs, depicting, possibly, scenes from Kṛishṇa's life such as (a) an un-identified scene (b) Kṛishṇa in the midst of Gopas, Gopis and cows, (c) some royal personage and (d) a wrestling bout, perhaps representing the well-known fight of Kṛishṇa with Chāṇūra, the famous wrestler of Kāṁsa's court. It is noteworthy that this sculptured frieze is characteristically Vaishṇava, while the carvings near the *ghāṭ* are Śaivite. The carvings are much faded; but from their style they may be assigned to a period about the 6th century A.D.

(2) *The Rock-cut Caves* :—

There are in all 7 caves on the hill¹ The largest cave, as stated by Bloch, is the Fātālpuri Cave which, in fact, "is a natural fissure in the rock, of considerable dimensions but of no sculptural interest" There are some discrepancies in the descriptions of the other caves given by the Bengal List, Bloch and Kuraishi. The Bengal List and Kuraishi refer to the Baṭeśvara Cave, the former stating that it consists of "a small shrine with a verandah, on the two sides of which are two niches. Here are some old images and here Babu P. C. Mukherji discovered several relics in bronze and silver which he secured for the Indian Museum. Of these, a lotus of

1. The Bengal List, however, gives the number as five. Buchanan makes no reference to these caves.

extraordinary workmanship shows delicate figures on the eight three-fold petals and in the centre and below. Another is a four-faced and twelve-armed Bhairava standing on two prostrate figures." Bloch says nothing about this cave. On the other hand he describes, somewhat fully, the "finest cave . . . a little below the Chaurasi Muni carvings, on the northern side. Its gateway is flanked by two carved pilasters with the Persepolitan capital. Its ceiling originally was covered with a beautiful ornament in relievo, but most of it has long ago broken and now blocks up the interior, which originally must have had a considerable depth. It cannot be later than the Chaurasi Muni carvings", i. e. about the 6th century A. D. The Bengal List shows existence of two caves at this spot, of which the broken one, on the eastern side, seems to be the one described by Bloch. It appears Kuraishi—who does not give the locations of the caves, but seems merely to quote from Cunningham—refers to these very caves of the Bengal List when he says that "they have regular doorways with cut mouldings." Excepting the "finest cave", referred to already, Bloch refers to all the other six caves as "plain excavations with very little ornamentation." One of the six caves is mentioned by him with the name of Bhairava Gumpha or Cave, which he found in 1903 occupied by a Sadhu who had spoilt it by modern additions. These varying accounts deserve to be checked up at the site and, the discrepancies cleared up.

(3) *The Baṭeśvara Temple* :—

This temple is situated to the west of the caves and below the Chaurasi Muni sculptures. Buchanan noticed it to be the most sacred of all the spots at Patharghata, "which attracts the whole attention of the pious and has superseded some old place of worship." He adds that the *liṅga* in the shrine was "until lately poorly accommodated ; but the Dewan of the Collector has lately rebuilt and enlarged the temple." This must be some time before 1812. He also observed some 50 or 60 images of all sorts lying scattered about the temple, amongst which, later in 1879-80, Cunningham noticed "a seated female with a seven-hooded snake canopy, and a seated Buddha, now called Bhairon." The Bengal List identifies some of the images as of the Hindu deities like Sūrya, Vārāhī, and Gauṛī-Śaṅkara. Bloch makes no mention of this temple.

Recently in 1951 D. C. Sircar brought to light an interesting stone inscription throwing much light on the sanctity of the place. The stone-slab is now in the possession of Shri Misra of Kasdi near Colgong. It presumably belonged to the ruins at the place, though this is not clearly stated by D. C. Sircar. The inscription refers to the celebration of a

ceremony called *varsha-wardhana* (i. e. an annual festival or anniversary) in honour of the god *Vaḍḍeśvara* (i. e. *Vaṭeśvara*) in the month of *Āshāḍha*. Sircar would date the inscription to about the 8th or 9th centuries A. D. It is obvious, therefore, that the temple of *Vaṭeśvara* existed here at the time, presumably on the spot where the present temple stands, as it is still held in great sanctity by the local people. It is stated that the *Vaṭeśvara-sthāna* is mentioned in one of the minor *Purāṇas* called as *Śiva-Purāṇa* (cf. *JBRs*, XXXIV, p. 85). It is interesting, as pointed out by Sircar, that a tenth century inscription of the *Pāla* king, *Gopāla II*, from *Jajilpara* in *Maldah* district of *West Bengal*, mentions a place *Vaṭa-parvatāka* (or *Vaṭa-parvatikā*) as the temporary victorious camp (*jaya-skandhāvāra*) of that king from where the grant of the inscription was issued. This *Vaṭa-parvata* is obviously the present *Vaṭeśvara-sthāna* at *Patharghata*, since the latter is mentioned as the holy place of *Vaṭeśvara-parvatāka* in the *Tīrtha-Maṅgala* by *Vijayarāma Sena*, a *Bengali* author of the 18th century A. D. In view of the above evidence the temple, as one of the few *Hindu shrines* of early medieval period in *Bihar*, deserves to be examined and studied more thoroughly.

(4) *Other Hindu Temples at Patharghata* :—

The *Bengal List* refers to “the site of the *Bhagawati temple*” with a “fine figure of *Gaṅgā* (river *Ganges* deified) and to another “old temple in ruins just on the rocky promontory ; it is overgrown by a venerable tree. Behind it is a platform on which is collected a number of statues, *Buddhistic* and *Brahmanical*.” *Buchanan*, however, does not mention them but refers, instead, to “a temple of *Bhairav* on the same hill.”

(5) *Buddhist Site* :

On the top of the hill some brick ruins are to be noticed. In about 1950 *Krishna Deva* carried out some trial excavations here indicating traces of some brick buildings, but about the age and nature of the structure nothing could be made out for certain. It is to be noted that at the foot of the hill, towards south and east, is a very extensive ancient site dotted with stone and brick ruins which are now believed to represent the remains of the famous *Vikramaśilā* “university” of the *Pāla* period (cf. *Anti-Chak*, p. 4 above). Some *Buddhist* images have been reported to exist at *Patharghata* also by *Cunningham*, the *Bengal List* and *Bloch*. It is quite likely therefore that some *Buddhist* monument existed on the hill. A number of *Buddhist* and *Hindu* sculptures had been removed long ago by a *European* resident of *Colgong*, named *Barnes*, which were seen in 1903 by *Bloch* ; but what happened to this collection afterwards is not known (cf. *Colgong* p. 88 above).

Buchanan, Bhagalpur, pp. 128-129; Cunningham, *ASI*, XV, pp. 36-37; *The Bengal List*, pp. 422-24; Bloch *An. Rep.*, *ASI*, B. C., 1902-3, p. 8; BDG, *Bhagalpur*, p. 171; Kuraishi, *List*, pp. 205-7; D. C. Sircar, *JBRS*, Vol. XXXVII, 1251, pts. 3.4, pp. 4-7 and *JBRS*, XXXIV, p. 85.

• 349. **Patjirwa (CHAMPARAN)—TEMPLE AND SATI MONUMENT—**

The village is situated 8 miles west of Bettiah (cf. p. 39 above). According to the District Gazetteer it contains "a shrine of extreme sanctity, which is said to have been erected by a chief called Durbijja Singh, whose wife and children committed Sati after he and his sons had been killed in a fight. From that time onwards, in order to honour his memory, it has been laid down that within the *tappa* of Patjirwa none should sleep on a *charpai* or build a house of masonry." The Gazetteer adds that this customary injunction is still observed with great awe and reverence by the local people. It does not give any information on the history of the temple or on the chief, Durbijja Singh.

BDG, *Champaran*, p. 172.

350. **Patna—ANCIENT CITY SITE, FORTS, BUILDINGS AND PALACES, BUDDHIST TEMPLES AND MONASTERIES, JAIN, HINDU AND SIKH SHRINES, MUSLIM TOMBS AND MOSQUES, TANKS ETC. ETC.**

Patna is not only the capital of modern Bihar but it is also credited to be the modern representative of the famous ancient city of Pāṭaliputra which had a glorious existence of more than a millenium and which is known to history as the capital of the great Indian Empires of Nandas, Mauryas, Śungas and Guptas. Few cities in India, can claim such a chequered and continuous history of nearly 2500 years like that of Patna. But there exists at present no separate upto-date treatise dealing independently with the history and monuments of this great city; though scattered references and articles touching upon the various aspects of her history are quite numerous. A small monograph on Pāṭaliputra by Manoranjan Ghosh does exist; but it was published as early as 1919 and is now certainly out-of-date.

Situation:—The modern city occupies a narrow strip of level plain along the south of the river Ganges over a length of nearly ten miles, the width varying between 1 to 1½ miles against the river front. Curiously enough these dimensions of the modern city approximate closely to those of ancient Pāṭaliputra or Palibothra as described by the Greek Ambassador, Megasthenes, who lived at the court of the Mauryan

Emperor Chandragupta in the 3rd century B. C.¹ Nearly the western extremity of the modern city the river takes a very mild southerly course with a somewhat sharp bend (or *bānk*) seen accentuated at the site of modern Bankipore from which the name of this suburb seems to have been derived. To the north, the river is a vast expanse of water, seen particularly in the rainy season, when it assumes an aspect of almost an endless sea, the opposite bank being not at all visible, as the bed here is more than a mile in width. During the highest floods of the river, the brink of land left exposed over the water-level is seen hardly a few feet above it; but there has been no record of the city or any of its parts being totally flooded away and occupied by the river Ganges itself. In none of the ancient traditions and historical records or literary sources has it been definitely stated that the site of the town was actually and seriously flooded away and occupied by the Ganges; nor do recent records of floods maintained by the Government suggest even a remote possibility of such an occurrence.² The danger from the floods of the Ganges belonged more to a realm of possibility than to facts; though it must be admitted that because of its mild southerly course the high sandbanks facing the river may have been slowly and gradually eaten away during the floods. The situation is, however, quite different with regard to the other sides of the city, especially the south, where a vast expanse of low-land stretches over miles to the further south, which sometimes gets badly flooded during incessant and heavy rains when the numerous streams in the district, joining the Ganges from the south, become unable to follow their normal courses. The real danger had, therefore, always been from these tributaries of the Ganges, especially the Śon; but this had been always of a "very short duration" causing "comparatively little distress." A catastrophe of this nature, in about 575 A.D., is reported in the Jain work *Tiḥhogali Panniya*. The river Śon had almost engulfed the entire town causing much distress to the inhabitants. (cf. Altekar, *Report on Kumruhar Excavations*, p. 12). It appears from its geographical position that the site of the city could be flooded away completely only after the large tract of the country on its west, south and east had faced the danger already. This would be something of a major calamity for the entire region of which there has been no evidence so far. It is already known that in historical times the river Śon joined the Ganges near ancient Pāṭaliputra, though now it has moved its course nearly 20 miles towards west. These

1. Megasthenes gives the dimensions as 9 miles in length and $1\frac{1}{2}$ miles in width. The actual demarcation of the boundaries of ancient Pāṭaliputra may be quite different.

2. cf. BODG, *Patna*, 1914, pp. 107-109.

topographical features of the modern site of Patna have to be stated here, in details, in view of the various conclusions arrived at about the actual location and destruction of the ancient site of Pāṭaliputra by the various authorities who tried to explore it.

The ancient names and history of Patna :—

The cities, towns or villages which once occupied the site of modern Patna had carried quite a large number of names in different periods of history. The earliest to exist at the site seems to have been a small straggling village with the name of Pāṭali, Pāṭaligrāma, Pāḍali or Pāḍalipura as mentioned in Buddhist and Jaina traditions. It is said in the Buddhist Mahā-parinibbāna-sutta that, some time before his death, the Buddha had noticed a fort being constructed, by the side of the village of Pāṭali, under orders of the ambitious king Ajātaśatru of Rājagṛiha. He was greatly impressed by its situation and prophesied a great future for it; but predicted that it may meet its ruin from floods, feuds and fire. Hardly a generation later Udāyin or Udayāśva, successor and grandson of Ajātaśatru, shifted the ancient capital of his kingdom from Rājagṛiha to this new township, which the Vāyu Purāṇa mentions by the name of Kusumpura. Kusumpura would literally mean a "city of flowers" and the other names like Pushpapura or Kusuma-dhvaja¹ mentioned in some literary works are mere synonyms of the same name. The modern name Fulwari Sharif of a small hamlet near Patna is obviously a survival of this ancient name (cf. p. 123 above). One tradition says that in the time of the Nandas the name was Padmāvati.²

It is under the Mauryans that the name Pāṭaliputra of the city had come to be more commonly used. Megasthenes, the Greek ambassador at the court of Chandraguṭpa Maurya, mentions it with the Greek name of Palibothra and gives a very elaborate description of the various parts of the city, its fortifications, and its complicated municipal organization. From his account of the city, it appears, it was protected by massive timber palisades, pierced by 64 gates and crowned by 570 towers and further defended by a broad and deep moat, which served also as a city sewer. He mentions the royal palace of Chandraguṭpa in the city as built of timber with the pillars gilded and adorned in silver and gold. The city covered an area 80 *stadia* (little more than 9 miles) long and 15 *stadia* (1½ miles) wide. The city had already been surrounded by a halo of antiquity in his time, though it was hardly 200 years old then; for he ascribes its origin to a divine founder, Heracles by name (i.e. Balarāma, brother of Krishna?), under whom the super-

1. Mentioned in Gārgī-Saṃhitā (cf. Smith, p., *Early History of India*, p. 228.

2. This is what Wilford says as quoted by Buchanan op. of cit.

human genii were commissioned to build the palaces and buildings in the capital. He adds further that pleasure houses and gardens existed outside the city walls.

Some idea of the city can also be had from Kauṭilya's Arthaśāstra which indicates that the ramparts were wide enough to allow the chariots move about freely. The early Buddhist tradition says that the Third Great Council of the Buddhists was held at Pāṭaliputra during Aśoka's reign and that the famous Buddhist text of Kathāvatthu was composed at this time. It would also suggest that the Buddhists had a great establishment at Pāṭaliputra with the name of Kukkuṭārāma, which was supported and patronized by Aśoka, whose association with Buddhism is quite well-known. The Jaina tradition equally claims association with Pāṭaliputra of this age saying that the first collection of their scriptures was made here in the 4th century B. C. and that the famous teacher Sthūlabhadra was born and brought up in Pāṭaliputra at a spot which they still point out near Gulzaribagh station in the old city area. They even assert that the famous emperor Chandragupta, the founder of the Mauryan Empire, had embraced Jainism and migrated with the Jain *pontif* Bhadrabāhu to Karṇātaka in the south, when a 12 year famine had overtaken the imperial capital. An inscription datable to 5th century A. D. (?) exists at Śravaṇabelagoḷā to attest to this. The Hindu traditions also associate with Pāṭaliputra the great literary figures like Varsha, Upavarsha, Pāṇini, Piṅgala, Vyādi, Vararuchi, Patañjali etc. who are believed to have flourished between 4th to 1st centuries B. C.

It is obvious from these Indian traditions that during the centuries after about 300 B. C. the city was commonly known by the name of Pāṭaliputra though the older name Kusumapura or Pushpapura was not altogether forgotten. The Girnar rock edict of Aśoka mentions Pāṭaliputra as the imperial capital. The name Pāṭaliputra was obviously derived from the original village of Pāṭali of the days of the Buddha, though the significance of the addition of Putra to it is not clear. A simpler explanation of the name would appear to be that the city having grown up from, or being a successor to, the ancient and humble village of Pāṭali it came to be called as Pāṭali-putra (i. e. literally son or successor of Pāṭali). But no great Indian city is found named in such a manner. Numerous legends therefore exist to explain the derivation bringing into their stories personalities about whose existence history is silent. Buchanan quotes a tradition that Pāṭali was a daughter of king Sudarśana who founded the city and bestowed it on her who "cherished the city like a mother, on which account it was called Pāṭali-putra or

“son of Pātali.” The Kathā-sarit-sāgara¹ gives a fanciful story that one Putraka of Rājagṛiḥa, while acting as an arbitrator between two quarrelling sons of a giant in the Vindhya, secured for himself, by a trick, the objects of their dispute viz. a magic wand, vase and slippers. With the help of these objects he won the love of Pātali, a princess and daughter of king Mahendravarman of Ākarshikā (some fabulous region) and flying away with her founded the city of Pāṭaliputra on the bank of the Ganges, which thus came to be known after both of them. Hiuen Tsiang states the current legend of his time that the founder of the city married a daughter of Pātali i.e. a tree of that name and the town was named after her as Pāṭaliputra thus linking, somewhat vaguely, the older name of Kusumapura with the story. A Hindi manuscript, which claims to be a translation of the famous Sanskrit story-book called Brihat-Kathā, now lost, would explain all the three ancient names of the city, viz. Kusumapura, Pāṭaliputra and Patna, in one single story.² The story, as can be summed up, says that Kusha and Vikusha were two sons of a Brahmin from Kauśāmbī, who, in course of their travels, deserted their wives in a jungle. Lord Śiva, at the instance of Pārvatī, took pity on the helpless ladies and on his prophecy a son was born to one of them. The son was named simply as Putra (i. e. literally, son) and had some magic about his person as a result of which gold *mohurs* fell from his head after every time he got up from sleep. The youth had many adventures, in one of which he won the hand of a lovely princess of Ceylon named Pātali and also a magic wand from a demon or Rākshasa with the help of which he raised the great city of Pāṭaliputra. This story resembles more closely the one in Kathā-sarit-sāgara already referred to. But it goes further and says that Putra had a son named Kusuma who gave the name Kusumapura to the city. He, in turn, had a son and daughter, named Pāṭana and Pāṭanā respectively. The daughter did not marry and being made the city's presiding deity the name Patna came to be known after her. The name Patna is obviously a later addition to the story for in none of the earlier legends it is seen mentioned. That some of these legends about the miraculous origin of the city had been current even in Mauryan times is clear from what Megasthenes said of the city. From what Megasthenes and other historical sources indicate, it seems clear that Pāṭaliputra was the largest and most important of the cities known to Indian antiquity. It was the first imperial capital of India under the Mauryas credited to have a population of about 4 lakhs, i. e. somewhat more than the present population

1. cf. C. H. Tawny, English Translation, Vol. I, p. 21 ff.

2. cf. *Ind. Ant.*, III, p. 149 ff.

of the city. A city with such vast dimensions and population and with a complex municipal organization, never heard of before, must have exercised a profound impression on the popular imagination of the time which thus found expression in these miraculous legends.

After the fall of the Mauryan Empire the Śungas continued to have their capital at Pāṭaliputra. On the extinction of the Śunga dynasty in the first century B. C., the history of Pāṭaliputra becomes obscure, till we hear of it again during the 4th century A. D. as capital of the imperial Guptas. Though divested of political importance during these 400 years, the city seems to have retained its importance and supremacy in the cultural field. Early in the fifth century Fa Hian, the Chinese pilgrim, visited Pāṭaliputra and speaks highly of the city, its walls, gates, palaces and buildings, constructed in "a way which no human hands could accomplish." He resided at Pāṭaliputra for nearly three years to learn Sanskrit and to copy the manuscripts of the sacred texts. From his description it seems Pāṭaliputra was then a great seat of Buddhist learning, perhaps something like Nalanda of later days. He, however, says nothing about the royal splendour of the Gupta Emperors at Pāṭaliputra. There are also other historical indications that the city, although it may have been still regarded as the official capital, ceased to be the ordinary residence of the Gupta sovereigns after the completion of the extensive conquests effected by Samudragupta. At the end of the fifth century the Gupta Empire collapsed and with it was gone, for ever, the greatness of Pāṭaliputra. The city seems to have been hit badly by the political turmoils of the time. A branch of the Gupta family continued to rule in the region; but it is not clear whether they at all held their capital at Pāṭaliputra. Hiuen Tsiang, the Chinese pilgrim, visited Pāṭaliputra in about 635 A. D., but found it long deserted with the ruins still standing and occupying an area nearly 70 *li* or 12 miles in extent. He describes the ruins with much details which will be referred to in connection with the individual monuments described below. Of the monasteries and *stūpas*, which he counted in hundreds, only two or three were seen by him remaining entire, the rest having been then in ruinous state. From a great populous city it was now reduced to a small town of hardly a thousand houses.

Pāṭaliputra is heard of no more afterwards as a place of any significance. It is true that the Khalimpur grant of the Pāla king Dharmapāla refers to the grant having been issued from the king's camp at Pāṭaliputra in the 32nd year of his reign (i. e. late 9th century A. D.); and a terracotta seal of his time was also found at Patna. But there is no sufficient

ground to believe that Pāṭaliputra was a flourishing place during the Pāla regime; for very little of Pāla remains were discovered at Patna as compared with those found in other sites in the region. It seems as if the name Pāṭaliputra was no longer in common use for the small town or village which may have continued to exist at the site. In some of the Nalanda seals the name Śrīnagara or Nagara is mentioned which, it is believed, represented the ancient Pāṭaliputra in the Pāla period. The first historical reference to Patna occurs in 1541 A. D. in the Muslim Chronicle of Sher Shah's reign, called Tarikh-i-Sher-shahi which says that Sher Shah built a fort at Patna on the bank of the Ganges at a cost of rupees five lakhs. It appears, therefore, that for some time before Sher Shah Patna had come to be the current name of the place. But how and when this new name came into vogue is not known from any reliable historical source. It seems upto the 12th century A. D. or so the name Śrīnagara or Nagara had been in use; but since its population or importance had further dwindled badly, the name Nagara, which in Sanskrit means a large town, was no longer regarded as appropriate. It may, therefore, have been designated as Pattana, i. e., literally a smaller town, from which probably the name Patna is derived in a corrupted form. It is to be noted that none of the early Muslim Chronicles of the 13th to the 15th centuries A. D. make any reference to Patna, though the other noted towns of Bihar Sharif, Maner and others figure prominently therein. Patna appears to have been quite an insignificant place in these days.

After the construction of the fort by Sher Shah in the middle of the 16th century, however, the position changed. It rapidly grew in importance and at the end of the 16th century, it was again a great town with a large trade in opium, cloth, sugar and other commodities. Patna is mentioned in Ain-i-Akbari and the emperor Akbar himself had been here once on a military campaign to suppress the Pathans. It was in the field of commerce and trade that the new town came to the fore, so much that early in the 17th century it was reputed to be "the largest town in Bengal and most famous for trade". In 1620 we find the Portugese merchants at Patna. Tavernier's account of Patna would suggest that it was the great entrepot of northern India. He met here "Armenian merchants from Danzig and traders from Tippera. Musk was brought here from Tibet and he himself purchased Rs. 26,000 worth of that commodity; caravans went to Tibet every year and Tibetans came to Patna for the coral-amber, and tortoise-shell bracelets for which it was famous." (cf. BODG, *Patna*, p. 22).

Under the Mughals Patna was made the headquarters of the Governor of Bihar and was thus once more a centre of

political life after more than a millenium. After some unsuccessful attempts to start a factory at Patna early in the 17th century the English at last succeeded in opening it in 1657. It is unnecessary to narrate here the subsequent history of Patna ; though it may be added that the town had been renamed as Azimabad in 1704 by Azim-us-Shan, (the grandson of Aurangzab and the then Subhadar of Bihar, after his own name. This prince improved the fortifications of the city and had aspired, it is said, to make Azimabad a second Delhi. But the prince was soon involved in a fratricidal war and not only his aspiration about the city remained unfulfilled, but the name Azimabad itself was soon forgotten. The city continued to be called again as Patna though the more ancient names of Kusumapura, Pāṭaliputra, Śrīnagara had almost been forgotten. The Jains, however, continued to cherish the memory of ancient Pāṭaliputra, even as late as 1791 A.D., as seen from some of the Jain image inscriptions found at Patna. But this was not in the common knowledge of the people.

The Explorations and Excavations at Patna :—

Because of the Greek accounts of Palibothra European scholars of the late 18th century had been zealously trying to locate the site of the city ; but, says Buchanan “none even of the most learned of the natives could give any clue as to its whereabouts.” In his *Memoirs of a Map of Hindostan* (3rd edition of 1793) Major Rennell had, no doubt, placed the site of Pāṭaliputra near Patna ; but his identification was not generally accepted. He had himself earlier located Palibothra near Kanauj—300 miles west of Patna—but as he adds : “Late enquiries made on the spot, here, however, brought out this interesting discovery, that a very large city, which anciently stood on or very near the site of Patna was named Fatalpoothor (or Patliputra, according to Sir William Jones)..... This name agrees so nearly with Palibothra and the intelligence altogether furnishes such positive kind of proof that my former conjectures respecting Canoje must all fall to the ground.....” (cf. p. 50). In his address to the Asiatic Society of Bengal in the same year, i.e. 1793, Jones also laid stress on the identification of Greek Palibothra with the Pāṭaliputra of Indian traditions and its location near Patna. (cf. *Asiatic Researches*, Vol. IV, pp 10-11). That the Greek Palibothra should be the Indian Pāṭaliputra is a conclusion which, in the present day, would appear to be natural and sound enough ; but this was not so till the end of the last century. The identification was still regarded as open to doubt and attempts were made to locate the site variously at Allahabad, Rajmahal, q. v.,

near the junction of the Kosi river or at Bhagalpur.¹ Buchanan was the first to carry out a regular survey of Patna for its ancient ruins. He was, in fact, aware that Pāṭaliputra was the ancient name of Patna ; but according to him "Pāṭaliputra has no great resemblance to Palibothra" of the Greeks ; and consequently he believed Palibothra to be a different city from Pāṭaliputra of the local tradition, which he, like, Wilford, says was situated near Rajmahal. But when the accounts of the travels of the two Chinese pilgrims, Fa Hian and Hiuen Tsiang, were published it became somewhat clear to these European scholars that the lost city of Palibothra was really the Pāṭaliputra of Indian tradition and was situated at and near modern Patna. Cunningham and Beglar in their reports had already been making efforts to locate the sites of the various monuments mentioned by the two pilgrims but with little of success, since not many distinctive mounds or sites, which could be definitely characterized as ancient, existed at or near the city to justify such an investigation. The entire area surrounding the modern city is, more or less, a level plain with few mounds to search for and it was generally believed by Cunningham and Beglar that, apart from what could have been lying beneath the city of modern Patna, a large part of the ancient site of Pāṭaliputra was washed away by the Ganges. Cunningham thought that nearly half-a-mile of the breadth of the city—which was believed to be $1\frac{1}{2}$ miles only—was swept away by the river ; while Beglar considered that Patna "does not stand on the site of old Pāṭaliputra but close to it, the old city having occupied what is now the bed of the Ganges and perhaps part of the great islands between Patna and Hajipur." It should be added that the bed of the river, facing modern Patna, is at certain points nearly 2 miles. It is noticed further that these European scholars had generally assumed that the city was one of length and with little of breadth as was described by Megasthenes in 3rd century B. C. and had not taken into account the possibility of larger breadth for the city in later days.

In 1892 Waddell visited Patna and made a close search for the sites of ancient ruins as mentioned by Fa Hian and Hiuen Tsiang and in the course of two days' hurried visit he reported considerable success in his preliminary exploration in identifying many of the sites. His contention that "the exact site of Aśoka's classic capital was still intact" was received with much enthusiasm both by the learned world and by the Bengal Government and on "influential request" being made to the latter funds were immediately sanctioned

1. cf. Waddell, p. 2.

for excavations at the spots indicated by Waddell. The excavations were started in 1894 and were continued periodically, after intervals, till the year 1899, under the supervision of local officers including C.A. Mills of the local P.W.D., C. R. Wilson and others who were directed by Waddell from Calcutta. Waddell used to visit the excavation occasionally. The results of these excavations were published by Waddell in 1903 and will be referred to separately in connection with the ruins to be described below. Manoranjan Ghosh (p. 23) refers to an unpublished report of an excavation in 1897-98 by P.C. Mukerji but ; it is not clear whether Mukerji's work was an independent one or was part of Waddell's plan. A report on Mukerji's excavation in 1896-97 is, however, available in published form.

These excavations clearly indicated that there did exist within a strip of land, not more than 2 miles along the river and within the precincts and vicinity of the modern city of Patna, traces of extensive ruins spread and interspersed over almost the entire length of the modern habitation. It appeared almost clear that the ruins of ancient Pāṭaliputra lay, in fact, underneath the modern city and within its southern outskirts in so far as the open uninhabited areas could indicate. This led to further hopes of getting more traces of the great city, so elaborately described by Megasthenes, with a net-work of fortifications, royal palaces and buildings and with numerous Buddhist shrines and institutions as seen by Fa Hian and Hiuen Tsiang later. In 1911-12 Sir Ratan Tata offered to finance a large scale excavation and the Archaeological Survey of India started a regular digging under Spooner which continued till 1914-15. The results of this excavation will be noticed while referring to the ruins discovered therein. From 1915 till the year 1951-52 no regular or systematic excavation as such was undertaken by the Survey. But in the course of the improvements of the town and during sewage operations discoveries of ancient ruins and antiquities were frequently reported from the various parts of the city; the Archæological Survey of India or the Patna Museum had therefore to undertake trial diggings at some of these sites as will be seen below. From 1951-52, however, the Jayaswal Research Institute launched another long-drawn operation of excavations at the various sites in and near the city which continued till the year 1955-56. A detailed report of these works at Kumrahar has been published recently.

(A) *The Ruins of Ancient Pāṭaliputra* :—

(i) *The Pañcha-Pahāḍī mounds* :— About 3/4th of a mile south-east from Kumrahar (cf. p. 386 ff. below) or the same

distance south of Agam Kuan, (cf. (xv) below) is a range of mounds or hillocks covering an area 3000' x 600' which had been locally known as Pañch-Pahāḍi or 'five hills'. They stand out prominently in the otherwise low-level plain most of which is under water in the rainy season. As they form a striking feature in the midst of the low plains and contain, besides, ancient ruins, they had been an object of wonder to the local people. They therefore believe in a tradition that the five hills or mounds once belonged to a hill which was being carried by a *siddha* or spirit through the air for the construction of an embankment along the Ganges; but as the day broke when the spirit reached this spot, the hill was dropped and fell down into five pieces; for the spirit could not work in day time. The group of the hillocks is popularly called Pañcha-Pahāḍi, i.e. five hills, but the mounds are actually only two in number at present, although they may have been originally five; or possibly on one of them once stood five *stūpas* from which the name of the mounds was originally derived. In 1575 A. D. Akbar had come to Patna and it is stated in *Tabāqāt-i-Akbari* that the emperor ascended the "Pañch Pahāḍi" or "a collection of old domes (*gumbas*) which the infidels built in old times with hard bricks placed in layers." It is not clear from this what sort of traces of these "five hills" existed in Akbar's time. In 1808 Buchanan makes mention only of one high mound which "with some small eminences in the neighbourhood are called the 5 hills and are attributed to the five sons of Pāṇḍu: but this is probably an idle fable." From all these referēnces to the 'hills' it appears they were always regarded as situated outside the city-limits as at present.

(a) *The Baḍi Pahāḍi*—

The highest of the two hillocks is called as Baḍi Pahāḍi (i.e. "the bigger hill") with a hamlet of the same name situated on its lower slopes (cf. Cunningham, *ASI*, XI, pl. XLI for a sketch plan of the mounds). Buchanan wanted to examine it by digging; but the owner did not allow him to do so. The higher portion had a level top about 160' square and was nearly 50' high. Cunningham identified this mound with Mahendra's rock-house as described by Fa Hian and Hiuen Tsiang.¹ He "made numerous excavations" here, "one of them being a trench 12 feet deep right across from east to west." Except for broken walls of bricks, 12" to 13" square, laid in mortar, he got nothing, and left the attempt. At the centre on the top was a Muslim tomb which prevented him to dig at the centre. In 1894-95 Fuhrer excavated both the mounds

1. Waddell, however, identifies it with the hermitage hill of Upagupta, cf. his second report of 1903, p. 52.

of Baḍi and Chhoṭā Pahāḍis but his work was called as "vandalism" by Mukerji and Waddell and the former says that altogether "24 feet of the existing *stūpa* was uselessly cut down under the supervision of the so-called expert, without the discovery of any relics." He adds that Führer dug the central pit to a depth of nearly 40 feet till he reached the water-level. (cf. Mukerji's report for 1896-97 pp. 1 and 21).

In 1899, it appears, some digging was further done here under the directions of Waddell by either Wilson or Mills; but what was actually found by them is not quite clear from the account published by the former. In 1915-16 Spooner took up the work again, but it is seen from his report that he makes no mention of the earlier excavations of the same mound by Cunningham and Führer. He also laid his "bifurcating trench" east to west across the mound and exposed "irregular stretches of pavement and then short stretches of walls, where the bricks were of a size which indicated great antiquity." The ruins evidently represented a *stūpa* or *stūpas*. The stretches of walls formed part of the "wheel-like arrangement" in the construction of the *stūpa* having an inner circular wall as the central hub around which the other short walls were ranged like the spokes in a wheel. The centre was also dug out down to the virgin soil but was found empty. From his excavation he concluded that the mound "does not conceal one mighty *stūpa*, as had been supposed, but that it buries rather a group of *stūpas*." He could locate the position of two such *stūpas* in his excavation and thought that "possibly all five of the *stūpas* which Aśoka built are in this single mound." He discovered few antiquities in this operation viz. some pieces of sandstone bearing the usual Mauryan polish, a few coins and a "very early type of Tri-ratna symbol in what appears to be perhaps chalcedony, which was recovered deep down in the artificial filling of the plinth beneath the centre of the *stūpa*." Spooner was of the opinion that the *stūpa* was built "on a high plinth or stylobate of which the core was formed of *kachcha* brick-work resembling a sub-soil deposit." The mode of the construction of the *stūpa* with a "wheel-like arrangement" as indicated in his excavation is, however, quite interesting as it was a favourite method of construction with the *stūpas* of a later date in southern India. The original construction would obviously be of Mauryan date but whether it should be considered to be one of the famous "five *stūpas*" of Aśoka mentioned by the Chinese pilgrims is still a moot point.¹ The mound has already been disturbed very badly and it is doubtful whether further exploration or excavation will lead to any useful result.

1. P. C. Mukerji, however, tried to identify the five *stūpas* of Aśoka with the mounds of Jcgipura and the Lashkari Bibi garden at Bahadarpur.

(b) *The Chhotā Pahāḍi*:—This is situated close to the north of the Baḍi Pahāḍi and likewise has a small hamlet standing on a lower portion of it on the north. Cunningham was perhaps the first explorer to describe this mound and its vicinity more fully. Its southern portion, close to the south of the village was 30 feet high and from its “rounded appearance” and from “several fragments of bricks with curved edges”, which Cunningham picked up at the spot, it is quite clear that it conceals a *stūpa*, 100 feet in diameter. As it was covered with Muslim tombs Cunningham could not excavate it, but he proposed to identify it with the *stūpa* of Aśoka which Fa Hian saw half-a mile to the south of the city. If what Cunningham identifies is correct this *stūpa* would be, what Hiuen Tsiang says, the first of the 84000 *stūpas* erected by Aśoka. It is further believed that it contained relics of the Buddha. It should then be considered to have been the most sacred and important of the *stūpas* at Pāṭaliputra. From Mukerji’s report, it appears, in 1894-95 Führer excavated this mound also but without any tangible result. Waddell later took up the work of its excavation which was continued by Wilson in 1899. It appears that under orders of C.J. O’Donell the then District Officer, the centre of the mound was, some time before, dug up but without any find; and it was reported that in course of that work “lines of bricks converging to a point, as if they radiated from a centre”, were seen. Waddell was therefore keen on finding out the central hub or well-chamber of the *stūpa* which he expected, would yield the relics of Buddha mentioned by Hiuen Tsiang. But the excavation yielded most confusing and inconclusive results. Wilson, who was working under directions of Waddell, reported only a confusing mass of brick-work, the purpose of which he could not make out. He could find neither the correct indication of the outline of the *stūpa*, if at all it was a *stūpa*, nor could he locate its proper centre wherein the relics were expected to exist. The mound had been dug up and disturbed considerably by this and the earlier excavations and whatever evidence could have been obtained by a more systematic work has already been destroyed. It is curious that unlike the Baḍi Pahāḍi mound no find or antiquity of any sort was reported from these excavations. Waddell was expecting here finds of “inscriptions of immense historical importance” and though no such find was made, he still hoped to get them; for, as he says, “exploration still remains unfinished.” No such exploration or excavation was undertaken afterwards and the significance and importance of the ruins of the mound can only be judged from what has been said above.

(c) *The other mounds*:—Situated between the Chhotā and Baḍi Pahāḍi mounds are other smaller but low mounds which

Cunningham has described somewhat more fully and which he attempted to identify with some of the monuments mentioned by Hiuen Tsiang as existing near the great relic *stūpa* built by Aśoka (i. e. the Chhoṭā Pahāḍi mound above). These included a *vihāra* which enshrined the famous foot-prints of the Buddha on a miraculous piece of stone, a monastery and the site of a stone pillar also erected by Aśoka. None of these mounds have been excavated so far; nor are the traces of any such Aśokan pillar discovered upto now. Waddell's exploration of the area, however, revealed, on one of these mounds, "a small temple with fragments of Buddhist images, and a portion of a carved basalt facing of a *stūpa*. Whilst to the east below the broad terrace of brick ruins stretch out, for nearly a quarter of a mile up to the old river bed, the traces of a broad stone pavement. This pavement consisting of huge flags of stone, about 2 to 3 feet long and 2 feet broad and 2 inches thick, can be traced about three to four feet under the surface, over about a square quarter of a mile. It doubtless was a great court for processions, as well as a pier, probably within the palace grounds". The purpose and layout of this rather interesting stone pavement do not seem to have been examined afterwards and it is well worth such an effort if it still exists. In the vicinity of the Baḍā Pahāḍi Waddell reported discovery of a small basalt image of the Buddhist god of wealth viz. Jambhāla, with the usual Buddhist creed formulæ inscribed on it in medieval characters. It may have belonged to the temple, perhaps of the medieval period, already referred to above. In a field to the west of these mounds was a small pile of stone stools seen by Cunningham in 1876-7 in worship and then called as Goreya. Goreya literally means "the place of the dead" and stone stools were thus "in some unaccountable way connected with the departed spirits... Several of the stools are ornamented with Buddhist symbols." Cunningham noticed such stools amongst the Buddhist ruins at Bhitā near Allahabad and at Taxila also. Their presence here is therefore quite interesting; but it is not understood why Waddell and others did not notice them afterwards. It is interesting to note that Goreya as a deity is worshipped at present generally by the low-caste Dusadhs and Dombs in South Bihar. (cf. Grierson, *Bihar Peasant Life*, p. 404).

(iii) *The Bhiknā Pahāḍi* :— Inside the modern city, hardly half a mile south of the Patna College, is a mound or hillock called as Bhiknā Pahāḍi, 20' high and about 1/4 mile in circuit.¹

1. Waddell's description in 1903 is inconsistent with what he said in his earlier work of 1892 which makes the hill 40' high and a mile in circuit (cf. p. 7). It is obvious there had been no change in the size of the mound during the intervening ten years.

Beglar makes a passing reference to it under the name of Bhikā Pahāḍi i.e. "the hill of the Bhikkhus or the mendicant monks." Perhaps he did not actually see the place. This mound was explored more fully by Waddell and also partly excavated in 1897 by P. C. Mukerji. The hill is apparently named after a peculiar image worshipped in the locality under the name of Bhiknā Kunwar i.e. "mendicant prince." As described by Waddell the image is made of merely a mass of mud, about six feet high, shaped like a two-peaked hill" with a path running up obliquely from the left to a cell between the two peaks . . . " Waddell had published a photograph of the image in his earlier work on *The Discovery of the site of Pāṭaliputra* published in 1892. The image originally stood on the top of the hill; but was brought at the north-eastern base of the hill a few generations before 1892. He identified the mound with Prince Mahendra's hermitage hill as referred to by Fa Hian and Hiuen Tsiang. It is said the emperor Aśoka built an abode inside a mountain exactly similar to the previous abode in the Gridhra-kūṭa hill at Rajgir for the prince Mahendra, since the former wanted him to live at Pāṭaliputra. Hiuen Tsiang even states a legend how the hill and the cave were made by the demons and spirits, each of whom brought a stone, apparently a heavy one, for the purpose. They were thus made of stones and rocks while the Bhikhnā Pahāḍi is only a brick mound. But Waddell adds that he found "three large blocks of stone nearly a cubic yard each" lying on surface and other large stones lying loose near the eastern base. It is not clear, therefore, how far the identification is correct, though it has been generally accepted as such. The identification is based primarily on the form of the image, its name and the name of the mound. Its situation also corresponds with what the Chinese pilgrims describe i.e. it was situated in the western limits of the great city. It must be stated, however, that the form or shape of the mud image, as it may have possibly been every year, had never been seriously examined; nor have the possible origin and history of its worship been carefully investigated into. It is now an object of worship by the Dusadhs, Ahirs and Goalas, who are all low caste people and their mode of worship has nothing characteristically Buddhist about it. Part of the mound was excavated in 1897 by P. C. Mukerji who exposed only brick rubble and *debris* of ancient buildings with finds of only a carved brick, a terra-cotta figure and a crystal. No Buddhist antiquity as such has been reported from the mound. The identification proposed by Waddell is therefore still open to question for want of a more concrete evidence. On the top of the mound is the residence of the Nawab, the original construction of which can be dated to the latter half of the 18th century.

(iv) *Kumrahar Site*:—The site is situated within the southern outskirts of the city, about $1\frac{1}{2}$ miles south-east of Bhiknā Pahādi and a little more than a mile away from the river Ganges. Its ancient character was first noticed by Waddell in 1892 who thought that it may prove “to be the site of the palace of Nanda and Chandragupta”. The site, “for about a square quarter of a mile, is one vast mound of brick *debris*, interspersed with a few tank-like hollows. The depth to which this *debris* extends is very great. This is doubtless due in part to the raising of the general level of the country by accretion of silt during the past 2000 years. In digging wells the carved stones are mostly met with at 8 to 15 feet below the surface. The villagers say that this was the palace of the early kings of the country, and that its old names are Nema, or Nima and Kumrahar; and that this was the residence of Bikramdyit, Balal Sen and Nanda Lal.” The name Kumrahar of the site, however, is quite curious; but, as Waddell says, it has nothing to do with potters (or Kumhar or Kumbra in Hindi). Waddell refers to “sculptures of about Aśoka’s age” existing at the site in 1892; but furnishes no details thereof.

A few years later Waddell explored this site again and under his directions. Mr. Mills, an Inspector of Works of the P.W.D., drove some trenches to a depth of nearly 12 feet inside the courtyard of the then owner of the village, viz. Shaikh Akram-ul-Haq. Except “a winged griffin sculptured on white sandstone, 50 inches long” and broken bricks and plaster nothing else was then discovered in the digging. The sculpture is now in Indian Museum, Calcutta. The owner of the property had also presented “portions of a Buddhist railing and a few other sculptured stones” to Waddell for the Government. These were lying in possession of the owner since long and are now in the Indian Museum, Calcutta (?)¹. A carved pillar deeply carved with life-sized female figures on its opposite sides was also recovered from this site; but it was then worshipped by the village people under the name of Durukhiā Devī, as stated by Mukerji in his report.

Sporadic diggings were also done at various spots in the site by Waddell and his assistants leading to the following discoveries :—

(a) Remains of a large wall, $3\frac{1}{2}$ ' thick, built of bricks of “medieval kind, measuring $13" \times 10" \times 2"$,” forming part of “a large building, possibly a *vihāra*, with a plastered brick

1. cf. Plate I in Waddell's 1903 Report.

pavement." "The whole site here consists of traces of brick foundations, which have been repeatedly dug into for bricks for building puposes."

(b) A structure of large bricks, 12 feet below surface, which, it was locally believed, formed part of "a subterranean passage leading to a Dargah, a mile away and also to Bhiknā Pahāḍi.

(c) A fragment of a colossal Aśokan pillar discovered 12 feet below surface in the north-western portion of the site, adjoining the road. The piece is $3\frac{1}{2}'$ long and $2\frac{1}{2}'$ in diameter and was found with numerous fragments or splinters of its stone.

(d) Fragments of Buddhist railing such as copings, cross-bars etc. were also found, some on surface and others in deep diggings. In addition to what the owner of the village presented to Waddell several pieces of such a railing were noticed by the latter being worshipped in the small temples in the immediate vicinity.

It is seen from Mukerji's report that he also excavated here quite extensively in 1896-1897, laying his trenches mainly near the Kallu and Chaman Tanks. He exposed a series of small cells or rooms with a drain, $1\frac{1}{2}'$ broad and below the foundations of their walls discovered a large fragment of Mauryan pillar, 3' in diameter and several smaller fragments on the floor of the cells "which appear to have been paved with them." He dug extensively on the sides of the dilapidated Muhammedan tomb or Maqbara and drove a tunnel underneath the tomb, "just below the cell of the grave". He found in this tunnel "several fragments of the Aśoka pillar. But on the north of the tomb the stone fragments increased in number and size, of which three were between 2 and 3 feet in length and diameter." Here he noticed "a layer of blackish earth composed of ashes, embers and bits of lime" in which "the stone fragments of the pillar were invariably found." While digging further in this "blackish layer" he got still more fragments of stone pillars, the polished surface of which appeared to him "quite fresh and new". He was also, like Spooner, later in 1913, struck by the fact that the pieces of pillar were "invariably found" in the "blackish stratum" and attributed it to some deliberate destruction of the pillars by the vandals, possibly under king Śaśāṅka of Bengal, by "massing round it fuel, dry leaves and grass to a great height, which were set on fire."

Near the Muslim grave-yard at the site, Mukerji did some digging exposing foundations of brick buildings and also of what he thought to be an ancient *stūpa*. But because of the graves

nearby he was prevented from completing his work. On the western fringes of the village Kumrahar he dug sporadically and "brought to light a large number of ancient edifices which from their depth and style of masonry appeared to be of two periods." The only antiquities he procured from these works were a copper coin of Chandragupta II of the imperial Gupta dynasty, "a very interesting head of a Varāha (boar) in terracotta", a large jar "octagonal in horizontal section, and some semi-cylindrical bricks." Such sporadic diggings were carried out by him in other portions of the site also with, more or less, similar results.

It appears both Waddell and his assistants and Mukerji were more after identifying the localities mentioned in the accounts of the two Chinese pilgrims and were very keen in finding out the Aśokan pillar, mentioned by Hiuen Tsiang, as lying in the middle of the palace enclosure of the emperor Aśoka and inscribed with a history of the city. But they could get no such inscribed pillar, and on the other hand, got only numerous fragments of pillar or pillars, apparently Mauryan, but with not a single trace of inscription on any one of them.

In 1913-15 Spooner was the next to excavate at Kumrahar with the funds donated by Sir Ratan Tata. His report on the work refers to Waddell's earlier excavations in 1895 to 1902, but curiously enough he is silent on what Mukerji did in 1896-7 in the very area he excavated. He too was hoping to discover the famous inscribed pillar, referred to above, with the remains of Aśoka's palace. In the upper levels, hardly a few feet below surface, he exposed ruins of brick buildings, which from the antiquities found associated with them, were assigned by him to the Gupta period (i.e. 4-5th centuries A. D.). Although these brick remains were "minutely measured, drawn and photographed" Spooner says nothing about their architectural and other features. Just beneath these brick remains he found a "thick layer of ashes" or what Mukerji had earlier noticed as "blackish stratum." This was about 10 feet below surface. In this ash layer he obtained "coins and other remains of early Christian centuries" and, what is important, numerous fragments of pillars obviously of Aśokan date. Below this, to a further depth of about 9 feet, clay or silt deposit appeared, with numerous cylindrical shafts of the same ash of the layer above, which were seen spaced at regular intervals of 14 to 15 feet apart from each other. The clay or silt deposit was absolutely devoid of any evidence of human occupation while in the cylinders of ash were found the same fragments of pillars noticed in the layer of ash above. Underneath the bottom of the ash cylinders, at a depth of nearly 20 feet, lay the virgin soil.

From the positions of the ash cylinders and the pillar fragments found therein, it became quite clear that here we have traces of a large building supported on parallel rows of monolithic pillars, spaced about 14 feet apart, the row from east to west consisting of ten pillars and the other from north to south consisting possibly of eight in all. Out of these numerous pillars only one was found in a fallen recumbent position and in broken state, but almost in perfect condition from its base to a height of 14' 3". It is smooth and polished right down to its base, except for an inch near the bottom and for the 4 square bosses projecting a little from the shaft at 5 feet above the base. The bottom of the pillar bears some symbols or mason's marks which include three rows of triple circles. Since similar symbols on pillars are to be found at Behistan in Persia, Spooner concluded that perhaps Persian architects or stone workers were employed by the Mauryan Emperor for the purpose. The superstructure of the building was probably made of wood since pieces of burnt wood were found in the *debris* in the "ashy layer". It is noteworthy that no bases or pedestals for the pillars were discovered. The building was apparently destroyed by fire some time before the Gupta period. The occurrence of the ash-cylinders without any indications of basements or pedestals for the pillars is rather mystifying, since the other lower parts of the broken pillars are no longer traceable. Spooner had advanced his novel "sinkage theory" indicating that the lower portions of the pillars had sunk through the soft virgin soil far down into the bowels of the earth and are thus no longer traceable.

Close to the south-east of these remains of the building, parallel to the rows of pillars, hardly about 15 feet away, comparable to the distance between the pillars, was discovered by Spooner a series of seven platforms, made of wood, measuring 30' long, 5' 4" broad and 4' 6" high. They were found at 15' below the surface, lying parallel to each other, with their lengths running north to south. Five of them are found in line with the rows of the pillars of the building. They were made of the logs of *Sāl* wood, the horizontal logs being very carefully and neatly joined together and firmly secured in position by vertical wooden posts along the edges and also down the centre at the intervals. The uprights were found going down to a depth of 5' to 7' so as to prevent any possible displacement in the platforms. On the top the uprights project a little beyond the level of the platform. The logs were found in excellent state of preservation except for those used in the facings of the platforms indicating, perhaps, the fact that the platforms were not originally meant to serve as foundations of some super-structure. The second platform from the east was found

cut into vertically in a wide semi-circle, below which was discovered a shallow, circular brick-lined pit, the bricks of which were supported on a collar of wood 3' below its own edge. It is apparently not a later well, since in the upper levels no traces of it were noticed. Close to the west of this row of platform is the Muhammedan tomb and it could not, therefore be ascertained whether underneath the tomb also similar platforms exist along the southern side of the building. From the alignment of the platforms in relation to the pillars of the building on the north and from the level at which they were found, it seems obvious that their construction was connected with the building, but in what manner and for what purpose, is a mystery which still remains to be solved. The interior of one of the platforms was also carefully examined by Spooner but nothing was found inside. Nowhere else in India wooden platforms of this kind have been found; their study is therefore a matter of considerable historical, archaeological and architectural interest.

It is to be noted that except for the fragments of stone pillars and burnt wood nothing else was found in the excavations which was either connected with the building or its occupation. A colossal stone head, crudely carved and a matrix bearing a trio of very archaic symbols, were no doubt found in the lowest levels, but they are isolated finds perhaps not connected with the building. In fact the site was comparatively barren in finds of antiquities, which include only some stone pieces of a railing, an inscribed stone fragment, terracotta figures and a few clay sealings which have been assigned to Mauryan or Śuṅga periods. Other few antiquities of a later date include a Bodhisattva image of Kushan date, numerous clay seals mostly of Gupta age and some 69 coins from the primitive punch-marked coins down to those of emperor Shah Alum with a wide gap between the Guptas and the Muhammedans.

To the west of the "pillared hall" site Spooner excavated a few spots exposing traces of brick buildings ranging from the medieval age to the Mauryan period. Pieces of pillars, like those in the pillared hall, very large size Mauryan bricks, pieces of polished stone and a piece of a Mauryan door-jamb(?) with beautifully polished effigies in high relief were found in some of the diggings. Spooner was therefore of an opinion that a group of buildings once existed side by side with the Great Hall and the whole area was perhaps enclosed by a boundary wall on all its sides. The finds made here and in other diggings in the site by Spooner include three pieces of sculptures representing human figures, done on highly polished stone of Mauryan date, polished stone discs of perhaps Mauryan date, inscribed pieces of glass

of perhaps Mauryan or Śuṅga date, 2 gold and a hoard of 52 copper coins of Kushan date and a number of terracotta seals and plaques some of which bear inscriptions. The find worth mentioning is a stone piece bearing the legend *Uhero*. Of the terracotta plaques one bears a picture of a temple which had been interpreted to be a symbolic replica of the famous Bodh Gaya temple; but some scholars believe this to be a forgery (cf. B. M. Barua, *Gaya and Bodh Gaya*, II, pp. 45-47 and Spooner, *JBORS*, Vol. I, pp. 1-4). Amongst the numerous decorated pieces of pottery those found in the Mauni-pokhar area bear representations of the sun, or a star and the Persian fire-altar. Spooner was of the opinion that the name Mauni of the tank is reminiscent of the Magis of Persia and from the finds of these potsherds he concluded that the Magis had a fire-altar or shrine on the banks of this tank. All the antiquities discovered in Spooner's excavations are now in Patna Museum.

In 1951-55 the Jayaswal Research Institute undertook another series of regular excavations at Kumrahar. A portion and the surroundings of the Mauryan Pillared Hall were also excavated but the result was not very spectacular. Spooner had located traces of 72 pillars but now traces of eight more pillars belonging to the Hall proper and four additional ones perhaps belonging to the entrance or porch of the building were discovered by the Institute. It was further revealed that the pillars were fixed on wooden basements, each 4' 6" square, which were placed on a foundation of compact layer of blue clay, 6" in thickness. The pillars were about 32½ feet in height of which nearly 9 feet were buried inside the plinth. But the reason why these buried parts of pillars were also polished still remains to be explained. From the enormous quantity of ash and from the ashy layer of the excavation, it has been surmised that the ceiling and possibly the floor too were made of wood. It is likely that the Hall had no walls to enclose it on all the four sides, for no traces of walls were found in the excavations. It was very probably an open pavilion. Since bricks, lime and patches of lime-plaster have been found in the digging, it is presumed that the wooden ceiling was covered with a brick-work and lime-plaster. It has, however, not been made clear whether the roof was flat and if not, what type of roof it was. Excavations in the vicinity gave no indication whether this Great Hall was attended to or annexed by any subsidiary structures, out-houses or other contemporary buildings as should otherwise be expected. It is not known whether it was even surrounded by a protective boundary wall. From the above observations it has become rather difficult to imagine the purpose for which the Hall was erected and used. It is rather curious that we can only know at present that the Great Hall stood in solitary

grandeur still posing a problem to us as to why it was there and what for. Spooner had earlier concluded that it was destroyed by fire in pre-Guptan times; but the Institute's excavation shows that this happened some time in early Śuṅga period. How this fire was caused cannot be stated for certainty. In the upper strata, Śuṅga, Kushan and Gupta structures were found and it seems clear that after 600 A. D. the site was not in occupation and came to be occupied again in the 18th century A. D.

To the south-east and south of the Hall, some trenches were laid; but, like the seven wooden platforms found earlier by Spooner, no new platform was discovered. From a careful examination of the stratification of this part of the site, it has been suggested that there was once a canal here connected possibly with the Śon river. This canal perhaps enabled the builder of the Great Hall to transport the huge monoliths from its quarry at Chunar—some 150 miles away to west—along the river Ganges to the site of the Hall. "It is possible to make a new conjecture about the purpose of the wooden platforms. They probably supported a broad wooden staircase of about 30 steps, each step being 24 ft. in length and 6 inches in height. This staircase was used by distinguished visitors, coming to the Hall by boat." (Cf. *Report on the Kumrahar Excavations*, 1951:55, p. 25).

At some distance to the south and west too excavations were made but no structures of Mauryan date as such were discovered. Instead a number of monastic buildings ranging in date from the Śuṅga to later Gupta periods were exposed in the diggings. It is obvious from the discoveries of the ruins of brick structures scattered over the area that after the Mauryan period the site was occupied by the Buddhists for a considerable length of time, i. e., nearly 750 years. Obviously a religious establishment of the Buddhists flourished here and this is testified by an inscribed seal found amongst the ruins of one of the monastic structures referring to *Śrī-Ārogya-vihāra bhikṣhu-saṅghasya*. It is, however, interesting that the lay-out of this monastery does not follow the pattern of the plan so popular and common at Nalanda (cf. p. 321 above). The monastery has been called as the Ārogya-vihāra monastery and dated to the Gupta period on the basis of the above inscribed seal. The other Buddhist buildings traced in the excavations include an interesting apsidal brick *chaitya* enshrining a 10 feet diameter brick *stūpa* in its apsidal centre. It has been assigned to a date between 100 to 300 A. D.

Quite a good number of antiquities were found in these

excavations. They include finds like pottery, punch-marked coins of copper, terracotta figures—human as well as animal—terracotta seals and beads, some iron objects and other minor antiquities.

(v) *Bulandibagh*:—Close to the north-west of Kumrahar is the site of Bulandibagh the antiquity of which was first noticed in 1892 by Waddell. The name Bulandi or Bilandi is of Muhammedan origin and would, according to Waddell, indicate its ancient "mound-like character". Waddell took the site to represent remains of ancient Buddhist monastery or the *vihāra* of Buddha's footprints; since in the middle of its surface he noticed a stone, about 2' square, embedded in the ground, with "the defaced, yet quite distinct, marks of two monster foot-prints" seen engraved on its upper surface, which Waddell thought represented the footprints of the Buddha as referred to in Hieun Tsiang's account of Pāṭaliputra.¹ The base portion of a polished sandstone pillar was also noticed nearby. In order to be sure of such an identification of the site C. A. Mills excavated part of the site in 1896 under Waddell's directions; but he discovered, in fact, "the magnificent colossal capital of a distinctly Greek type" at a depth of 12 feet below the surface. In carving and workmanship this capital bears much resemblance to the Ionic capitals and its discovery at Pāṭaliputra was therefore considered as most significant in view of the Greek contacts of the Mauryan Empire. The capital is now in Patna Museum. In the course of this excavation traces of brick walls, "ancient wooden bridges and piers or *ghāṭs* along the ancient moats" and broken fragments of a "gigantic pillar of Aśoka", bearing the usual Mauryan polish, were discovered mostly between the depth of 10 to 15 feet. It appears Waddell had also come by some sort of "wooden wall" or "palisade" in the course of this work (cf. his report for 1903, p. 26). He refers to "a line of several erect beams running east to west. The beams were of *Sāl* wood, about 18 feet long by 14" x 12" and they evidently formed the northern boundary of a canal or old armlet of the Śon." He adds further that another erect beam was similarly discovered in a well close to the south-western corner of Kumrahar nearby. The significance of these wooden "structures" which were likewise being exposed at other sites nearby by Mukerji at almost the same time (cf. pp. 396 ff. below), does not seem to have been noticed by Waddell, since he only incidentally passes them over.

1. A foot-print stone was seen Hieun Tsiang, which he says was broken by king Śaśāṅka and flung into the river. "But he adds that it "came to take its old place". Waddell quotes a similar legend current in the locality about this stone also and would identify it accordingly. cf. p. 13,

In 1915 to 1917 Spooner took up the excavations at Bulandibagh on behalf of the Archæological Survey and his work was continued further sporadically by Manoranjan Ghosh of the Patna Museum during the years 1922-23 to 1928-29. Spooner's excavation revealed an interesting wooden structure, consisting of two parallel walls of wooden uprights, 1' 3" x 1' 10" in section, enclosing an area 12' 4" wide. Within the enclosed area was found, at a depth of 22 feet below surface, a floor composed of long squared timbers, with their ends fitted into sockets into the uprights of the walls. The wooden uprights of the walls were found going down to a further depth of 5 feet below the floor-level of the structure and were seen resting on a bed of *kankar* foundations. The wooden walls or uprights were found standing over a length of 24 feet only; but from the trial pits made at intervals, it was noticed that the floor itself extended over a larger length of nearly 350 feet at least. Since the floor timbers had trimmed ends, meant obviously for insertion into the sockets of the uprights, it is obvious that the uprights or walls also extended to this distance with the floor; but had disappeared already. The walls were observed running parallel to each other in the direction of east to west and in an isolated digging, further east, it was observed that the lines of upright timbers ran north to south indicating that the walls took here a turn to the south or north. The correct alignment and continuation of these "wooden walls" has not been ascertained as yet. It is, however, clear that the wooden walls were of a height of at least 9 feet, if not more, above the timber-floor level. Unfortunately the published reports do not convey sufficiently clearly any idea about the correct nature and purpose of these wooden walls, the nature of the deposits within the area enclosed between the walls and the antiquities found therein. It is stated by Kuraishi that the walls were faced "on the outside with wooden planks fixed to the upright with wooden pegs"; and that running across the floor sleepers was "a single long plank of wood which probably formed the surface of the actual flooring." From the deep levels at which the remains were discovered, there would be no doubt that they belonged to the Mauryan period and represent the "timber palisades" referred to by Megasthenes as enclosing the ancient city of Pātaliputra.

Manoranjan Ghosh later excavated this site during the years 1922-23 to 1927-28 with a view to continue the work of Spooner. He exposed the timber floors and the wooden uprights of walls over a long distance. His work was of a sporadic nature and his brief report is not supported by drawings. It therefore conveys little idea of the layout and alignment of the structure. He was, however, struck by the comparatively

“small quantity of any brick construction to the north of the palisades” while to the south of them he discovered as many as four different strata of brick ruins. In the course of his diggings Ghosh discovered a long octagonal post, 6” to 7” each side, and having a diameter of nearly 16”. From its exposed length of 13 feet he thought that it was a post of a *torana* gateway pierced into the line of the palisades.

Side by side with the palisade Ghosh discovered the remains of a drain with wooden walls at sides and with a bottom of wooden planks. The wooden planks for the sides and bottom are nearly 6” in thickness; and the height and width of the drain seem to have been 6’ 3” and 3’ 6” respectively. The planks were held in position with the help of wooden battons fixed to additional posts supporting the planks with iron nails 2 feet in length; while the joints between the planks were made water-tight by means of stripes of iron, 3 inches wide, fixed to the planks by small iron nails. From what Ghosh describes about the drain it is obvious it was a very elaborate construction wherein a huge quantity of wood was liberally used for side-walls as well as bottom, and the drain ran mostly along the “wooden walls or palisades.” Similar traces of such “wooden drains” were noticed in the nearby sites also (cf. pp. 396 and 399 below).

As compared with Kumrahar, Bulandibagh had been much richer in finds of antiquities of various kinds. They include a long sword, some metal knives and arrow-heads, metal hair-ornaments, a curious round brazier, and over 200 primitive cast coins. The glazed pottery, now called as N.B.P., and other pottery “embossed with primitive symbols by means of an incuse” were also found in abundance. Besides numerous terracotta figures, mostly of females, were discovered, having very curious head-dresses and coiffures. The other interesting finds include wooden sandals, scraps of basket work and pieces of blue glass. The most interesting of the finds, however, was a chariot wheel of wooden spokes and hub with the iron rim found still in its proper place.

(vi) *Sandalpur*:—Close to the north of Bulandibagh is a small hamlet or suburb named Sandalpur. Here P.C. Mukerji did some digging in 1897, since he was told by the villagers that several posts of wooden palisades existed here at a depth of some 15 feet. He could not, however, dig down to that depth, but, between 5 to 10 feet, he found extensive ruins of buildings which he assigned to Mauryan and post-Mauryan dates. Waddell also explored this area and noticed foundations of ancient brick walls. The site is locally associated with Bhīma

Sena of the great Epic, which to Waddell appeared to indicate existence of Aśokan pillar at the site. In fact he saw two pieces of temple pillars in stone bearing the usual Mauryan polish, one 5 feet long and the other $2\frac{1}{2}$ feet long. He saw them on a mound to the east of the village, where, he was told, another large piece, 8' long, was lying, with inscription on it. It was in worship, some 30 years before him; but had disappeared already and could not be traced by Waddell.

Near the hamlet is an area called Gosain Khaṇḍā where, in 1935, traces of a wooden structure, like the one found at Bulandibagh, were noticed. The wall here was traced to a length of nearly 100 feet, running north to south, and having a height of about 7 feet and thickness of 5' 6". The bottom of the wall was nearly 22 feet below the nearest road level. The wall, it appears, continued further north and south. The finds from this small excavation include the N. B. P. pottery, a terra-cotta animal figure, and a grey-stone coping. Traces of brick walls were also discovered in the digging. (cf. *An. Rep.*, *ASI*, 1935-36 pp. 54-55 and also Patna Museum Report for 1927-28, pp. 13-17 for finds of pottery).

(vii) *Rampur* :—This hamlet is situated close to the west of Bulandibagh. It appears, in 1892 or so, Waddell and his assistant C. A. Mills discovered at Rampur extensive remains at the south-western corner of the village, 12 feet below the surface. The structure here consisted of a "series of wooden planks built up, one over the other, like the trestles of a bridge. This structure is evidently the foundation of a tower of a jetty or pier projecting into the old Son river. It was exposed running north and south and at its side was a wooden-lined drain traced for about sixty yards, the upright beams of which, about eight feet long, are set on brick plinth, 17 feet below the surface and the bottom of this waterway was also lined with wood." (cf. Waddell's report of 1903 p. 41). P. C. Mukerji criticised this excavation of Mills in rather strong terms and it appears he was later instructed to continue the excavation at this site himself. On further examination of the wooden drain discovered by Mills, he says that it consisted of stout cross-beams, 5' 8" x 8" x 8", laid across two dwarfish walls or rather beddings of bricks and supported at the sides by retaining posts, 6' 2" high and 8" in breadth and thickness. "The walls of the drain were also constructed of blocks of wood 9 inches thick and made almost water-tight by fine setting, one above another. On these two walls was a roofing of wooden blocks about one foot in thickness, laid longitudinally on the walls. The wooden blocks used in the floor, walls and roof of the drain, measured between 17' x 11 $\frac{1}{2}$ " x 8" and 16' x 9" x 8".

Hardly 100 feet to the west of Mills' excavation is a low-lying area or tank called Pān-bharṇi (i. e. "filling of water") where Mukerji took up his work of excavation. Here hardly a foot or two below the surface he discovered a similar wooden structure running east to west. He could not, however, succeed in tracing its alignment over any considerable length as the remains had been disturbed already. While clearing the embankment of the tank, however, he came upon "the first layer of fallen timbers of *Sal* below which he exposed another layer running east to west." "In this layer were seen bamboos, still standing as originally fixed, which supported the wooden walls. In the second layer of wooden remains was found an axe with which the carpenters of old were no doubt working when it accidentally fell and was lost."

Thinking that the drain continued further to the north-west, Mukerji explored a dry tank at this spot and found, on clearing the muddy earth, "a wall of wooden planks, three inches thick." 13 feet below he came upon a wooden structure of "peculiar construction" running east to west. Its description by Mukerji is not quite intelligible though it would appear that this drain consisted of two parallel beddings of *Sal* timber, 4' 4½" apart, with walls of timber planks, about 8 feet in height, strengthened and supported by stout wooden posts. He also noticed other wooden beams going north and south, but he could not determine their correct disposition. He considered the wooden structure to be "quite unique". He found here, at a depth of 10 feet below the tank bed, two axes and a nail "with two points at one end." "One of the axes has its hole fossilised, indicating the great age it was buried". (cf. pp.23-24 of Mukerji's report of 1896-97).

(viii) *Bahadarpur* :—This hamlet is situated close to the south-west of Bulandibagh and to the south of Rampur. Here Waddell discovered the remains of another wooden drain, deeply buried but the bed of the channel was found paved with bricks about 11" square (cf. Waddell's report, p. 41).

(ix) *Daudbigaha, Nayatola and Laskari Bibi* :—These places are situated to the south or south-east of Bulandibagh and were explored by Mukerji in 1897. At Daudbigaha he exposed a wooden post standing on a thick plank of wood at a depth of 20 feet. "Above this, a thick layer of broken vessels, about 2 feet in depth was cut through." He also discovered traces of brick building built of large bricks which, according to him, "showed great antiquity." For various reasons he could not continue further this "very interesting excavation." The area was not explored again afterwards.

About 1000 feet further east Mukerji claims to have traced remains of extensive *ghāṭs*, just to the north of Pipal-panti road. He could find them extending continuously for a length of more than 700 feet east to west. The flights of steps of the *ghāṭs* faced north and were built at a distance from each other, in one line, with intervening curtain walls connecting them. Mukerji could expose them only to a depth of some 13 feet because of the subsoil water coming in at that level.

At Laskari Bibi, to the west of above, is a mound on which stands the tomb of a Muslim lady named Laskari Bibi about whose history little is so far known. Here Mukerji excavated in 1896, but because of the graves covering the area he could not dig much, though he could get some traces of brick buildings. According to Mukerji there was originally an earthen *stūpa* here with brick walls added later to it in order to strengthen it. Nearby are other mounds, close by the hamlet of Jogipura, where Mills discovered "an interesting architrave, which is carved with ornaments in one face." Mukerji would identify these mounds with the sites of the last five *stūpas* erected by Aśoka, which the scholars like Cunningham, Waddell, Spooner and others would locate at the Pañch Pahāḍī mounds already described above (cf. Mukerji's report for 1897-8 pp. 22-23; Waddell's report of 1892 pp. 14-15, and Mukerji, *IA*, XXXI, pp. 437-38).

(x) *Pirthipur* ;— This is a small hamlet just to the west of Rampur and Bahadrapur. Since the villagers knew of a large pillar buried 10 feet underground, at the north-eastern corner of the village, Waddell excavated the area and recovered "a massive sandstone pillar evidently belonging to a temple". It measured 5 feet long and 3' 6" in breadth. It was carved with a band of "rope ornament" and a vase-shaped torus. At a short distance to the north-east was found 'a plastered brick terrace only two and a half feet below the surface and on this were found standing *in situ* the bases of five broken sandstone posts of a railing." According to Waddell this railing perhaps belonged to the famous *stūpa* enshrining the relics of Ananda, the most favourite of Buddha's disciples. This *stūpa* was originally erected by king Ajātaśatru at Pāṭaliputra. The actual site of the *stūpa*, however, has not been traced. In Waddell's excavation at this spot some later medieval brick-buildings were exposed, about 3 feet below surface. (cf. Waddell's report for 1902-1903 pp. 41, 56).

(xi) *Lohanipur* :—This site is about a mile west of Bulandibagh. Its antiquarian character was first noticed by P. C. Mukerji in

1897. He refers to the site of an ancient *gaḍh* at Lohanipur where he found several important remains, two Mauryan pillars "of the Aśoka style," one big terrace, a Buddhistic railing and a wooden palisade with drain underneath. He found the terrace to be quite "peculiar in construction; the first layer was a bedding of bricks; above which was rammed a layer of *sarkhi* and *khos*..... Above this again was another layer of pure lime in solid pieces, not powdered, again rammed and properly levelled. This terrace was traced 2 feet 6 inches below the present level of the field." The Buddhist railing fragments, which Mukerji discovered, apparently belonged to some *stūpa* which could not, however, be traced by him at the site. At two spots, in this area, Mukerji succeeded in recovering several fragments of Mauryan pillar, more than 3 feet in diameter, found at a depth of 10 to 12 feet. In one of the sites he found the square base of the Aśokan capital with other fragments of the pillar.

Two furlongs to the south Mukerji discovered remains of a wooden palisade with the wooden drain at its bottom. The drain extended north and south to a length of 35 feet as could be exposed by Mukerji. The drain consisted of two parallel lines of *Sāl* posts, 5' 6" apart, and roofed over with long beams 8" in thickness. The roof and the walls of the drain were supported from inside with an inner frame-work of other wooden posts and cross beams. He noticed also an octagonal pillar, other wooden beams and another wooden wall; but he could not make out their purpose. He was told that in the area to the further south there exist other wooden remains and traces of a long wall called *Chārdewari*; but he could not explore the area to trace them out. In the course of his diggings at this site Mukerji recovered a number of punch-marked coins, some beads and a coin of the Gupta Emperor Chandragupta II. (cf. his report for 1896-97, pp. 25-2).

According to Manoranjan Ghosh Lohanipur is a Chinese Buddhist word meaning the *pur* or abode of the Lohans which is a corruption of the Sanskrit *Arhans* i. e. the Buddhist monks. He would therefore suggest that some Buddhist ruins exist at the site. He says that he and Professor Russel excavated at Lohanipur and found "a stepped wooden structure of *Sāl* wood extending north to south". (cf. his *Pāṇḍiṇīputra*, pp. 23, 45). In 1928-29 Mauryan remains, such as a sandstone pedestal of a pillar, other pillar fragments and parts of a stone railing, were reported by the Patna Museum authorities from this locality. In 1937, in the course of building operations, traces of a brick chamber, 8' 10" square and two nude torsos bearing the usual Mauryan polish came to light which were identified by A. Banerji Shastri

with images of Jain Tirthankaras obviously because of the nudity of the figures. The identification is, however, open to doubt. (cf. Patna Museum Report for 1928-29, pp. 3-4 and *JBORS*, XXVI, p. 120 ff). In the same area about half a mile away a large hoard of 2300 silver punch-marked coins was found in the course of sewage operations. According to K. P. Jayaswal the symbols on those coins are either Mauryan or pre-Mauryan (cf. *JBORS*, XXV, pp. 91 ff.).

(xii) *Kadamkuan, Bakarganj area near Bhiknā-Pahāḍī, Murādpur, Golakpur etc. in the main city area :—*

To the north of Lohanipur is Kadamkuan and further north is Bakarganj, both the areas being now thickly populated. Here, in the course of sewage works, during the years 1935 and after, numerous antiquities and finds were recovered from various depths upto 20 feet below the surface. They include mostly pottery, such as N.B.P. and other wares, terracotta beads, glass beads, beads in various semi-precious stones, terracotta figures, animal as well as human, circular stone discs, earthen vessels of various sizes and shapes, a few glass pieces with a letter or so inscribed in early Brahmi etc. These antiquities have not been studied and dated and it is not known whether any remains of buildings were also noticed in the operations. On superficial observation it may be said that the antiquities mostly belong to the Mauryan or post-Mauryan date; though a few later medieval finds are quite likely to be seen amongst them; since an earthen jar with an inscription of 11th or 12th century characters was found at a depth of nearly 15 feet. The inscription is read as: *Kaibarthakasya* (i.e. of "Kaivartaka", a name of some unknown person). It should, however, be noted that out of nearly 71 coins found in these operations 69 coins are either copper cast coins or punch-marked ones in copper or silver. Only two coins are of much later date, one of copper said to be of Muhammedan period and the other also a "Muhammedan coin of a peculiar shape." The latter two coins have not been properly identified as yet. All these antiquities are now in Patna Museum.

The area covered by these sewage operations was quite extensive, about 3 to 4 miles in length and a mile or so wide along the Ganges. Though systematic excavation is never possible in this populous area, the antiquities sporadically found in the sewage or building operations, nevertheless, give sufficient indication about the possible antiquity of the remains lying underneath as pointed out above.

(xiii) *Jamuna Dhih :—*This is situated to the west of the present Patna Junction station in the modern Bankipore area.

The site was noticed by Mukerji in 1897 who did a little of trial digging and, at a depth of 6 feet below surface, discovered several large jars, terracotta play-things, and a number of stone pestles and stools, which the local people worship as Goreya Devī. He exposed also remains of brick buildings which he would assign to the Mauryan period ; though nothing positively datable to that age was discovered amongst the finds. It is to be noted, however, that Mukerji obtained here a statue of Gauri-Śaṅkar and other broken images possibly indicating the existence of a site of Śaiva temple, built at some later date ; but it could not be traced by Mukerji. The area nearby is known to the local people as Mār-Son, indicating an old bed of the Śon river in the locality. Whether this locality formed part of ancient Pāṭaliputra is a point still open to doubt for want of a thorough exploration of the area. Waddell, in his plan of Pāṭaliputra accompanying his report of 1892, shows the site of an "old Raja's fort" here and indicates that the site is quite extensive and is worth a further exploration. Part of this site is now seen occupied by the Secretariat and other buildings. Waddell further refers to a hamlet or site of Samanpura (i. e. from Sanskrit Śramaṇapura i. e. township of monks ?) in this area which according to him may indicate the ruins of a *stūpa* or monastery lying underneath (cf. his report for 1892, p. 15 and Mukerji, Report for 1897-98, p. 26).

(xiv) *Mahārāja Khaṇḍā, Tulsi Maṇḍi, Murtizaganj, Sewai Tank, Mangles Tank and other Eastern parts of Patna City :—*

These areas of the present city are situated to east of Bulandibagh and Kumrahar. Mahārāja Khaṇḍā is about 1½ miles east of Bulandibagh and the Mangles Tank is about a mile further east. Mahārāja Khaṇḍā means literally "Emperor's moat" but how and when this name of the site got currency is not known. Waddell quotes the local information that about 25 to 30 wooden beams were exposed in excavating a tank and were visible for a long time. Waddell was of the opinion that the site evidently contains ruins of one of the numerous towers mentioned by Megasthenes (cf. his report of 1892, p. 19). The area does not seem to have been explored or excavated afterwards.

A little to the west of Mahārāja Khaṇḍā is a tank called Sewai Talao at which P. C. Mukerji did some digging in 1897. Ten feet below the bed of the tank he exposed "a layer of thick planks, spread over a bedding of brick-work and beams... The fragment of the beam had a hole to receive the tenon of a post which must have supported the ancient drain or

palisade." The wooden structure apparently extended from east to west. On the bank of this tank is a temple of Śiva, called Sevai, from which the tank is so known, wherein Mukerji noticed pieces of a carved Buddhist rail and the enshrined *liṅga* with "the head of Pārvati attached to it." Nearby is the temple of the goddess Śītālā, where Mukerji observed a votive *stūpa*, pieces of a Buddhist rail and a Buddha head. It appears some Buddhist shrine or *stūpa* once existed in the locality. (cf. his report for 1897-8, p. 21).

A little to the east of Mahārāja Khaṇḍā is the Tulsi Maṇḍi area of the city. According to Waddell—who did not actually visit the area—the Tulsi Maṇḍi itself is situated on a high mound and he would locate there the site of the great Kukkuṭārāma monastery where the famous "Council of Pāṭaliputra" of the Buddhist tradition was held during the reign of emperor Aśoka. There are besides three artificial mounds near Tulsi Maṇḍi, of which the one, with a later Jain temple on it, was identified by him with the Āmalaka *stūpa* of the Buddhist tradition quoted by Hiuen Tsiang. 300 yards to the north-west of this mound is another large mound of bricks which Waddell proposed to identify with the Ghaṇṭā *stūpa* of Hiuen Tsiang, the scene of great Āryadeva's victory. Another mound about 300 yards to the east contains a later shrine of a ghost of a Brahmin named Moti, who, it is said, met an untimely death in ages long gone by. Waddell does not quote any local history of this Brahmin; but he would identify the site with that of the *stūpa* raised, it is said, in honour of a the defeat of a Brahmin by Aśvaghosha in the course of religious discussion as mentioned by Hiuen Tsiang. The high mound to the north-east of Tulsi Maṇḍi and near the western gate of the old fort is, according to Waddell, a site of another *stūpa*. (cf. Waddell's report of 1892, pp. 15-18).

About a mile east of Tulsi Maṇḍi is the Mangle's Tank where, it is said, several wooden beams were exposed in course of excavations some time in 1872 or so. Beglar tried to trace these beams then; but it seems they had already been removed. (cf. Waddell's report for 1892 p. 19). Ghosh, however, gives a different version of the discovery. He says the discovery was made in 1875-76 when the tank was excavated by Mr. Mangles, the then Collector of Patna. The discovery was of a long line of brick wall, running north-west to south-east, with a line of wooden palisades running almost parallel to it and not far from it. (cf. his *Pāṭaliputra*, p. 40).

About $1\frac{1}{2}$ miles south-east of Tulsi Maṇḍi is the hamlet of Murtizaganj. In 1951, an accidental discovery of 21 discs

of soap-stone was reported in this area in the bed of a *nalā*. The antiquities were found within a radius of about 3 feet, hardly a foot below the bed of the *nalā*, which was about 17 feet below the surrounding ground level. The small area nearby was consequently excavated by Shere of Patna Museum, who got more finds like decorated potsherds, earthen vessels etc. The discs are circular in shape, varying in diameter between 1 to 2 feet and are carved in most beautifully and intricate geometrical and floral patterns inset with animal and human figures. The use to which they were put is still a mystery. They are, all of them, well polished. No building remains were noticed in the digging. Shere would assign the stone discs to about the 1st century B.C. (Cf. *JBRs*, XXXVII, pp. 178 ff.)

It will be seen that none of these eastern portions of the old city were previously excavated by Waddell or his assistants nor by Mukerji or Spooner later on. The full significance of the antiquity of these sites was thus not well-known. The Jayaswal Institute, therefore, took up trial diggings in the other select areas in this part of the city in order to ascertain the extent of Pāṭaliputra in this direction. The areas so excavated were: Gulzarbagh Government Press playground, Mahabirghat on the Ganges, Begam Haveli and Shah Kamal road, all of them situated to the north or north-east of Tulsi Maṇḍi. The excavations take the ruins to a date about the 4th century B. C., if not earlier, revealing ruins of brick-buildings, perhaps of a slightly later date. The most interesting of the finds were at the Shah Kamal road which include a number of pieces of sandstone pillar or pillars, bearing the Mauryan polish, of which one is as large as 6' x 3' and is found carved with the "bead and reel pattern" commonly found on Aśokan capitals. The other finds in these excavations include the usual N. B. P. and other pottery, punch-marked and cast coins, beads, terracotta figures, some copper object etc. It appears from these finds that between the period from about 600 to 1600 A. D. the sites were not under occupation (cf. *Indian Archaeology, a Review*, 1955-56, pp. 22-23).

(xv) *Agam Kuan, Kharaunia and Stone Trough*:—Agam Kuan literally means an "unfathomable well". It is situated at a short distance to the south-west of Gulzarbagh railway station, on the road to Pañch-Pahādi (cf. p. 381 above). The antiquarian significance of this well was first pointed out by Waddell in his report of 1902-3 where he had proposed to identify the well with the "so-called hell of Aśoka with its fiery cauldrons which the later monkish legend credited Aśoka

with having deliberately made to torture people, Nero-like, in the days before his conversion to Buddhism." He adds further that "here was the site of the royal slaughter house or out-kitchen which, as Dr. Kern suggests, was in afterdays transformed by the life-cherishing Buddhist monks into a hell where Aśoka wantonly condemned innocent lives to a horrible death." Waddell further supports his identification by quoting a parallel Jain legend, current in the locality, which says that a Jain monk named Sudarśana was "thrown by a king of Pāṭaliputra into a fiery furnace in the neighbourhood (the exact spot of which, however, they have forgotten) but he remained unscathed and was found seated serenely on a throne of lotuses, to the astonishment of the king, who ordered his release....." It is to be noted in this connection that in his report for 1879-80, at pp. 1-3, Cunningham, while referring to the famous Yaksha statues from Patna, now in Indian Museum, Calcutta, casually refers to a broken statue seen earlier by him at Agam Kuan, "adorned with a new head and a pair of roughly marked breasts, so as to do duty for the great goddess Mata-Mai..... The broken figure is said to have been found in this well....." Cunningham would, therefore, put this broken Agam Kuan figure in the group of the Yaksha statues generally assigned to the Mauryan period, and originally discovered from a site not very far towards west of Agam Kuan (cf. p. 406 below). It is not known where this Agam Kuan statue exists now, for Jayaswal states in 1917 that it "is possible that the statue is still somewhere in the neighbourhood of the Agam Kuan" thus not knowing its exact whereabouts then (cf. *JBORS*, V, p. 88).

Waddell adds again that there was a custom existing since 700 years ago that every Muhammedan official arriving at Patna would first throw into the well a gold or silver coin, but Kuraishi regards this as a modern fabrication. The latter, on the contrary, refers to a custom amongst local thieves, of throwing some metal into the well after successful robbery. Whatever be the truth behind these traditions and customs the well is at present held sacred by the local Hindus who make offerings of money and flowers into it and pray for protection specially against small-pox. The temple of Śītalā-Devī, the goddess of small-pox, stands nearby. The offerings and worship are made particularly in summer months, since the well is popularly associated with "heat and hell". Though the well-water is venerated it is never drunk. The local people believe that the well is unfathomable and reaches down into hell or "Pātāla" in proof of which, it is said, "a heavy piece of wood, which was lost in the ocean, was found by a sage down in this well." This

is presumably the superstitious way of explaining the existence of wooden rings inside the well which will be mentioned below.

The well is circular and is built of bricks, with 20' 2" diameter internally. Above the ground level it is enclosed by a brick wall, 10' high, which is provided with eight arched windows, at regular intervals. Out of the eight windows three are provided with platforms projecting into the well and having traces of a wooden frame-work underneath them for facility of drawing water in a *charsa* over a pulley. The brick-work of the well ends at a depth of 44' from ground level and further down at a depth of 61' 2" wooden rings are found used, which consist of planks, 2' 2" x 2' 9" x 9." Kuraishi, who gives this information, based on Manoranjan Ghosh, adds that the objects excavated from this well are now in Patna Museum; but it is not clear who carried out the excavation and what the objects actually are (cf. Waddell, *Op. cit.*, pp. 43 ff., Manoranjan Ghosh, p. 46; *BODG, Patna*, pp. 170, 189; Kuraishi, pp. 95-96).

A little to the south of Agam Kuan, about half a mile away, is a very old site called Kharaulia where, in 1892, Waddell was told, a very large wooden beam was found, while sinking a well at a depth of about 18 feet. This site was located by him in his map of 1892 at the north-eastern side of the mound, while in his report for 1902-3 he stated that he noticed "the cluster of old beams" at the north-western corner of the site, which according to him probably formed the foundation of one of the old wooden towers of the fortifications. It is therefore not clear whether we have here two sites of wooden remains, as his map of 1902-1903 would also indicate; but the locations given do not agree with his earlier map of 1892. Waddell traced here some brick ruins and walls but he does not say how they are associated with the wooden beams. Further he would assign the walls to a medieval date. (cf. his 1892 report, p. 19 and map and his report for 1902-3, p. 46 and map).

A few furlongs to the west of Agam Kuan and a short distance south of Sewai Tank (cf. p. 401 above) and adjoining north of the railway line, in the course of digging for a sub-way tunnel, the railway authorities are said to have discovered in about 1863 a huge "trough of iron" at a depth of 15 feet. Waddell tried to excavate at the spot, but he could not succeed in tracing the trough as the subsoil water prevented the digging beyond 9 feet of depth. It is to be noted that Fa Hian mentions about the existence of a "great stone trough" of Aśoka which was placed to the north of Aśoka's palace and which was meant for the palace offerings of food to the monks. Though Waddell could not actually see the trough, reported to exist at the spot,

he thought that "it is quite possible that Aśoka's trough might be of iron ; on the other hand, this buried trough may prove to be of stone after all." (cf. his report of 1902-3, pp. 34-35)

(xvi) *Mounds and Sites on the southern outskirts of the city :*

Scattered mounds also exist outside the southern limits of the city, but they had never been fully explored so far. The mounds casually noticed by the various authorities are as follows :—

(a) *Nauratanpur* :—About a mile south of Lohanipur is a small hamlet named Nauratanpur surrounded by marshy lowlands which perhaps represent an old river channel of the Son as shown in his map by Waddell. In 1897 Mukerji excavated here and exposed the remains of a "very peculiar and interesting structure", rectangular outside, but oval from inside, and having, in addition, some rooms or passages attached to it. According to Mukerji the remains were of a temple, built by Aśoka (?) which, he says, supplied the idea of the oval plan of the early caves at Karle and other places in Western India. Mukerji discovered two stone architraves and other antiquities in his excavation (cf. Mukerji's report for 1897-98, p. 26).

(b) *Bewa* :—A little to the north-east of Nauratanpur is the village Bewa where also Waddell reports traces of buildings and stone foundations (cf. Waddell's report for 1903, and map).

(xvii) *Sites along the river Ganges :—*

(a) *The river bed* :—It will be seen from the areas and sites so far explored by Waddell, Mukerji and others that their efforts were directed mostly to the southern and south-western parts of the city. The long stretch of land, facing the river Ganges, had never received sufficient attention ; though, it is true, most of it is occupied by buildings or houses. Early in 1812 Buchanan had noticed that "where the river washes away the bank many old walls are laid open, but nothing has been discovered to indicate large or magnificent buildings." He recovered from the river bed a stone image of "natural size" representing a male figure, with feet broken, which he thought was "very clumsy and differs from most Hindu images that I have seen." He was told by the labourers that it was originally taken from a field "on the south side of the suburbs" but through superstitious fear was thrown into the river. Since he was informed that a similar image existed in the same field he recovered that also and found it to be somewhat larger in size but without the head. A third image, he was told, was

removed long ago by a certain Mr. Hawkins. On both the images there were inscriptions while on their right shoulders "is placed something, which seems intended to represent a Thibet Bull's tail" i.e. the *chowrie*. This description of these two images exactly corresponds with that of the two images now in the Indian Museum, Calcutta, but Anderson's catalogue (cf. Part I, p. 151 ff.) gives a different account of their discovery stating that they were originally presented to the Bengal Asiatic Society some time about 1820 by Mr. J. Tytler. The latter it appears did not know how and from where they were originally recovered except that they were "dug out of a field near Patna." But as already pointed out by Jayaswal these are undoubtedly the same two images recovered by Buchanan in 1812, though it is not known how they fell into the possession of Tytler. Jayaswal would identify these images with those of the Śaiśunāga kings of Pātaliputra though this has not been generally accepted. Buchanan had noticed traces of "a small building of bricks, perhaps 50 or 60 feet in length", which Jayaswal would identify with "very probably their original Devakula" i.e. a temple (?). If the figures bore "*chowries*" and were worshipped in a Devakula i.e. a temple (?) there are obviously some inconsistencies in their identification with the statues of Śaiśunāga kings. The images are, however, generally believed to represent Yakshas or demigods (cf. Jayaswal, *JBORS*, V, pp. 88 ff. R. P. Chanda, *MASI*, No. 30, pp. 7, 37 and Buchanan, *Patna-Gaya*, I, pp. 69-70).

(b) *Didarganj* or Didarganj Kadam Rasul is an area situated along the river, in the Malsalami police station of the old city. Here on the bank of the Ganges, on 18th October, 1917, was discovered, by accident, a fairly life-sized image of a female standing on a pedestal, which is now in Patna Museum. It has been described fully by Spooner (*JBORS*, V, p. 107 ff). It bears the usual Mauryan polish and has been assigned to the Mauryan period. In her right hand the female figure holds a *chowrie* and hence the image is generally known as that of a "chowrie bearer". Unfortunately, no detailed information is available regarding the find-spot of the image and it is not known whether any other ruins were observed at the spot, or nearby to indicate the extension or otherwise of the old city upto it, though this would otherwise appear to be quite probable.

(d) *Killa House of Jalan* :—A little to the west of Didarganj is the well-known Killa house of the Jalan family occupying the vantage point of the old fort area. In its vicinity was found by a servant of the late Rai Bahadur Radha Krishna Jalan a gold plaque, 2½" in height, bearing a representation

of a pair of human figures, one male and the other female. Jayaswal identified the figures with those of Śiva and Pārvatī and would assign them to the Mauryan period. The full circumstances of the discovery have not been given. (cf. *JISOA*, Vol. II, pt. I, 1934, p. 1).

A review of the ruins of ancient Pāṭaliputra and of their locations, as described above, will now make it clear that the limits of that city extended as far west or southwest to the modern Kadam-Kuan and Bakarganj area, if not to Jamuna Dih where the present Secretariat buildings are sited. To the east or north-east along the Ganges the city limits are seen going upto at least the Mangles tank, if not upto Didarganj in the Malsalami area. We have no means to ascertain how much of its northern portion was washed away by the Ganges. But otherwise it is almost certain that the limits of the ancient site of Pāṭaliputra coincide with the boundaries of the modern city of Patna though the city is now growing southwards as well as towards the west. What is most significant about the ruins of Pāṭaliputra is the discovery of wooden remains of "walls", palisades and "drains," a feature which is rarely to be observed in other ancient sites in India with the possible exception of Ujjain. It is therefore necessary that the character of these ruins and the purpose they served are thoroughly investigated into and studied.

(B) *The Ruins of Patna* :—

(i) *Temple of Badi or Senior Patna Devi* :— This temple is situated in Maharaṅganj area of the city just outside of what was once its western gate. It is sacred to the goddess Durgā under the name of Paṭanā, as the presiding deity of the city. Three small images of Durgā, Lakshmī and Saraswatī are kept in the shrine. As to the history and antiquity of the temple and of the images no published information is available so far, except what Buchanan says that "the building is small, but avowedly recent." (cf. Buchanan, *Patna-Gaya*, I, p. 66, Manoranjan Ghosh, p. 47).

(ii) *Temple of Chhoṭi or Junior Patna Devi* :— This is situated inside the old city in the *Chauk* area, near the eastern gate and close to Hara-Mandir referred to below. No authoritative description of this temple exists nor has its history or antiquity been investigated into. Buchanan only says that the building is "of no great consequence" though it was in his time a more popular a place of worship than the Senior Paṭanā Devī Temple. He adds further that the image inside was installed by Raja Man Singh, the famous general of Akbar. Manoranjan

Ghosh refers to stray images of the Sun-god, Vishṇu and votive *stūpas* lying within its premises.

(iii) *Patna Fort or Walled Town*:—The above temples of Paṭṇā Devī worshipped as guardian deities, are placed at a distance of about $2\frac{1}{2}$ miles east to west, from each other. They faced the gates of the walled town as it continued to exist during the Muhammedan days. These are facts suggestive enough. We know from literature of both the Buddhists and Hindus that such temples to the guardian deities were built close to the gates of the walled cities or towns. The temples are still in popular worship. It is obvious therefore that they mark the boundaries of the town towards east and west and indicate the existence of a sort of fortification wall running around the town along an alignment, which was perhaps maintained without much change during the later Muhammedan days, as will be shown below. That this walled town was the work of the Hindu rulers need not be emphasized; but it will be noted that the site of the new town is much different from that of the ancient Pāṭaliputra. The ruins of that ancient city, as would have been observed, extend for more than five to six miles towards west and south-west. The new town with its modest name of *Pattana* or Patna occupied but a small portion of the ancient city along its east. The Hindu foundation of the town is further attested by a local tradition, which though otherwise fantastic, may contain some germ of truth. The legend, as quoted by Beglar, says that “in ancient times a great magician, Patan Deo, reigned at Patna, who succeeded in destroying by magic all the troops sent to take the place by the Muhammedan emperors. At last, in the reign of Akbar, four saints volunteered to reduce the place; they were accordingly sent and Patan Deo, finding them proof against his magic, quietly gave up the place and went away.” The legend is obviously of Muhammedan origin attributing the first conquest of Patna to the Mughals, which is historically not correct; nor has its story of Patan Deo any historical basis; though it would clearly indicate the Hindu origin of the town.

When was this new township or Pattana or Patna born? We know from the Maner inscription of 1126 A.D. that the Gahaḍvāla king Govindachandra of Kanauj, granted a village named Pādali in Maniāri-paṭṭala—Maner is hardly 20 miles from old Patna city area—to a Brahmin named Guṇeśvara-svāmin along with another village named Guṇāve, a name which obviously links itself with the name of the Brahmin. Pādali, it may be presumed safely, is the same as the ancient village Pāṭali from which the name Pāṭaliputra was derived. But

what is more interesting is the name Guṇāve of another village and Guṇeśvarasvāmin of the Brahmin who was the grantee of both the villages (i.e. Guṇāve and Pāḍali). Now close to the north of Bulandibagh is a pond or lake called Guṇasar, which is surrounded by ruins on all its sides, mostly Buddhist, belonging to the ancient city of Pāṭaliputra. There is, therefore, reason to believe that in the time of the Gahaḍvālas of Kanauj, who then held the country, there were two, if not more, small villages standing on the ruins of the ancient city viz. Guṇāve and Pāḍali. This Guṇeśvara-svāmin may have been a personage of some importance since the name of the pond or lake seems to have been derived after him. Thus upto the 12th century we do not hear of Pattana or Patna. Buchanan says that in A.D. 1266, "Pāṭali had become a nest of robbers and was then punished; but a fort was built". Unfortunately, he does not state the source of his information which gives this specific date of 1266 A. D. for Pāṭali and the building of a fort; nor does he clarify whether the fort was continued to be called Pāṭali or was named Pattana or Patna. That the foundation of Patna can be traced to near-about this date seems probable from a few facts of circumstantial evidence. That the town is clearly of Hindu origin traceable to a date *before* its occupation by the Muhammedans, latest in the 15th century, is indicated by the inscription at the mosque of Alauddin Shah of Bengal of 1509-10 A.D. or 1499 A. D. That it was founded *after* 1147 when Bakhtiar Khan Khilji invaded Bihar appears clear because the Muslim chronicles of Bakhtiyar's conquests make no reference to Patana or Pāḍali; and had there been a fort having such dimensions and occupying a strategic situation on the river, as Patna has, the invader could hardly be expected to bypass it in his conquest. There is, therefore, sufficient reason to believe that the town of Patna was founded at some time between the 13th and the 15th centuries A. D., if not actually in 1266 A. D. as quoted by Buchanan.

The District Gazetteer would, however, ascribe the foundation of Patna to Sher Shah in 1541 A. D. which, it will be seen from what is said above, is quite incorrect. The Gazetteer bases its conclusion on what Tarikh-i-Daudi says about the construction of a fort here by Sher Shah on that date. The Chronicle adds that, at that time, a small town existed here "then dependent on Bihar"; that Sher Shah ordered a construction of a strong fort at a cost of five lakhs, which was promptly complied with; and that the Pathan king predicted that "Patna would become one of the great towns of the country." This is a prediction which, quaintly enough, sounds reminiscent of a similar prophecy made by the Buddha about

2000 years earlier when Ajātaśatru's fort was being erected. It seems the Chronicle was aware of the old Buddhist story and placed similar prophetic words in the mouth of its hero, whose foresight, however, was quite well justified. Sher Shah may be the founder of Patna's future greatness but he certainly did not found the town of Patna. The Chronicle itself does not say that he founded the town. The fort which Sher Shah built probably made the position of the existing township much stronger and facilitated a growing trade and commerce, thus making the place more prosperous and flourishing in times to come. The Chronicle adds: "Bihar (i.e. Bihar Sharif cf. p. 44 above) from that time was deserted and fell to ruin; while Patna became one of the largest cities of the province." It is not clear whether Sher Shah's fort was a separate fort independent of the earlier walled town or was merely a citadel built along the bank of the river inside the town. Since additions and repairs may have been made to the fortifications from time to time by the Mughal Governors, who resided at Patna, it is now difficult to trace the exact site and alignment of Sher Shah's fort. Even the walls protecting the town were in a ruinous state in 1808 as recorded by Buchanan, who refers to an inscription of A.H. 1402 on one of the gates attributing its erection to one Firoz Jung Khan about whose history nothing is known so far. Beglar records that he saw portions of some of these walls to a height of nearly 32 feet. The walls enclosing the town are generally attributed to Prince Azim, the founder of Azimabad (cf. p. 416 below); but the work of Azim obviously refers to improvements of the fortifications which had existed before as would be attested by the sites of the two temples of Patna Devi, the Hindu guardian deities of the city already referred to. (cf. Beglar, *CASI*, VIII, pp. 32-33; Buchanan, *Patna Gaya*, I, pp. 58 ff; Ghosh, p. 43, *BODG Patna*, pp. 177 ff.)

(iv) *Begu Hajjam's Mosque* :— This mosque is situated in the old city area to the east Khwaja-kalan Ghat road. From an inscription in the building dated A.H. 916 (A.D. 1509-10) it appears it is the oldest Muslim monument at Patna. It was built by one Khan Muazzam Nazir Khan in the reign of Alauddin Shah Sultan of Gaur or Bengal and later in A.H. 1056 (A.D. 1646) repaired by Begu Hajjam. The courtyard of the mosque is paved with glazed tiles of Gaur and has a fine carved stone doorway on the south-western side. The District Gazetteer gives the date of the original construction as 1499 A.D. (cf. *BODG Patna*, pp. 188-189; JBORS, XVI, pp. 340 ff. and Manoranjan Ghosh, p. 40).

(v) *Sher Shah's Mosque* :—It is situated close to the south-east of the eastern gate of the old city in the area called

Shikarpur. The building was first carefully inspected and described by Beglar in 1872. It consists of a large central hall, 27' 2" square internally, surrounded by galleries on all the four sides, the entire building being 63' square. Over the hall is a semi-circular dome on a low neck, with similar small domes on each of the corners of the galleries. The exterior is ornamented by several small niches. It is built of bricks faced with plaster. Beglar was sure that the name Sher Shah is written "in the interior at the neck of the great central dome". Bloch inspected the mosque in 1902 and states that there is no inscription; though he regarded it to be of the time of Sher Shah and thought it to be 'remarkable on account of its style'. It is to be noted that in 1937 a piece of sculpture on stone, 20" x 10" x 5", was found built up in the masonry of this building. The carving represents an amorous pair assigned stylistically to the Śūnga period, (cf. *JBORS*, XXIII, p. 498). In the premises of the mosque, however, is the grave of one Muhammad Murad Shahanshah Sufi with the date A. H. 949 (i. e. 1543 A. D.), which confirms the local tradition that the mosque is of Sher Shah's time. Outside the mosque are a number of tombs such as of Koka Khan (died, 1772 A. D.) and Mirza Aziz (died 1808 A. D.) (cf. Beglar, *CASI*, VIII, pp. 28-29; Bloch, *An. Rep.*, *ASI*, B. C., 1902, p. 16; Manoranjan Ghosh, p. 43; and *BODG*, Patna, 189.

(vi) *Mirza Masum's Mosque*:—This is situated near the western gate of the old Patna City. There are six carved blocks of stone which seem to have once belonged to Gaur. Of the three inscriptions here one gives the date of its construction as A. H. 1023 (i. e. A. D. 1614) while another inside the hall gives the date A. H. 1025 (i. e. A. D. 1616) (cf. *JBORS*, XVI, p. 342).

(vii) *Tomb of Shah Arzani*:—This monument is situated in the Sultanganj area of the city not very far to the north of the Gunsar lake or pond near Bulandibagh which is further south. Buchanan refers to this tomb as the most popular place of worship, in his time, amongst the Muslims. He states that "adjacent to the tomb is an Imambara where 100000 people assemble with the pageantry used in celebration of the grandson of the prophet." Shah Arzani, it is said by Manoranjan Ghosh, was an Afghan by birth who died in Patna. Buchanan, however, says that he was a native of the Punjab and died in A. H. 1032 (i. e. A. D. 1623). No description of the building of the tomb is available from the above sources. Similarly no other details of the history of the Shah, who was presumably a Muslim saint, are given by them. Attached to the monument is a mosque, an Imambara, and an Idgah. At the Idgah is an inscription which refers to its construction in A.H. 1258 (A.D. 1842)

There are besides a number of other graves, with inscribed tablets, inside the premises such as of Sujawal (died in A. H. 1064 i. e. A. D. 1654), of Shah Shahabaz (died in 1124 i. e. A. D. 1712), of Shah Basant (died A. H. 1158 i. e. A. D. 1745), of Shah Karimullah (A.H. 1185, 1771) of Shah Ghulam Hussain (died A. H. 1211 i. e. A. D. 1796), of Shah Karim Bux (died (A.H. 1252 i. e. A.D. 1836), of Shah Ibadullah (A. H. 1226 i. e. A.D. 1811) and others.

According to Manoranjan Ghosh the Dargah and the attached buildings are situated on a mound representing Buddhist ruins of a *stūpa* or monastery. He adds that P. C. Mukerji found here "several stone relics of Buddhist rail-posts and statues built in the walls of the local buildings. Inside a wall to the west of the premises is a well where a Buddhist image is found built up in its wall". In 1928-29 discovery of a granite arch-stone was reported from here by the Patna Museum authorities (cf. *Report* for 1928-29, p. 18). It bears the usual Mauryan polish and has an inscription of three letters viz. *Ko, kau* and *chu*. It is assigned to "pre-Mauryya period" and is now in Patna Museum as a loan from K. P. Jayaswal. (cf. Buchanan, *Patna-Gaya*, I, pp. 65-65; *JBOBS*, XVI, pp. 343, 376, 396, 403; *Bengal List*, p. 234 *BODG*, Patna, pp. 192-193; Manoranjan Ghosh, pp. 48-49).

(viii) *Mosque called Patthar-ki Masjid or Stone Mosque* :—

This mosque is situated on the main road about 3 miles east of the Gola (cf. p. 419 below). It is so named because it was built of stone and wood brought from a place named Majhowli in Gorakhpur district of U. P. where a fort and a temple were dismantled for the purpose. It was built by prince Parveez, son of Jehangir, who was Governor of Bihar in 1621-24. The inscription on the monument gives the date of its construction as A. H. 1036 (A. D. 1626) which was perhaps completed a year after the prince's death in A. H. 1035. According to Manoranjan Ghosh this mosque is built on or near the site of a Buddhist monastery, since the surrounding lands are quite high and he had also noticed the remnant of a *stūpa* in a garden to the north-west of the mosque. The sacred Dargah or tomb of Shah Arzani (cf. No. vii above) is quite close to the south of this monument where similar traces of Buddhist remains were noticed earlier. (cf. *JBOBS*, XVI, pp. 334-5; Manoranjan Ghosh, pp. 35-36).

(ix) *Saif-Khan's Idgah* :—This is situated between the main road and Inglis Road. Saif Khan or Mirza Safi was related to Emperor Shah Jahan, his wife, Malika Banu, being the eldest sister of Mumtaz Begum, the lady of the Taj. He was Governor of Bihar from 1621 to 1631 A. D. From the chronogram of the

inscription at the Idgah it is seen that Saif Khan built it in A.H. 1038 = 1628-29 A. D. (cf. *JBORS*, XVI, p. 345).

(x) *The Madarsa Mosque* :—This mosque stands on the high bank of the river Ganges, east of Chimny Ghat, in Jhauganj area of the old city. It is known after a Madarsa or school building which was attached to it, but has disappeared now, though from its traces left, it appears, it was a magnificent building. The mosque and the Madarsa were built by Saif Khan (cf. No. ix above) in A. H. 1039 (A. D. 1629-30). The building commands a beautiful view of the river. Beglar describes it more fully. It consisted of a large open brick-paved court, with the mosque on its western side, the usual cloisters on the other sides (which exist only in a few traces) and gateways, one on the east and the other on the south. It is not clear whether along the north, facing the river, the cloisters existed. But perhaps the river side was protected by strong and massive revetments, built of stone-rubble and bricks and strengthened with various towers, break-waters and counterforts. The revetments were done obviously to protect the foundations of the building. The two gateways were very high and ornamented with glazed tiles and were flanked by "little square pavilions with pyramidal roofs covered with glazed coloured tiles." The cloisters, it appears, were more than one storey in height.

The mosque itself consists of a large prayer hall of five arched openings, the interior being divided into five compartments by great archways resting on square projecting pilasters. The central archway of the facade is a little larger than the others and projects boldly forward into the courtyard. Over the centre of the hall is a large flattish dome with two smaller but similar domes each on both the sides. The walls are perfectly plain, but above them, over the entire front of the archways, there is beautiful coloured tile-work bearing varied floral patterns or scroll-works. At the two corners are the two towers capped by bulbous domes and it seems their entire exterior was once covered with similar glazed tile-work. Inside the hall also there is a broad band of glazed coloured tiles running all along the walls, passing over the *mihirabs*, which are like-wise decorated with tile-work. On this band of tile-work Beglar saw in 1871 a long line of inscription "running right through from end to end." He was not permitted to go in to copy or read it. Besides the writings were much obliterated.

Nearby was another building named Chehelsutoon or forty-pillared hall built by Prince Azim-us-Shan (1704-07) for his residence and was repaired by Haibat Jang. Many a historical event had taken place in this hall. It was used as the palace of the Mughal governors. The Mughal emperors Farrukhsiyar

and Shah Allam were crowned here. Here Haibat Jang was murdered and some of the English prisoners massacred by Mir Kasim. But not a trace of the building exists now. Buchanan says that 50 years before him it was in perfect preservation; but that, in his time, only a few detached portions existed "retaining no marks of grandeur." It is obvious that the mosque, this Chehelsutoon or the grand hall and the Madrasah formed a complex of buildings on the river which in the 17th-18th centuries reflected the Mughal grandeur at Patna of which only a few vestiges are now left. (cf. Beglar, *CASI*, VIII, pp. 29-32; Buchanan, *Patna-Gaya*; I, p. 71; Manoranjan Ghosh, pp. 41.42; *JBORS*, XVI, pp. 346-347).

(xi) *Hazi Chand's Mosque* :— This is situated in Colonelganj area of the town, 4 miles east of the Gola. An inscription on it records its construction by one Haji Chand who calls himself a relation of Shaista Khan, the Mughal Governor in 1639-1648. The inscription is dated A.H. 1056 (A.D. 1646). (*JBORS*, XVI, 348).

(xii) *Doondi Bazar Mosque* :— It is situated about a furlong west of Mangle's tank in the old city area and has only one dome. It has an inscription recording its construction in A.H. 1061 (1651 A.D.) (*JBORS*, XVI, p. 350).

(xiii) *Dhai Kangura Mosque* :—It is situated in Dhaulapura area of the old city and is so called because of a stone slab in its roof resembling "two and a half turrets." An inscription on it records its construction in A. H. 1072 (A. D. 1662) by one Mirza Noori (cf. *JBORS*, XVI, p. 352).

(xiv) *Rosa Mosque* :— It is situated near Rozas or tombs of two saints named Taj and Mangan. An inscription on it records its construction by Emperor Aurangzeb in A. H. 1078 (A. D. 1668). There are many tombs near the mosque and an *ākhārā* is attached to it. (cf. *JBORS*, XIV, p. 353).

(xv) *Ambar Masjid* :— It is situated in Chauk Kalan in Patna City and from an inscription, it appears, it was constructed by one Khwaja Amb, nazir of Shaista Khan in A. H. 1100 (1688-89 A. D.) (cf. *JBORS*, XVI, p. 354; Manoranjan Ghosh, p. 42).

(xvi) *Umed Khan's Mosque or Patthar-ki-Masjid* :—It is situated in Nagla quarter of the old city. Though partly built of stone it is still called as Patthar-ki-Masjid or stone mosque. From an inscription on it, it appears, it was constructed in A. H. 1100 (A. D. 1688-89) by Buzurg Umed Khan, the Mughal Governor of Bihar from 1685 to 1693. It stands on a high

plinth and was once surrounded by a garden (cf. *JBORS*, XVI, pp. 354-55).

(xvii) *Sultanganj Mosque*:—It is situated on the main road in Sultanganj area of the town. An inscription on it records its construction in A. H. 1114 (i. e. A. D. 1701) by a lady named Tajo, wife of one Shaikh Badri (*JBORS*, XVI, p. 355).

(xviii) *Wahid Ali's Mosque*:—This is on the main road in Chowk area of the old city. It was originally constructed by Shaista Khan, the Governor of Bihar (cf. p. 415 above) and later perhaps rebuilt (?) by Wahid Ali A. H. 1263 (A. D. 1847) as stated in an inscription on the building. (*JBORS*, p. 407).

(xix) *Khwaja Kalan Ghat Masjid, Dargah and Gateway*:—These were noticed and described with some details by Beglar in 1872. It appears they have disappeared already. Beglar mentions the Dargah as that of Dhum Shah “a local saint of limited fame” and it is not clear whether this tomb is the same as that of Khwaja Kalan as mentioned by the District Gazetteer. The building of the tomb was on the bank of the river and consisted of a square building of pillars, four on each side supporting the roof, perhaps a domed one, which had gone already. The openings between the pillars were once closed by stone lattices. The gateway leading to the Ghat was “faced with stone in the late Mughal style”. The Masjid was a plain building built of brick and stone, the plainness being relieved on the exterior by decorative niches those on front being decorated. The dome was of “the flattish vaulted construction”. Beglar assigns the buildings to the reign of Aurangzeb, i.e., to the 17th century A. D. (Beglar, *CASI*, VIII, pp. 32-33; *BODG*, Patna, p. 184).

C. AZIMABAD

The above remains and monuments belong to a date upto the death of Emperor Aurangzeb in 1707 after which political conditions became somewhat chaotic in Bihar. From 1704 to 1712 Prince Azim-us-Shan was Governor of Bihar. It appears he was fascinated by the city of Patna and improved the fortifications, built a splendid palace or “Kaiwan Shikoh”, from which one of the present localities in the old city is known as Kowah Khoh. He had assigned separate quarters, inside the newly improved walled town, for the nobles, many of whom had come from Delhi to reside here. Another area, called Diwan Mohalla was for the clerks of the Government offices; while the Lodi Katra was once occupied by the Lodi Afghans. The Prince had built Sarais and alm-houses also for the poor. Immediately after he assumed Governorship of Bihar in 1704 he had started these improvements and had given a new name to

the town, after himself, as Azimabad. In 1704 the old Aurangzeb was engaged in a desperate struggle with the Marathas far away in the Deccan and he died in the end in 1707. It can, therefore, be easily presumed what the Prince had in his mind when the Delhi nobles were migrating to Patna and he himself was preparing to improve and fortify Patna and trying to popularize himself with charitable works. It is said that the prince was aspiring to make Patna "a second Delhi". It appears he was dreaming of succeeding his grandfather as the Mughal emperor, intending perhaps to make Patna as the seat of the imperial Government. But his ambition was cut short by his death in the war of succession that ensued after Aurangzeb's death. It may be noted that Azim's son, the Emperor Farukhsiyar was proclaimed emperor and formally crowned at Patna or Azimabad in the forty-pillared palace or hall, built by Prince Azim and already referred to (cf. p. 414 above). Farukhsiyar, however, did not reside at Patna nor did he make it his capital.

The plan of the walled or fortified city of Patna, or more properly Azimabad, as it existed in the 18th century, is given by Rennell in his Bengal Atlas published in 1781. It was the same as described by Buchanan in 1808 and later by Beglar in 1872. The fortifications perhaps stood on the original foundations of earlier Patna with minor changes or improvements. They were already in a poor state in 1781 as seen in Rennell's map and by the time of Beglar in 1872 they had practically disappeared. Some of the buildings of Azim's time continued to exist. From 1707 to about 1765, i.e. the date of the battle of Buxar, when the British power was firmly established in Bihar, was a period of political turmoil ; but many buildings, especially mosques and tombs and residential palaces, were raised, some of which still exist in ruins. It is not possible, nor necessary, to give full details about them. Other remains or monuments of the time of early British rule i. e. from 1765 to 1808 when Buchanan surveyed Patna are also quite numerous and some of them exist till today. The most important of them have been referred to below, the rest being not of much significance historically or archaeologically. The British, it appears, did not favour the name Azimabad for the city and continued to call it by the older name of Patna, though the pargana which included the Patna City, extending as far east as Fatua, was called as Azimabad for some years later.

(i) *Tomb of Shah Kaley* :—This is situated near the western gate of the old Patna city. It contains an inscription recording the death of one Shah Kaley in A. H. 1122 (i. e. A. D. 1710) (cf. *JBORS*, XIV, p. 356).

(ii) *Hassan Ali's Court of Justice* :—The building had already disappeared in Buchanan's time who refers to it to show how traces of large buildings disappear even in a short time. Only the inscription recording its construction in A. H. 1142 (A. D. 1730) is left, now fixed in Khwaja Kalan police station, where the building originally stood. Hasan Ali was a Judge or Kazi in the service of Nawab Fakhruddowla who either constructed or repaired the building as will be seen from the inscription. The tombs of the Judges also exist in the premises. (*JBORS, XVI*, pp. 357-58 ; Buchanan, *Patna-Gaya*, I, p. 71).

(iii) *Malsalami Masjid* :—This mosque is situated on the main road near Malsalami Police Station. It contains an inscription recording its erection by one Abdur Rehman Sajjad in A. H. 1150 (A.D. 1738) (cf. *JBORS, XVI*, p. 358 ; Manoranjan Ghosh, p. 44).

(iv) *Muslim Tomb of a lady named Rahamunnisa* :—It is situated in the compound of Patna City Charitable Dispensary. The inscription on her tomb is dated A.H. 1161 (A. D. 1748) (cf. *JBORS, XVI*, p. 359).

(v) *Muslim Tomb of Haibatjung* :—It is situated to the south of Patna City Railway Station. Haibat Jung or Ziainuddin was the Governor of Bihar. He was murdered by Darbhanga Afgans in 1748 A. D. and his remains were buried here. The tomb is built of black-stone and white marble and decorated with lattice work. Attached to the tomb is a mosque (Manoranjan Ghosh, p. 45).

(vi) *Muslim Tomb of Moniruddowla* :—It is situated in the house of Nawab Vilayat Ali Khan in Guzri Mahalla of Patna City. Moniruddowla was a minister of Emperor Shah Alam. As stated in the inscription on his tomb he died in A. H. 1173 (A. D. 1759) (cf. *JBORS, XVI*, p. 360).

(vii) *Mir Afzal and Mir Ashraf's Tombs and Mosque* :—They are situated in the burial ground, now known after Mir Ashraf, in Chauk Shikarpur in Patna City. Mir Afzal was probably father of Mir Ashraf and was a big trader of his time, Mir Ashraf was the Gomasta of the East India Company. Mir Afzal died in A.H. 1174 (A. D. 1760) while his son died in A. H. 1189 (A. D. 1775) and both of them were buried here, as seen from the inscriptions on their tombs. Within the premises is a large and beautiful mosque built by Mir Ashraf in A.H. 1187 (i.e. A.D. 1773) as stated in the inscription on it. The mosque has a big compound with a reservoir and fountain in its middle. The floor of the mosque is paved with Gaur tiles. Inside the premises of the building is a tomb of a lady with an inscription, recording her death in A. H. 1189 (i. e. A.D. 1775),

(viii) *Shish-Mahal Mosque*:—It is situated in the area of the old city called Shish Mahal. One of the three inscriptions at the Mosque says that the building was erected by one Syed Ibrahim in A. H. 1190 (A.D. 1776). Inside the premises is the tomb of the builder with date A.H. 1199 (A.D. 1784) (cf. *JBORS*, XVI, pp. 365-7).

(ix) *Gurhatta Bari Mosque*:—It is situated in the area of the old city called Gurhatta. An inscription in the mosque says that it was built in A.H. 1191 (A.D. 1777) (cf. *JBORS*, XVI, p. 367).

(x) *Dauka-ki-Imli Masjid*:—It is situated in Dauka-ki-Imli quarter of the old city, 6 miles east of Gola and contains an inscription recording its erection in A.H. 1195 (A.D. 1782) (cf. *JBORS*, XVI, p. 368).

(xi) *Muslim tomb of Hakim Syed Ahmad Hussain*:—It is situated in Lodi Katra area of the old city. An inscription on it says that it was built in A. H. 1196 (A. D. 1782) (cf. *JBORS*, XVI, p. 368).

(xii) *Dooly Ghat Mosque*:—It is situated in Dooly Ghat quarter of the old city, and as stated in its inscription it was erected by Nasir Jung, a "trustiest friend" of Mir Kasim, Nawab of Bengal, in A. H. 1200 (A. D. 1785) (cf. *JBORS*, XVI, p. 370).

(xiii) *Fakhruddowla's Mosque*:—This is on the main road 6 miles east of Gola. Fakhruddowla was Governor of Bihar from 1725 to 1729; but the mosque, it appears, was built by his wife who is mentioned simply as Begum in the inscription dated A. H. 1202 (A. D. 1788) which records its construction. The building has three domes. (cf. *JBORS*, XVI, p. 371). Manoranjan Ghosh, however, says that the mosque was built by Fakhruddowla himself and that he was Governor between 1731 to 1736 (cf. *op. cit.*, p. 40).

(xiv) *The Gola or Granary*:—The Gola or Gholghar (literally round or round-house) is situated in Bankipore area of the city and is the most distinctive landmark in Patna. It is a large dome-shaped building built of bricks, standing on a 2' high plinth, 109 feet in diameter internally at base, and 96' high, including the base. The walls are 12' 4" thick and on them are two spiral stairways for going to the top, which is 10' 9" across and has a small hole in centre, 2' 7" in diameter, meant originally for pouring in grains; but it is now closed by a stone slab. In each of the four quadrants the wall has a door which originally opened inwards; but after alterations they now open outwards. This peculiar structure was built originally for storage of grains as a reserve to be used

in emergency of a famine, after the great famine in 1770 ; but it was never put to that purpose and is now used as Government godown. There are two inscriptions on the building, one in English and the other, its translation, in Persian. It records its construction, under orders of the Governor General in Council, by Captain John Garstin, Engineer (cf. Buchanan, *Patna-Gaya*, I, p. 64 ; Kuraishi, pp. 111-12 ; *BODG*, Patna, p. 174).

(xv) *Har-Mandir or the Sikh Temple and College* :—This is situated opposite Jhauganj post office in Chowk Kalan Thana, Patna City. It marks the birth-place of Guru Govind Singh, the 10th Guru of the Sikhs, who was born at the spot in 1660 A. D. It is, however, not known when the original temple was erected. In 1808 Buchanan saw it as “of little consequence, but it is surrounded by pretty large buildings for the accommodation of the owners.” We have also an earlier account by Charles Wilkins who, in 1781, visited a building of the Sikh College, presumably a part of the temple establishment. He states that the college building had a large central hall surrounded by four apartments. The wooden arches and pillars of the hall were neatly carved. The building no longer exists now. The temple seems to have undergone changes afterwards and is now seen provided with a marble gateway. Inside it is the Guru’s Cradle, his wooden shoes, and the Holy Granth or Book of the Sikhs which is said to contain the Guru’s name written by himself with the point of an arrow. The temple is regarded as one of the four great sacred places of pilgrimage amongst the Sikhs. Two Sangats or subsidiary places of worship are attached to the temple, situated at short distances away (cf. Charles Wilkins, *Asiatic Researches*, I, p. 289 ; Buchanan, *Patna-Gaya*, I, p. 67 ; Manoranjan Ghosh, pp. 42-43 ; *BODG*, Patna, pp. 72 189).

(xvi) *Jain Temples* :—In the area called Kamaldath, near the Gulzarbagh railway station, is a high mound of brick ruins on which stand two Jain temples. On one of them is an inscription dated V. S. 1848 (A. D. 1792) which records that the temple was constructed by the whole congregation living at Pādālipura and dedicated to Śrī-Sthūlabhadra, who has already been referred to earlier (cf. p. 374 above). The mound underneath does not seem to have been carefully inspected and explored so far ; and it is not known whether it represents Jain or other remains concealed in it. (cf. Waddell’s report 1902-3, pp. 57-58 and 83 ; *BODG* Patna, p. 72).

Buchanan, *Patna-Gaya*, I, pp. 57-61 ; *JASB*, 1845, p. 137, *Ind. Ant.*, III, p. 149 ff., Waddell Reports of 1892 and 1902-3 ; Cunningham, *ASI*, XI, 151 ff ; XV, pp. 1-3 ; Beglar, *CASI*, VIII, pp. 27 ff ; P. C. Mukerji, *Report on Excavations at Pāṭali-putra*, in 1896-7 ; *The Bengal List*, pp. 232 ff ; Spooner, *An. Rep.*,

ASI, 1912-13, pp. 53-86; *An. Rep., ASI, EC*, 1912-13, pp. 55-61; 1913-14, pp. 45-74; 1914-15, pp. 45-60; Manoranjan Ghosh, *Pātaliputra*; *Patna Museum Annual Administration Reports* for 1922-23, p. 2; 1923-24, p. 2; 1924-25, p. 2; 1925-26, p. 2; 1926-27, p. 4; 1927-28, pp. 2 and 16; 1928-29, pp. 18 and 23-24; 1937-38, pp. 6, and 51 ff.; 1940-41, pp. 3, and 12 ff; *BODG, Patna*, pp. 165 ff; Kuraishi, pp. 94-112; *Indian Archaeology, A Review*, 1953-54, pp. 9-10; 1954-55, pp. 18-19; 1955-56, pp. 22-23; (Other references are given in the body of the text).

351. **Pawapuri (PATNA)**—JAIN TEMPLES AND TEMPLE TO SUN-GOD—

The place Pawapuri is situated about 3 miles north of Giriak (cf. p. 148 above) and is famous amongst the Jains as the place where, they say, the last of their Tirthankaras died in the 6th century B. C. Buchanan was the first to notice the antiquity of the place. Later Franklin and Kittoe also visited the temples in 1820 and 1847 respectively. Cunningham and Beglar similarly describe the temples in their respective reports. The Bengal List and the District Gazetteer mostly draw upon the above authorities.

Buchanan calls the area of the Jain temples, which are built on an island in a large lake or tank, under the name of Pokharpuri. The village close to its north he mentions under the name of Puri, while a village about a mile away is called by him as Pawa. His account therefore differs, to a certain extent, from what the later authorities say about the place. Of the temple in the island he says nothing; but he locates, on the north of the tank, "a circular work of bricks and plaster rising by low steps into several concentric terraces" with a beehive shaped shrine on the top containing the foot-prints of Lord Mahāvīra. This is what Cunningham calls as the "curious structure of Samosaran" i.e. the place where Mahāvīra is said to have sat to teach his disciples. In Buchanan's time the buildings were attributed to the famous family of Jagat Seth and seem to have undergone changes in later times. The building on the island, at present called as Jalamandir, is obviously a modern work raised after Buchanan's visit to the place. The causeway which connects the island with the area towards north existed in Buchanan's time but has been improved upon afterwards.

In the village, near the tank, Buchanan saw a group of temples arranged around two court-yards. He called the village as Puri but now it is known as Pawapuri. The buildings have undergone changes subsequently. Buchanan refers to a number of inscriptions in the temples of which he took copies. The

earliest of them was, according to Buchanan, dated V. S. 1605 (A. D. 1548). Bhandarkar's List, however, mentions only one inscription from Pawapuri dated V. S. 1697 (A. D. 1640) of the time of emperor Shah Jahan. The inscriptions copied by Buchanan, therefore, deserve to be investigated into. Another inscription is reported to be dated to 1641 A.D. It is also of Shah Jahan's reign, and records the restoration of the Tirtha and construction of a temple in that year at the spot. (cf. *IHQ*, I, p. 116 ff.) It is obvious the images which contain the inscriptions are older than the temples and it is likely some older Jain temples, now no more, existed in the area. Beglar noticed several ancient statues in the village. Broadley even claims to have detected near the shores of the tank and on the south of the village "the remains of a tumulus, but its materials have been ruthlessly used up in the construction of a great circular platform", i. e. the Samosaran referred to above. He adds that he found in the village a few Buddhist idols which probably belonged to the tumulus, which may thus have been a Buddhist monument. It may, however, be stated that no Jain monument or antiquity has been recovered from the area which can be positively dated beyond the 16th century A. D.; though according to tradition the place should be assigned to the 6th century B. C. Rajbali Pandey has, therefore, doubted the correctness of the identification of the site with that of Mahāvira's death.

At the village Pawa, about a mile away, Buchanan noticed "a heap of broken bricks and earth of considerable elevation", about 600' x 150'. At the two sides of this mound were two tanks near one of which was a small temple of the Sun-god erected some 100 years before Buchanan's visit in 1812 or so. The mound apparently conceals some ancient Buddhist ruins as would appear from Buchanan's description. He says that inside the shrine of the Sun-god he saw images of Sūrya and Lakshmi, while outside were lying a number of broken images. On the image of the Sun-god he saw a damaged inscription in old Nagari which according to him commenced with "the formula usual on the statues of the Buddhas." It may be added that this site had never been explored by anybody afterwards; and therefore the place should deserve a further exploration in view of its proximity to the Jain temples.

Buchanan, *Patna-Gaya*, I, pp. 168-69 and pp. 195-7; for Franklin's Report cf. *Ind. Ant.*, XXXI, p. 70; Kittoe, *JASB*, 1847, p. 955; Broadley, *JASB*, 1872, pp. 283-4; Cunningham *ASI*, XI, pp. 170-171; Beglar, *CASI*, VIII pp. 77-78; *Bengal List*, p. 274; *BODG*, *Patna*, pp. 23-24; Rajbali Pandey, *Indian Culture*, XIV, p. 125 ff; Bhandarkar's *List*, No 1003, and *IHQ*, I, p. 116 ff.

352. **Pokla** (RANCHI)—BURIAL SITE (ASURA ?)—

The village is situated six miles south-west of Khunti and its ancient ruins were first noticed by S. C. Roy in 1915. The ruins consist of the remains of a graveyard marked by 17 slabs of stone and a sepulchral stone pillar. The slabs are of irregular shape but the pillar is regular in shape and has "something like a roundish head on top and is 6' 9" in height above ground. It has, besides, symmetrical sides, the width at bottom being 1' 9". Of the slabs the largest is 9½' x 8' while the smallest is 3' 3½" x 2' 6½". The thickness of the slabs average to one foot. Roy excavated the spot of the smallest slab after removing it and found two earthen urns, placed one above the other. The upper urn contained bones while the lower one yielded fragments of a copper ornament. The villagers told Roy that copper ornaments are sometimes found while digging in the fields. Roy takes these sites to be of the "Asuras."

S. C. Roy, *JBORs*, I, pp. 237-8.

353. **Porahat** (SINGHBHUM)—FORT—

Porahat is situated about 25 miles west of Chaibassa, the headquarters town of the district. The District Gazetteer gives various legends of the family of the chiefs of Porahat estate attributing their origin to the Rajputs from Marwar, who, it is said, settled down here in course of their pilgrimage to Jagannatha Puri. Another story is that the Bhuiyas invited some Rajput soldiers of Raja Man Singh to suppress the Hos, a powerful aboriginal tribe, and on their success accepted them as their rulers. It is stated that these Rajputs built the fort of Porahat and made it their capital. The name Porahat is derived from the favourite deity of the Bhuiyas, named Pauri Devi and the name of the place was often pronounced as Purihali or Porihati in early British records. The fort is, however, not described by the Gazetteer.

BDG, Singhbhum, pp. 220-22.

354. **Punarak** (PATNA)—SUN TEMPLE—

The village is situated near the southern bank of the Ganges about 10 miles east of Barh and is a station on the main line of the Eastern Indian Railway. The only reference to the place is by the District Gazetteer. Like Barunarak in Bihar and the famous place of Konarak in Orissa the name easily lends itself to the belief that it is derived from some ancient temple to the Sun-god. The place is situated on one of the well-known routes from Bihar to Bengal and had been a recognized camping ground on the route. A temple to the Sun-god exists at the place but nothing is known of its history and architecture. The place does not seem to have attracted the notice of

any archaeologist so far, though it is well worth an exploration because of its apparently ancient name. The Gazetteer states that an interesting story is told about the origin of this temple but it does not narrate it. A work titled "Further Rambles in Bihar" referring to Punarak is said to have been published by Ramgopal Singh but it was not available for reference.

BODG, Patna, p. 225.

355. **Punawan (GAYA)—BUDDHIST TEMPLE, MOUND AND TANKS—**

The village is situated about a mile south-west of Wazirganj station and 3 miles south-west of Kurkihar (cf. p. 221 above) and about a mile north or north-west of Hasra Kol (cf. p. 164 above). The ancient remains of Punawan were first noticed by Kittoe in 1847. Later in 1861-62 Cunningham explored them. Scattered references occur in the Notes on the District by Grierson and in Bengal List as well as in the District Gazetteer.

The Buddhist Temple: Kittoe mentions the name of the place variously as Pornaha or Poonaha, where he noticed a "large Buddha temple...in ruins, but sufficiently entire to enable a good plan to be made of it..." It is situated to the south of the village. He calls it as "handsome" and "the most perfect of any I have met with; indeed the only one save that of Bodh Gyah (i. e. Gaya), which is of comparatively modern date, it possessed the most striking picture of the style, viz. a solid round tower with a niche to each of the cardinal points, formerly ornamented with figures of four of the five Buddhas, fragments of which are strewed about and there are likewise many others and much bick rubbish, denoting the existence of some large building in former times. On the rock to the west is a fine shaft of granite, in the north face of which is an empty niche; there appears to be no inscription." This is what Kittoe saw in 1847. But 15 years later Cunningham noticed the ruins in the form of a pillared temple of Trilokanātha, not the same as seen by Kittoe, but a "modern work made of different sized pillars of various patterns, some with and others without capitals, so as to bring them to the required height." Evidently the temple seen by Kittoe had collapsed and a new one was erected on the spot by using its materials. A figure of the ascetic Buddha was kept in the shrine and was worshipped as Triloknāth of whom Kittoe says nothing. A beautifully sculptured doorframe and other plain doorframes were noticed by Cunningham used in the new construction. Even this improvised structure suffered later and was deprived of its carved material, especially the beautiful doorframe, which was removed by Broadley to his Bihar Museum and has now

found its way to the Indian Museum, Calcutta, as mentioned by the Bengal List. By 1906, states the District Gazetteer, whatever remains existed of the temple had been "all carried away".

Mound and Tanks :—Cunningham has given a site-plan of the ruins in his report of 1861-2. To the north-west of the above temple he noticed a mound, 60' square, with "five broken pillars and a broken statue of the three-headed goddess Vajra-Varāhī, one of the principal objects of worship amongst the later Buddhists ... The ruined temple on this mound is called Narting". The meaning of Narting is not quite clear, nor does Cunningham say anything about it. Besides this mound he noticed several statues and granite pillars of different sizes scattered about the foot of the nearby hills. Some of the images bear inscriptions containing the usual Buddhist creed formulæ but no dates. Cunningham assigns them to a date about 1000 A. D.

Cunningham refers to two tanks, the one, which is larger and square in shape, being on the north of the village and is known as Budhokhar Tal. The other is situated to the east of the village and is called as Karamar Tal. It may be seen from Cunningham's site-plan that in between the Budhohar Tal and the Trilokanāth Temple site now stands the village Punawan where other ancient monuments are normally to be expected. It is, therefore, quite probable that underneath the modern village their remains may still be lying buried.

Kittø, *JASB*, 1847, pp. 80, 276-7; Cunningham, *ASI*, I, pp. 13-14 and plate XII; *Bengal List*, p. 296; *BDG, Gaya*, p. 229.

356. **Purnea (PURNEA)**—FORT, MOSQUES AND BUILDINGS—

The word Purnea is an English corruption of the real local name, Purania, which is locally derived in two ways. According to one it is derived from *purain* i. e. the local name for lotus, which, it is said, once grew thickly in the neighbourhood when the river Kosi once flowed past the town. The other derivation is from *pura-aranya* i. e. "absolute forest" which once covered the area. Buchanan surveyed the town in 1809-10 but he did not notice any ancient remains of importance in the town. The information furnished by the District Gazetteer is also quite scanty. It is not known how far back the history of the town goes; though it would appear that some time before Akbar the town or a large village of the name existed; for in the *Ain-i-Akbari* there is a reference to Sarkar Purnea indicating that it was a headquarter of a revenue division of the Mughal empire. In the later Mughal rule an imperial Fauzdar or a military governor was posted at Purnea

mainly because it guarded the north-eastern and northern frontier of the empire. Whatever historical importance the town possessed it was mainly due to this fact. The town grew and developed essentially under Muhammedan occupation till the British conquest in 1771 A. D. but it is surprising that little trace of the splendour of the Muhammedan military governors or Nawabs is to be seen now. Buchanan refers to many tombs "where persons of the Nawab's families were buried at Mukbura-bag, about a mile north from the town. They have never been magnificent, and have become ruinous; but originally they were probably neat and becoming persons of rank. The largest is that of a wife of Asfundi-yar Khan, who is called the great lady." Asfundiar Khan, was the Nawab of Purnea in about 1680 A. D. under Aurangzeb. The Riyazu-s Salatin, as stated by the Gazetteer, mentions a fort and a masonry building called Dalbagh as in existence in 1788. It is not known whether the fort and this building still exist. The Gazetteer is silent on the matter and only casually adds that little trace of the Muhammedan rule is now left at Purnea beyond "the ruins of old houses and mosques and the names of old quarters of the town....."

Buchanan, *Purnea*, pp. 58-61; *BDG*, *Purnea*, pp. 1, 34 ff, and 198 ff.

357. Purulia (MANBHUM)—TEMPLES—

According to the District Gazetteer the town of Purulia was made district headquarters in 1838 under the British regime. It adds that the town is "purely modern, and there is no building of antiquarian interest." This appears to be somewhat incorrect for Beglar in his report for 1872-73 refers to "some old remains" here. He says: "about half a mile to the east of the city, on a high open plateau, are the remnants of two temples: one of these must have been large, and the other close to it was small; a fragment of the *amalaka* that crowned the larger temple lies on the site; it had a diameter of 7 feet; very few squared stones now remain, the greater portion having naturally been removed to be used up in the now rising city." Beglar gives no opinion about the age of the temples; though it is quite likely that they belonged either to the later medieval period (11th to 13th centuries A. D.) or to the time of Raja Man Singh (16th century A. D.) like the many temples found in the district. The remains seen in 1872 by Beglar are not found referred to afterwards and it is likely that they may have disappeared altogether.

Beglar, *CASI*, VIII, pp. 182-83; *BDG*, *Manbhūm*, pp. 284 ff.

358. **Raghuvirgadh** (SHAHABAD)—FORT—

This village or rather fort is situated near Patana (cf. p. 366 above) on a low rocky ridge extending west from the village Pateshwar. The fort is mentioned only by Buchanan as the one erected by the Bhar chiefs. According to Buchanan it resembles more a European castle, occupying the whole summit of the hill, and is separated from the village by a deep ditch. The round bastions are open above and in one of them is a Muslim tomb of one who is regarded by the Muslim owner of the place as a martyr. Buchanan does not assign any definite age to the fort.

Buchanan, *Shahabad*, p. 151.

359. **Rajaona** (MONGHYR)—TOWN-SITE, BUDDHIST RUINS, ŚAIVA AND VAISHNAVA (?) TEMPLES—

The village Rajaona or Rajjhana is situated about 2 miles to the north-west of Lakhisarai railway station (cf. p. 223 above). Its antiquity was first noticed by Cunningham in 1871 who visited the place again in 1879-80. Beglar's report of 1872-73 also passingly refers to it. The Bengal List and the District Gazetteer draw their information only from these earlier sources.

Town-Site :—Cunningham noticed that a large town or city existed here at the junction of the Kiul with the old Ganges or Halluhar. It extended from Rajaona southwards upto Jaynagar, along the western bank of the Kiul, a distance of nearly four miles and had a width of a mile or so. (cf. Jaynagar p. 185 above). The modern village of Rajaona is situated at the northern end of this old town-site. It is said the numerous brick mounds of this vast town-site "furnished several miles of brick ballast to the railway and yet the supply seems to be inexhaustible." This was the case in 1879-80; but it is not known what the condition of this site is now, since the place had not been explored afterwards. Hiuen Tsiang refers to a place, named Lo-in-ni-lo visited by him, where he saw a monastery and a *stūpa*, said to have been erected by Aśoka and having a large lake, five miles in circuit, to the north of the *stūpa*. From his description of the place and of the route followed by him to reach it, Cunningham identified this large site with the one visited by the Chinese pilgrim (cf. Jaynagar, Lakhisarai and Kiul above).

The Buddhist mounds of a monastery and Stūpa and Tank :—To the east of the village Cunningham noticed, in all, three mounds, of which the one to the extreme north represents, according to him, the remains of a Buddhist monastery; for on it he found two Buddhist images in black basalt, one of

ascetic Buddha, seated under the Bodhi tree, with an inscription on it; and the other of Bodhisattva Padmapāṇi or of Avalokiteśvara as Hiuen Tsiang always calls him. The mound is square-shaped and obviously conceals the remains of a Buddhist monastery. Close to the west of this mound is another mound which shows no remains on its surface; but Cunningham would identify it with the site of the *stūpa* mentioned by Hiuen Tsiang. This is confirmed by the existence of a lake to its north now called Balguzar Jhil which, though now much smaller, corresponds to the large lake of 5 miles in circuit, mentioned by the Chinese pilgrim as situated to the north of the great *stūpa*. The images on the monastery mound have already been carried away to the Indian Museum.

The Śaiva and Vaiṣṇava Temples :—The place contains still more interesting Hindu remains which have been described, with some details, by Cunningham in his report for 1871-72. To the east of the village near the Buddhist mounds is a small-sized mound, where Cunningham noticed images of Hara-Gaurī and Gaṇeśa. Presumably the mound conceals remains of a Śaiva Temple.

But the majority of the Hindu remains are located to the south of the village and are represented by some low square mounds and a large mound to their west called locally as Choki. Near the low square mounds Cunningham noticed one large and three small figures of four-armed Viṣṇu and it is not unlikely that they may represent sites of Vaiṣṇava temples; though Cunningham is silent on the point. The large mound called Choki was partially excavated by Cunningham and was found by him to contain remains of a Śiva temple. In the course of his digging he discovered two very interesting pillars of blue stone, 16½" square and ornamented with bas-reliefs and inscriptions. These inscriptions include "several good specimens of the curious type of flourished letters" i. e. in the so-called "shell characters", which, says Cunningham, were in use all over Northern India during the 7th and 8th centuries A. D. (cf. ASI, III, plate XLV, A2 and B2).

Another interesting feature of the pillars is seen in the sculptures over the four faces of each of them, which have been described with details by Cunningham. The sculptures on the four faces of one pillar include (i) two fighting figures with a prostrate figure beside them and two short inscriptions in perpendicular lines beneath them, (ii) a bust of a female figure and underneath it is a seated goddess attended by an umbrella-bearer and other three figures probably in supplication. Underneath this group are two inscriptions, one reading *Śrī Bhīma-Kṣudra* (?) probably in letters of 7-8th centuries

and the other reading *Ratana pra.*; (iii) here is represented Śiva on mount Kailāsa with three attendants and a female deity with her vehicle crocodile kneeling before him, who, according to Cunningham, represents the river goddess Gaṅgā or the goddess Pārvatī or Satī of the famous Purāṇic legend of Dakṣha's sacrifice; (iv) here is a god and goddess seated and attended by a female figure. The four faces of the second pillar also are sculptured likewise, viz. (i) bearing four figures, two wrestling, one standing and the fourth broken, (ii) here is a group of Śiva-Pārvatī on Mount Kailāsa with Bhairava standing in front with several short inscriptions underneath. The inscriptions include readings like *Rana-surasya* in letters of 7-8th centuries, *Jajjatena* and *Mahabhadra Kinda*. The other inscriptions are in the "shell characters" and have not been read so far; (iii) the figures here include a lion's head, two figures on a horse-drawn chariot, and another figure with raised hand; below them are short indistinct inscriptions which could not be read; and (iv) this side is damaged except for a well-preserved inscription, a reading of which is not given by Cunningham. He does not say anything about the height of the pillars and the purpose they originally served. Apparently they refer to the Śaiva temple at the site which from the inscriptions should be dated to 7th or 8th centuries A. D. As Hindu remains of such an early date are quite few and are rather rarely found in Bihar, the site should deserve further exploration, if anything is still left of it. The sculptures and the inscriptions, it appears, have not been studied thoroughly later.

Cunningham saw still more mounds at the place indicating Śaiva ruins. For example, to the north of above Choki mound, he saw a "lofty square mound with two statues of the goddess Kālī and Gaṇeśa; while, to further west of it, he noticed another very large mound, 400 feet in length, which is still supplying bricks to the railway." It is not clear whether the latter conceals Buddhist or Śaiva remains. In the village itself Cunningham found "a small mound with a *liṅgam* and a figure of Shasṭī and Bhavānī, with a long slab of the Navagraha or Nine Planets." Beglar reports discovery of a fine image of Pārvatī with an inscription, but he does not give any further details of the inscription. (cf. *CASI*, VIII, p. 118).

Cunningham's exploration was mainly directed towards identification of the Buddhist ruins with those mentioned by Hiuen Tsiang. The Śaiva ruins which he incidentally discovered here and only partially explored them are equally noteworthy historically and archæologically. A further exploration of the place and of the extensive town site nearby is, therefore, quite necessary in the circumstances.

Cunningham, *ASI*, III, pp. 151-156 ; XV, pp. 13-15 ; Beglar, *CASI*, VIII, pp. 116-117 ; Bengal List, p. 416 ; *BODG, Monghyr*, pp. 254-255.

360. **Rajasan** (MUZAFFARPUR)—INSCRIBED STONE PILLAR—

This small village is near Hajipur, its exact location having not been given by H. Panday who was the first to explore it in 1918-19. In the village he discovered "an inscribed Śūṅga column octagonal in section, standing on a low pedestal with the representation of a railing in the compound of the Mahādeva Maṭh." The pillar is 5'10" high and bears carving of a female figure which is locally worshipped as the goddess Pārvatī. The figure was not identified by Panday, but he says that the column was originally polished like the Aśokan pillars. The pillar contains three inscriptions of which the earliest is dated by Panday to 2nd century B. C. It refers to the name of a lady named *Abhirāmā* (?). The second inscription has been assigned by him to 3rd century A. D. ; but he does not give the reading of that inscription. The third inscription could not be deciphered. Panday does not say whether the column is a complete piece or is a fragment of a larger one ; nor does he comment on the purpose for which it was made or set up. It is not clear whether the female figure was carved in relief on one face only or was carved in the round and formed part of the pillar. It is also not clear whether it was found *in situ* with any other associated remains or was brought to the site from somewhere else. The area about Hajipur contains undoubtedly very ancient remains as is indicated by him in other discoveries made simultaneously viz. of an Aśokan Bull Capital at Salempur *q. v.*, nearby, and sculptured Kushan railing at Hajipur itself (cf. p. 158 above). It is, therefore, worthwhile to explore the area again to supplement the information collected by Panday. The inscriptions also deserve to be studied further.

H. P. Panday, *An. Rep., ASI, B.C. 1918-19*, p. 45.

361. **Rajauli** (GAYA)—STONE PLATFORM, CAVE, STONE INSCRIPTION AND MUSLIM FIRE-PLACE—

Buchanan was the first to explore Rajauli and the picturesque hills nearby for possible ancient ruins therein. After him Beglar did some survey in 1872-73. Some account of the place is also given by Grierson and by the District Gazetteer. The latest notice on Rajauli is by Banerji Shastri in connection with the discovery of an inscription referred to below.

Buchanan quotes a local tradition of four Hindu sages after whom the four hills near Rajauli were then known ;

Beglar was, however, told that the seven Rishis or sages lived on them. Buchanan was shown "the stones or rocks" where the four sages used to sit for "abstinence and mortification" which were not objects of worship in his time. But Beglar was shown in 1872-3 "a rough stone platform" on the top of the Singar peak which was an object of worship then and an annual fair was also held at the foot of the hill. The Singar peak is apparently associated with the famous legend of the sage Rishya-śṛṅga told in the two epics and the Purāṇas. No ruins worth the name were discovered on the hill except as mentioned above. Buchanan was, however, told of a "Pātālapurī or subterraneous passage, which is supposed to extend to Rājagṛiha" i. e. Rajgir. A local person told him that the "passage is like a well with stone steps for a descent", but Buchanan himself did not see it. Grierson, on the contrary, refers to the existence of a cave on the Lomasgiri hill, 4 miles north-east of Rajauli, associating it with the royal sage, Lomapāda of the legends and father-in-law of the sage, Rishya-śṛṅga who, it is said, resided at the Singar peak. None of these so-called caves or sub-terranean passages have actually been explored so far, and it is thus not known whether there is really any historical basis for the local legends.

But sometime before 1940 a very interesting stone inscription was discovered by Shri Mehra of the Maksudpur Estate in this jungle. It is on an irregular shaped broken piece of larger stone, the whole of which was perhaps inscribed. The present fragment was found inscribed on both sides and the entire surface including that of the inscription bears polish. The inscription is in a script hitherto unknown. "It is a mixture of pictographic and alphabetic systems" and according to Banerji Shastri the writing runs from right to left. The decipherment of this inscription is still a problem. It is interesting that the stone bears a polish which is a Mauryan characteristic.

Another interesting relic at Rajauli is a Muhammedan charitable endowment in which there is a sacred fire said to have been lit 350 years ago (i. e. in about 1600 A. D.) by fire brought from Mecca. Neither Grierson nor the District Gazetteer, who refer to this peculiar fire-place, give any further details about the origins and history of the continuous preservation of fire at the place.

Buchanan, *Patna-Gaya*, I, p. 169 ; Beglar, *CASI*, VIII, p. 115 ; Grierson, *Notes on the District of Gaya*, p. 27 ; Banerji Shastri, *JBORS*, XXXVI, pp. 162-167.

362. **Rajgir (PATNA)**—FORTS, BUDDHIST RUINS, ROCK-CUT
CAVES, SHELL INSCRIPTIONS, HINDU AND
JAIN TEMPLES, MUSLIM TOMBS ETC.—

Situation, Names and History :—The modern village of Rajgir is situated $13\frac{1}{2}$ miles south-west of Bihar-Sharif, a little over 40 miles, as the crow flies, south-east of Patna and about 6 miles south of Nalanda. The ancient town of Gaya is at a straight distance of less than 40 miles towards south-west, while the Barabar hills are barely 20 miles towards west. Though now a comparatively unimportant place, it was once a capital of the earliest kingdom in Bihar known to history, under various names such as Vasumatī, Bārhdrathapura, Girivraja, Kuśāgrapura and Rājagṛiha. The origins of these names belong more to the realm of legends than to authentic history. For example, according to the epic Rāmāyaṇa the original founder of the town was the mythical king Vasu, a son of the god or creator Brahmā, after whom the name Vasumatī was derived. The Purāṇic tradition says that a line of kings beginning with Bṛihadratha and having Jarāsamdha as one of its most famous kings ruled over this area and their capital was thus known by the name of Bārhadrathapura. Many local stories and legends are current in the surrounding region regarding the king Jarāsamdha, who figures very prominently in the great epic Mahābhārata as a powerful king of Magadha. The epic says that he was killed in a duel with Bhīma, one of the five Pāṇḍava brothers, in his own capital and the local people still point out the spot, where, according to them, this event took place. How and when the other names of Kuśāgrapura, Girivraja and Rājagṛiha came to be applied to the town is not definitely known. They occur frequently in early Buddhist and Jain texts, though the name Rājagṛiha is equally popular with the great epic of the Hindus. They appear to be merely descriptive rather than historical names. For example the name Kuśāgrapura may be a derivation from the Kuśā grass grown in the locality; though it is equally possible that it was so named after king Kuśāgra of the Bārhadratha dynasty. The other name Girivraja may explain the geographical fact that it was once protected or enclosed by the hills and was thus originally situated inside the valley; while the name Rājagṛiha would only indicate that it was a seat of a great kingdom for centuries in the past, and had thus the appropriate honour of being popularly called as Rājagṛiha or the "house of kings". Though these names and the history underlying them, are more or less legendary, one fact is quite certain that by the time of the Great Buddha in the 6th century B. C. Rājagṛiha was undoubtedly the capital of a powerful kingdom of Magadha as will be seen below.

Rajgir was one of the most favourite places of the activities of the Buddha and the early Buddhist texts contain references to many visits made by him to the town where he stayed for considerable time propagating his new doctrines. In Buddha's time, two kings ruled over Magadha viz. Bimbisāra and his son and successor Ajātaśatru. It appears in these days Rajgir was a centre of diverse religious sects and dogmas, for the early Jain texts also say that their last Tirthamkara Mahāvīra spent as many as fourteen rainy seasons at Rajgir and Nalanda ; and that it was the birth-place of Muni Suvrata, one of the predecessors of Lord Mahāvīra. Likewise Rajgir was a centre of the Ājīvika and other sects also. Both the Buddhists and the Jains claim that the kings Bimbisāra and Ajātaśatru favoured their respective doctrines. Both the kings figure prominently in early Buddhist and Jain literature. King Bimbisāra was a personal friend of the Buddha and the Buddhists tell the pathetic story of his slow death in prison, where he was confined by his son Ajātaśatru and from where, it is said, he used to look pensively at the famous Gridhrakūṭa peak where the Buddha usually sat and meditated during his stay at Rajgir. Bimbisāra had been an ambitious king who had enlarged his kingdom towards east ; while his son Ajātaśatru was still more ambitious and made more conquests and it was in his time that a new fort was erected at Pāṭaligrāma on the Ganges which was destined soon to become the seat of a vast empire (cf. Pāṭaliputra above). In the 6th century B. C. Rajgir or Rājagṛiha was thus a capital of a large and powerful kingdom and a centre of great religious and intellectual activities.

Ajātaśatru's grandson Udāyin it is said, shifted the capital of Magadha to Pāṭaliputra and as a result, the political importance of Rajgir declined gradually. Attempts were made for a short interval, in the reign of king Śīsunāga, to make Rājagṛiha capital again, but this did not succeed ultimately ; since Pāṭaliputra had obvious advantages over Rājagṛiha especially because of its favourable and strategic position on the bank of the Ganges. Though Rājagṛiha thus suffered greatly in its political importance and must have presented later an aspect of a deserted capital, the town may have continued to flourish, to a certain extent, because of its religious associations with the origins of Buddhism and Jainism. The Buddhist tradition claims that the Mauryan emperor Aśoka erected a *stūpa* and a pillar with elephant capital ; but in none of the excavations and explorations so far undertaken any distinctive Mauryan ruins, like those found in Pāṭaliputra, have been recovered so far, except traces of certain brick structures with bricks which are regarded typically Mauryan and possibly the Sonbhandar

caves referred to below. It is equally significant that we do not get at Rajgir substantial ruins of the Śunga period (2nd to 1st centuries B. C.) as they are to be found at other Buddhist sites in India, like Bodh Gaya, Bharhut, Sanchi, Pāṭaliputra and elsewhere; though memories of Rājagṛiha are always cherished in Buddhist tradition as a place intimately connected with the life of the Buddha. Rajgir, no doubt, continued to exist as a small town or village during all these years with comparatively an uneventful existence. In the beginning of the fifth century Fa Hian visited Rajgir and found the valley itself quite desolate, while outside it, to the north, he could only see an isolated monastery occupied by the monks. When two centuries later Hiuen Tsiang visited Rajgir, conditions were not much different; for, he also speaks of ruined buildings of *stūpas* and monasteries especially inside the valley.

With the rise of Nalanda in the fifth century and after, there seems to have been some favourable change in the position of Rajgir because of its proximity to Nalanda and of its recognized association with Buddha's life. It may be noted that after the shifting of the capital from Rajgir to Pāṭaliputra whatever Buddhist monuments were erected and have been exposed in the excavations they belong mainly to the period between 6th to 11th centuries A.D. as will be described below. Numerous sculptures, Buddhist as well as Jain, have been found at Rajgir which belong mostly to this period. Some of the sculptures bear inscriptions. Similarly at Nalanda many official seals were discovered which refer to Rājagṛiha-*viśhaya* indicating that it was then, perhaps like Gaya, a sub-divisional or district town. A metal image with an inscription of king Devapāla clearly indicates that Nalanda itself was situated within the boundaries of Rājagṛiha *viśhaya* i.e. district.¹ Another famous Nalanda copper-plate of Devapāla refers to grant of four villages in Rājagṛiha-*viśhaya* by the king of Suvarṇadvīpa (Sumatra) to the Nalanda monastery. There is, therefore, reason to believe that during the Pāla period Rajgir was an important district town. It seems the town of Rajgir was in these days situated outside the valley, in the level plains close to the north of the hills; for, in occasional diggings in the modern village ruins of the Pāla period are frequently to be met with. Unfortunately little of published information is available on the discoveries made from time to time in the course of digging operations in the modern village. It appears, however, most

(1) cf. Hiranand Shastri, *Nalanda and Its Epigraphical Material*, *MASI*, No. 63, pp 33-34, 47, 87-88, 92-95. He, however, concludes: "The district of Rājagṛiha seems to have formed a part of the territorial division which had Nalanda as the headquarters". This would, however, not be quite correct from a careful reading of another inscription as referred to by himself. cf. *Op. cit.*, p. 88.

likely from the topography of the surroundings of Rajgir that the old town should have been situated or located here from much earlier times, if not from the time of King Ajātaśatru himself as will be shown below.

Little is known so far regarding the history of Rajgir during the Muhammedan times. It is, however, interesting that when Buchanan surveyed the ruins of Rajgir in 1812 he was told by the local people that the old fortification at Rajgir was the work of Sher Shah, and not of any earlier Hindu king, like Jarāsandha and others. He says: "the natives to my surprise have no tradition of this having belonged to Jarasandha; on the contrary, they in general attribute the fortifications to Sher Shah." It may here be stated that local stories exist about the construction of various forts by Sher Shah in Bihar and it is said that he had avowed that "he would build a fort in every sarkar which would, in times of trouble, become a refuge for the oppressed and a check to the contumacious." (cf. Kuraishi, p. 196). There are numerous remains of fortifications at Rajgir and from the strong, local tradition about them in Buchanan's time, it is not unlikely that some of them may be the work of Sher Shah himself.

Modern explorations and excavations at Rajgir :—

Buchanan was the first modern explorer of the antiquarian remains of Rajgir but he explored the ruins near the present village and in the immediate vicinity of the Vaibhara and Vipula hills and the hot springs nearby. He does not seem to have carefully examined the ruins inside the valley. His original account was only partly published in 1847 in Martin's *Eastern India* (cf. Vol. I, pp. 86 ff.) but it has been recently published in full. After Buchanan Kittoe was the next explorer of Rajgir. Cunningham's reports for the years 1861-62 and 1872-73 also contain more information especially regarding the identification of Buddhist sites. Beglar and Broadley explored the various areas in and around the valley in about 1872. A regular and systematic survey of the locations of the ruins and the fortifications was, however, made in 1905-6 by the Archaeological Survey, the work being supplemented later by Jackson in 1913-14. In 1905-6 some excavations were also undertaken by Daya Ram Sahnī and Bloch. In 1950 A. Ghosh did some trial digging, while in 1954 some excavations were carried out by the writer himself.

A. Old or Ancient Rajagriha :—

It has been generally assumed that there were two towns of Rājagriha, viz. the earlier one situated within the valley and surrounded by hills on all sides and the other, a later one,

situated outside the valley, at a short distance towards north, on the level plain area. It should be stated here that in none of the literary sources, Buddhist, Jain or Hindu, is there any indication of the existence of two such towns. The literary references to Rājagṛiha are quite numerous. If two such towns had really existed either simultaneously or in periods succeeding each other we should naturally expect these literary sources to make at least a veiled reference to them. The numerous inscriptional references to Rājagṛiha also give no such indication. There is no support for it in local traditions referred to by Buchanan; but Kittoe, who was the first to attempt identification of Buddhist monuments at Rajgir mentioned by the Chinese pilgrims, states passingly that "the site of the old town which is now called 'Hansu Taur' existed in the valley. It was Cunningham who made the assertion, for the first time in his 1861-62 report, about the two Rājagṛihās, apparently relying solely on the accounts of the two Chinese pilgrims. Cunningham's assertion has now been generally accepted; but how far this can be regarded as conclusively proved and correct will be discussed shortly.

(i) *The fortifications* : (a) *The Outer Walls* :—It will be seen from the map of Rajgir and its surrounding that there are two ranges of hills which run somewhat parallel to each other, but irregularly in the direction from south-west to north-east. These ranges commence at a short distance north of Gaya about 30 miles west-south-west from Rajgir and run almost continuously upto Rajgir and terminate at Giriak (cf. p. 148 above) hardly three miles east of Rajgir. On both sides of the ranges are low-lying fertile plains. The plains on the north extend upto the Ganges for about 25 miles north of Rajgir. The ruins at Barabar (cf. p. 15 above) also stand in these hills, about 20 miles west of Rajgir. In between the two ranges, near modern Rajgir, is a low-lying valley the width of which is roughly half a mile. There is a small opening in the northern range of hills near the hot springs and a similar opening in the southern range through which the rivulet Banganga makes its way out of the valley. Except for these two openings the valley is not at all easily accessible, for some miles towards east and west, from the plains on both the sides of the ranges. In between these two openings the valley is a little more spacious though the area is not at all level and is now seen at places with bare rocks and rank vegetation. This spacious area forms a sort of irregular quadrangle, a little over half a mile in length north to south. It is said that the ancient town of Rājagṛiha or Kuśāgrapura was located within this quadrangle and was protected by walls, now called as inner fortification walls which will be referred to separately below. The hills

which enclose the valley have been variously named in Jain, Buddhist and Hindu literary references to Rajgir. The one to the north-west, with the famous hot-springs at its foot, is now called as Vaibhāra. The hill to the north is known as Vipula, and the two hills to the east are called as Ratna and Chhaṭa; while the two hills to the south, on both sides of the Banganga pass, are called as Udaygiri and Suvarṇagiri hills. On the tops of all these hills, except the Chhaṭa hill, traces of fortification walls were first noticed and their alignment traced by Cunningham in 1861-62. The alignment shown by him shows the total length of the walls to $8\frac{1}{2}$ miles, all over the tops of the hills, as indicated in his site-plan. In 1905-6 the area was very carefully surveyed by Wilson, formerly of the Survey of India and an accurate map was prepared of the ancient site giving the alignments of the fortifications as could then be traced. The results of this survey, as published by Marshall in the report for 1905-6, reveal that the walls did not, in fact, continue all along the tops of these hills facing the valley, though their total length, as they exist in traces, may come to about 12 to 13 miles. It seems further from the survey that the fortifications did not run continuously on all the portions of the hill-tops, especially towards east and it is doubtful whether at certain places they are really roads or walls. As Marshall adds: "The break in the line of fortifications to the east of Chhaṭa giri is a considerable one, and it is possible that the fortifications were never completed over these high mountains"

The fortification walls were built "of massive undressed stones, between three and five feet in length, carefully fitted and bonded together, while the core between them is composed of smaller blocks, less carefully cut and laid with chips or fragments of stone, packing the interstices between them. No mortar or cement is visible in the stone work." The maximum height of the walls is about 11 or 12 feet near the Banganga pass, the walls elsewhere being much ruined, with the height going hardly to 7 or 8 feet. It is seen that at points where the height goes to 11 or 12 feet the walls "are invariably finished off with a course of small stones" and since no fallen blocks of stone are found nearby Marshall had assumed that this was the original height of the walls. Above this height of the walls or

1. A. Ghosh in his *Rajgir* states that the outer walls of old Rājagriha extend over a length of 25 to 30 miles. The map of fortifications at Rajgir published at page 35 of his work differs substantially from the map prepared after accurate survey and published by Marshall in 1905-6. The line of fortifications shown in the map by Ghosh towards the east on Chhaṭa and Sāila hills apparently does not exist as stated earlier by Marshall. Further Ghosh shows a wall running west from the Sona or Suvarṇagiri hill which also does not appear in Marshall's map. Besides the existence of this wall appears to be without any purpose. cf. *An. Rep., ASI, 1905-6, p. 88, fn. 2.*

the sub-structure, Marshall adds, "there was no doubt a super-structure composed either of smaller stone work or of bricks baked or unbaked or possibly of wood and stone or brick combined." It may, however, be added that no such material like bricks, wood etc., which may thus have belonged to the "super-structure", as assumed by Marshall, has so far been reported to have been found near these walls and it is doubtful whether any such super-structure existed at all.

The thickness of these walls varies between 14 to 17 feet on an average. Along the walls sixteen bastions are observed, of which seven occur at the Banganga pass itself built at irregular intervals. The bastions are rectangular in plan 47' to 60' long along the walls and 34' to 40' broad. They were built of the same masonry like the walls and were probably of the same height. Similar bastions exist facing the northern opening of the valley on both sides on the Vipula and Vaibhāra hills. Another interesting feature about the outer fortifications are stairs or ramps built in the thickness of the wall along its inner face so as to give access to the top. Nine such stairs or ramps were noticed by Marshall, occurring at irregular intervals against the wall on the Sonagiri hill. An additional feature of the fortification is represented by certain watch towers erected at various vantage points on the hills.

(b) *Inner fortification walls and the town (?)* :—It is said the large open space of the valley in between the two northern and southern openings was once enclosed by the inner fortification wall and the main town of Rājagṛiha was situated within it. A long ridge of earth and stone at present encloses it on all sides with a length of nearly $4\frac{1}{2}$ miles. If this ridge is to be taken as a fortification wall, it is not understood why no stone masonry is to be traced in it, which seems most strange; for, not only the outer fortification wall and the walls of the "New Rajgir" fort, but many other ruins inside the valley, represent structures built of stones. Further no traces of bastion, watch-tower, ramp or stair are to be noticed along this ridge. No continuous line of a masonry wall, running over any long distance, has so far been brought to notice on this ridge. It is to be noted that along the outside of the ridge, on the north-east and west, are two streams or rivulets which facilitate the drainage of rain water out of the valley during the monsoons. Since the ridge is mostly an earthwork rather than a masonry wall it appears more likely that it served primarily the purpose of an embankment protecting the habitation in the valley against the inevitable ravages of heavy rains. That the rain water pouring down into the valley from the surrounding hills could

have been a real source of danger can easily be imagined from a closer study of the map and from similar other embankments which still exist in the valley. It is to be noted that the openings in this ridge on the north, south and south-east show no actual traces of any masonry work as may belong to the regular gates of a city or town. It appears therefore more reasonable to believe that the ridge may represent an embankment rather than a fort-wall, but this can be more certainly stated if the ridge is excavated and cut through at many points and its formation made known, which has not been done upto now.

It is generally believed that within the space enclosed by this ridge the ancient capital of Rājagṛiha was originally located and that there was some habitation in the valley outside the enclosed or fortified area of the main town. It may, however, be pointed out that during the explorations and excavations, so far carried out within this area, the only ancient ruins discovered are the structural remains at the Maṇiyār Maṭh, the "Bimbisāra Jail" and traces of a few other stone structures to be described below. Of these the "Bimbisāra Jail" has been presumed to belong to the 6th century B. C. while the other structural ruins belong to a much later date. The eastern portion of the valley is very narrow and is hardly a furlong or two in width. It is besides very uneven and full with dense jungle at present. Except for the Buddhist ruins seen on the way to the Gridhrakūṭa hill in an area called as Jivakāmravana (cf. p. 447 below), no other traces of ruins which may indicate the existence of a regular habitation of 6th century B. C., or earlier, have so far been detected in this area, much of which remains to be explored. The western portion of the valley is much wider and is now covered by a thick forest and thus unexplored.

When Buchanan and Kittoe surveyed the valley, the place was called as "Hangsapurnagar" i. e. Haṃsapura and "Haṃsu Taur" i. e. Hamsa Taur (?) respectively and neither of them located the ancient Rājagṛiha in the valley. Buchanan indeed discounts such a possibility when he says : ".....nor in the valley is there the smallest trace of anything resembling a city; nor indeed is the situation at all fitted for the purpose. It is surrounded on every side by arid rocks which would render the heat intolerable and it is well-known that all such situations in India are to the largest degree insalubrious." (cf. *Patna-Gaya*, I, p. 204). That the valley is not considered habitable seems obvious from the way in which modern Rajgir is growing. The natural defences of the hills and the ready made artificial fortifications, if they existed, should naturally have been taken advantage of, during the troubled times of medieval

and Muhammedan periods; but strangely this is not found to be the case, probably because of the reason as stated above by Buchanan. T. Bloch, who excavated in the valley in 1905-6, is stated by Jackson to be of the view that "this city in the valley was not used for permanent habitation, but only as a last resort for purposes of defence (cf. *An. Rep*, ASI, 1913-14, p. 266). In view of the above observations the general assumption that the ancient Rājagriha was originally located inside the valley is still open to question. It may be added that most of the monuments which exist and were discovered in excavations inside the valley are religious monuments which do not necessarily presuppose the location of the town itself inside the valley; on the contrary, from the general experience elsewhere in India, they only tend to indicate that the town should be in different quarters, situated a little away from them and not inside the valley. More reliable and concrete proof is therefore needed to support the contention that the original town was located here. It is true that Fa Hian and Hiuen Tsiang refer to "an inner city" existing here. But what they saw here were ruins, and mostly religious ones, as the town did not exist in their own times. Excavations have still to reveal in this area the ruins of an extensive or large town in order to support the general assumption.

The evidence for the possible location of the original town of Rājagriha inside the valley has been obtained primarily from the literary sources and from the accounts of Chinese pilgrims. The literary sources do not anywhere specifically refer to the fortifications of the valley, the outer as well as the inner ones, as are now shown to exist. The outer fortifications appear to be elaborate and impressive and if they did exist during the days of Bimbisāra and before, it is not understood how the literary sources do not refer to them pointedly. Even the Chinese pilgrims, it appears, make no *positive* statement regarding the existence of fortifications or artificial defence works like the massive masonry walls which would hardly have escaped their attention. Fa Hian simply says that the "five hills form a girdle like the walls of a town." The expression "*like the walls*", would appear to exclude the possibility of the actual existence of artificial walls. Similarly Hiuen Tsiang says: "High mountains surround it on each side, and form, as it were, its external walls." The statement "*as it were*" also leads to the same inference. What Hiuen Tsiang and Fa Hian seem to mean is that the hills themselves constituted the walls of the town and form, *as it were*, the natural defences. It is perhaps too much to read into them the *actual* existence of artificial walls or fortifications, on which both of them are conspicuously silent. While exploring the traces of the outer

fortification Cunningham nowhere discusses their date; but later Marshall seems to have taken it for granted that they belonged to the oldest town of Rājagṛiha. Marshall's conclusion is now generally accepted; but it is nowhere seen that he arrived at it after a thorough investigation into the problem. While tracing the alignment of the walls on the hills he does not report about the discovery any antiquity or object which would support such a conclusion. It should be added here, as already stated earlier, that the local people, when questioned by Buchanan in 1812, generally attributed the Rajgir fortifications to Sher Shah and not to any earlier Hindu king; though Buchanan himself was not prepared to accept the correctness of the local tradition and thought them to be much more ancient. In the face of these conflicting aspects of the available evidence, the date of these fortifications must still be regarded as an open question. The problem needs, therefore, to be tackled by exploring more thoroughly the hill-tops where the walls run and by undertaking excavations wherever necessary.

(ii) *The Maṇiyār Maṭh* :—This monument occupies a prominent position inside the valley, situated almost in the centre of the enclosure of the “inner city”, on the way to the Son-Bhāṇḍār Caves. Buchanan states that Śreṇika or Bimbisāra is believed “to have had 32 wives to each of which he daily gave new ornaments, and threw the old ones into a well which is still shown, and they suppose that a fortunate Moslem afterwards discovered the prize. This well is covered by a small temple of the Jain, quite modern”. Cunningham also noticed its antiquarian importance in 1861-62, when he saw here a brick mound 19' 8" high with the Jain temple, then called as Maṇiyār Maṭh, standing on its top. He was told by the local people that it was a treasury and he actually saw a Punjabi Sepoy excavating at the site, on his own, apparently for a treasure. Close by the side of the Jain temple Cunningham excavated to a depth of 21½ feet and discovered a bricklined well, 10' in diameter, filled with a mere mass of rubbish, from which he recovered, at 19 feet depth, three small figures representing (i) ascetic Buddha with Māyā lying on a couch on the lower portion (ii) Jain Tirthaṅkara Pārśvanātha and (iii) a crude unidentifiable figure, possibly of a Śaivite deity. He excavated also on the north side of the mound and found traces of a door-way and a passage giving the original access to the monument.

In 1905-6 Bloch excavated the mound more extensively. He dismantled the Jain temple and then exposed the exterior of the circular structure or well previously traced by Cunningham.

He found this structure protected by a conical tile-roof though this may have been a later change. Bloch was not sure how the original building was finished off, though a number of "carved tiles found among the *debris* show that the roof rested on an ornamental drum, of which a small portion still remains in one place". Around the base of the exterior of the circular structure, Bloch exposed some ten stucco images arranged in niches divided by pilasters, which, because of the fragile condition of their material, are now seen considerably damaged. These images are on an average 2' in height and represent Hindu deities like Śiva *liṅga*, Viṣṇu, Gaṇeśa, a six-armed dancing Śiva and six figures of Nāgas and Nāgīs. It is most noteworthy that a majority of the figures represent Nāgas or Nāgīs i.e. the snake-deities and the rest of them are Śaivite, excepting a solitary figure of Viṣṇu. From their artistic style the images have much to compare with the stucco images found in the famous main temple site No. 3 at Nalanda (cf. p. 309 above) and they have, therefore, been assigned to the Gupta period (4th to 6th centuries A. D.). Bloch's excavation made it quite clear that the monument was not a Buddhist *stūpa*, as Cunningham had earlier suggested, but was really a Hindu monument of a peculiar construction with an interesting religious back-ground, quite unique in itself. Marshall, however, took it to be "a colossal *liṅga*, like the one at Baramula in Kashmir or the Tiruparakunram rock near Madura, but such an interpretation is open to question in view of the larger number of the figures of serpent deities.

Because of the unique nature of the monument excavations were again conducted here in 1938 or so; but the results of this excavation have not been published, though they are indicated in brief in his work on *Rajgir* by A Ghosh.¹ As a result of these excavations it appears now certain that the main monument underwent the following stages of construction in different periods, viz.

(a) the original building was of a hollow cylindrical shape made up of a 4' thick wall with its inner surface quite smooth and with four short projections on its outer surface facing the cardinal points. This building may have been raised some time before the 4th and 5th centuries A. D.; but to what religion or cult it was dedicated is not clear from the excavations. It is further curious that no entrance was provided for access into it.

(b) Some time in 5th to 6th centuries A. D., a wall with elaborate mouldings was built upon the outer face of the earlier structure. It is this wall which Bloch exposed in 1905-6 with

1. cf. also *Indian Archaeology* published by Ministry of Education in 1960, p. 86 for a brief account of the excavations.

the stucco images carved on it. A door was now provided through the wall to give access to the cylindrical interior of the monument down below. That this later erection followed the plan of the earlier cylindrical structure, with provision for access to its interior, is a fact significant enough. It is obvious therefore that the original structure, i. e. (i) above, as well as this later erection were dedicated to the same cult or religion. This cylindrical building, with the stucco figures all around the exterior of its base and having a hollow circular interior, partly underground, with only a small entrance leading into it down below and with perhaps a conical tiled roof over it, is a thing quite strange and unique, little heard of elsewhere amongst monuments of ancient India. It is obvious it was a shrine dedicated either to Śiva or to a snake-deity and was originally erected during the first few centuries of the Christian era.

(c) The subsequent developments at the monument are very confusing. It appears the cylindrical building of the shrine with the stucco figures was later encased by another circular wall, a phenomenon quite common in case of Buddhist *stūpas*. The next stage was a change in the plan of the building which was now made an oblong with a projection on the northern side apparently to provide for a flight of steps to give access to the shrine above. But how these two changes affected the earlier cylindrical-shaped shrine, with a hollow circular interior, is not clear from the published information. Since the floor of this original shrine is far below into the ground it appears more likely that the hollow was now totally filled up and perhaps some sort of a temple may have been erected on the oblong platform facing north and approached by a flight of steps as already referred to. Even this structure of oblong plan seems to have undergone some changes as seen in the walls and the different levels of the staircases. The next development at the monument is a circular wall at the top, which kept itself concentric with the original cylindrical shrine. Throughout these changes and additions it is observed that the plan of the original shrine was always kept in view by the later builders. It is, therefore, quite likely that with all these developments the sanctuary continued to be dedicated to the same faith or cult, though this is not quite clear from the published information given by A. Ghosh. Nor is it clear as to the respective dates or periods through which these various changes had been taking place.

A small image was discovered by Bloch in 1905-6, during the dismantling of the Jain temple. It represents the figure of a seated *Nāga* and contains an inscription dated V. S. 1547 (i. e. A. D. 1490). It is quite clear from it that the sanctuary

continued to exist with its original religious affiliation till the end of the 15th century A. D.

The continued existence of this great shrine over a period of nearly 1500 years must have been backed with a strong religious force behind it. According to Bloch it was "some kind of Pantheon of Rājagṛīha" where the serpent deities were in worship as a popular religion of the local people. It is to be noted here that within the premises of the monument, all around the main shrine, were exposed numerous low brick-built altars or platforms, circular, oblong or square, which may have served some religious or ritualistic purpose. Near one of these platforms were found scattered numerous pottery jars of strange shapes and designs, containing spouts in the shape of snake-hoods, or having long necks or a row of earthen lamps in addition to spouts. In none of the ancient sites in India such pottery has so far been discovered though similar jars with spouts are still used in Bengal in the worship of serpents under the name of Manasā. Numerous terracotta serpent hoods were found in the excavations inside the premises of the monument. Just to the west of the main shrine was discovered another brick shrine showing four periods of construction. While excavating at its site, an interesting sculpture on the well-known Mathura red sandstone was found. It was carved into different panels containing male and female figures with serpent hoods. What is most important is that this sculpture contains a mutilated inscription bearing the name *Maṇināga* and *bhugini Sumagudhi*. On another piece found close by are inscribed the words: *parvata Vipula* and *Rājā-Srenika*. The inscriptions can easily be dated to the 1st or 2nd century A.D. The overwhelming number of snake figures and terracotta snake-hoods and this interesting discovery of a sculpture, actually referring to *Maṇināga*, leave no doubt that the main shrine at Maṇiyār Maṭh was, in fact, dedicated to a snake deity. It is to be noted in this connection that the *Mahābhārata* mentions a shrine of *Maṇināga* at Rājagṛīha. The modern name of Maṇiyār Maṭh is obviously derived from the name of the deity in the great shrine; and the fact that even a later Jain temple continued to be called by that name clearly indicates the halo of antiquity and importance attached to the site. How the enshrined deity was installed in the temple and how it was worshipped in its cylindrical interior and when the temple fell into disuse, is still a mystery to be solved.

(d) The last phase of construction at the shrine is seen in a stone retaining wall seen in traces on the south and west of the monument. It is not known in what circumstances this retaining wall was erected and whether it was connected with the Jain temple on the top of the mound or with some later

development in the construction of an earlier shrine. The Jain temple stood conspicuously at the top of the mound and from the inscription on a basalt slab found in the *debris*, it appears it was erected in V. S. 1837 (i. e. A. D. 1781). The slab contains two foot-prints, which the inscription says, were those of *Nāga Sālibhadra* and were put up by a lady named *Sītābāi* at *Rājagṛiha* i. e. obviously at this spot. The new temple, though a Jain one, was thus dedicated not to a Jain Tirthamkara, as is usual with the Jains, but to *Nāga Sālibhadra*, who, it is said amongst the Jains, buried his treasures inside the well (i. e. the cylindrical interior of the earlier shrine). It is, therefore, quite interesting that the original serpent worship was still continued in an altered form by the Jains and even the original name *Maṇiyār Maṭh* was retained as the name of their shrine.

The premises of the *Maṇiyār Maṭh* still remain to be fully explored ; for, as A. Ghosh says, "At the deeper levels in the area there are stone buildings quite independent of the brick structures standing above. Further operations are necessary to bring out their nature." (cf. p. 25). Since the site occupies the most prominent position in "inner city" of the ancient *Rājagṛiha* it is quite possible that we may get more ancient remains in the lower levels after further excavations in the area.

(iii) *Bimbisāra Jail* :—This is situated about half a mile south or south east of *Maṇiyār Maṭh*, inside the limits of "inner city". In 1913-14 V. H. Jackson made a thorough survey of the ruins inside the "inner city" and at this site he discovered a square fort with stone walls $8\frac{1}{2}$ feet thick and circular bastions at the corners. This fort was then altogether concealed by thick jungle and after examining its situation Jackson considered the ruins to be of great antiquity and since the *Gridhrakūṭa* hill is visible from it, he was the first to throw out a hint that the place "may be of interest in connection with the tradition that when king *Bimbisāra* was shut up in prison by his son *Ajātaśatru*, he was able to see Buddha on that hill." *Kuraishi* in his *List* does not describe this structure as *Bimbisāra Jail*. It appears some time after 1930 the area was cleared of all *debris*. In the course of that work some stone cells were brought to light within the stone-built enclosure in one of which, as stated by Ghosh, "an iron ring with a loop" was discovered at one extremity, "which might possibly have served the purpose of manacling prisoners." It is, however, difficult to accept from such a slender evidence and without a thorough investigation into the various aspects of the problem that here we have actually the "jail" where king *Bimbisāra* was put to prison by his son. The conclusion to be arrived at is quite an

important one because of the antiquity and the historical importance implied therein. The enclosure wall is built of stone rubble, about 6' thick, now left with a height of hardly 5' to 6' and covers an area roughly 200' square. It has all the semblance of a crudely built fort on a small scale, the like of which were noticed inside the valley and inside the "inner city" area itself at a few more places (cf. Jackson's site plan). The construction itself gives no definite suggestion with regard to its probable date; nor would the cells give any positive indication that they belonged to a prison. The details of the iron ring, especially its dimensions, are not known so as to judge whether it could really have been used to "manacle" prisoners, but, even if this is accepted, the conclusion is open to question. It should be noted that whether during the course of the clearance operations any other finds of such a high antiquity were made or not is not known so far from the published information. The Buddhist tradition may indicate the location of the site of "Bimbisāra's jail" here, but the point needs further investigation and proof so as to be more sure of the identification of the site.

(iv) *Other ruins in the "inner city"*:—No published information is available on the location and identification of the other ancient remains within the limits of the "inner city". The area was, however, carefully surveyed and its plan prepared in 1913-14 by Jackson. While preparing the survey plan he observed that the topography of the locality is made up of "relatively high areas" and "low-lying areas", the latter being covered with dense jungle where "it is practically impossible to trace anything of interest". In certain places the natural rock is quite "close to the surface and occasionally crops out over considerable areas." The only possibility of recovering ancient ruins therefore exists on the "high areas". It is not clear whether the general features of these localities, as observed by Jackson, give any definite indications of great antiquity for the ruins, if any, lying underneath. With regard to these "higher areas" Jackson says that "in many cases the tops of these areas are defined by boundary walls. Some of them have obviously been built up artificially with level tops and thus resemble in all respects the numerous forts which can be seen on the hills which surround old Rājagṛiha." In the site plan of the "inner city" published by him a number of such "fort-like" structures are shown, and, in fact, the so-called "Bimbisāra Jail" is one of them. The plan shows a few such structures to the north-west and north-east of Maṇiyār Maṭh, one of which measures 1500' x 500'. Similarly 800 yards to the south-east of Maṇiyār Maṭh is another enclosure "with the shrine of Paṭadevī on it, which is worshipped by the Abirs as a protection against wild animals." The walls of these "forts" or enclosures

are about 4' to 4½' thick. "They are composed of large stones and at present are in most cases flush with the ground... walls of this type can frequently be traced along the edges of high areas. Others form the boundaries of rectangular compounds." The material used for the walls is only stone rubble set dry or in mud mortar, dressed stones being practically absent in the masonry.

What these stone structures, seen on surface in the "high areas", represent has not been fully investigated into as yet. Jackson does not report discovery of any datable antiquities or finds in the course of his work, which may have given some indication regarding the probable age of the structures. Whether the enclosures contain in them any ancient remains buried underneath is also not known as they have not been fully explored so far. With regard to the "fort-like" structures it is worth-while to quote what Buchanan says of one of them in his journal. He says: "The walls ...are in all probability of no great antiquity and the place resembles the haunt of some predatory chief, who may have secured himself and booty in the valley, which is excellently fitted for the purpose." That during the troublesome and unsettled times, when the valley was desolate and deserted, it could have been so used by the predatory chiefs is easily intelligible from its peculiar situation in the midst of the surrounding plains. It is to be noted that during the period about 1700 A. D. there flourished at Rajgir a remarkable military adventurer named Raja Kamdar Khan Mian whose life and adventures "form the subject of many a rude ballad and story in Bihar and which occupy almost the same place in the heart of the people as the tales of Robin Hood and his followers do at home" i.e. in England. (cf. Broadley, *JASB*, 1872, p. 239).

In the face of the above observations it is not clear how far we are justified in identifying this part of the valley as the site of the ancient city of "old Rājagṛīha" unless we get more definite and reliable data to prove it. Like Pāṭaliputra of Mauryan times, we get here no positive evidence to prove that this was, in fact, the site of the ancient city of the time of Bimbisāra or Ajātaśatru; for no structural remains which can be definitely dated to their age have been discovered here so far. The earliest datable buildings in this "inner city" are those found in the Maṇiyār Maṭh but they do not take us beyond the beginning of the Christian era.

(v) *Ruins in the eastern portion of the valley on way to Gṛīḍhrakuṭa* :—

(a) "*The Jīvakāmravana*" monastery;—Along the eastern ridge which once enclosed "the inner city" is a deep ditch

or rivulet after crossing which, to the east, is seen a comparatively level area. This has been identified with the site of Jivakāmravana monastery of the Buddhist tradition. In 1953-54 and 1954-55 the writer himself excavated a large portion of this area which was continued subsequently by A. C. Banerji in 1957-58. These excavations revealed curious elliptical-shaped structures with attached subsidiary rooms, oblong in plan, built of stone-rubble in mud mortar, the use of bricks being made for flooring, rather sporadically, at a few spots only. These structures were traced right on surface and except coarse red pottery, a few iron nails and very few terracotta animal figures practically no other antiquities were found associated with them. Hardly a foot or two below surface the natural rock is met with everywhere, on which the foundations of these buildings are seen standing. (cf. *Indian Archaeology, A Review*, 1953-54, p. 9 ; 1954-55, p. 9 ; 1954-55, p. 16 ; 1957-58, p. 11). The dimensions of the elliptical buildings and the oblong rooms (cf. plan at p. 17 of 1954-55 report) are unusually large and their lay-out clearly indicates that they were not used for any ordinary residential purposes. The elliptical halls are as long as 208 feet and nearly 34 feet wide, while the rooms are also unusually large in size. They were obviously not meant to serve the normal requirements of a family life, nor do their surroundings indicate that they formed part of the habitation of a town or city. This is quite plainly evident from the absence of antiquities, noted above, in spite of the fact that the excavations covered an area nearly 500' x 300'. The pottery found is equally suggestive, for it is limited to a few types of vessels such as large jars, bowls and dishes of coarse fabric ; and does not show that variety in shapes, designs and sizes as should normally be expected of the ruins of a residential locality of an ancient Indian town. The remains of buildings exposed here should, therefore, rightly be taken to represent some communal buildings or monasteries and not any ordinary residential houses.

It should be pointed here that no datable antiquities have been recovered from these excavations to indicate the age of the monastery and to clearly show that they were Buddhist. The Buddhist tradition contains a repeated reference to the building of a large monastery at Rajgir by Jivaka, the famous royal physician of kings Bimbisāra and Ajātaśatru. It is said Jivaka had attended on Buddha also and being attracted by his doctrines he built an extensive monastery in his "mango-grove" and made a present of it to the Buddha sometime during the closing years of the latter's life. No other monastery built on such an extensive scale at ancient Rajgir is referred to either in Buddhist or other Indian traditions. In the circumstances it appears most likely that here we have the remains of

Jivaka's monastery, the location of which is also incidentally supported by the account of the Chinese pilgrim Hiuen Tsiang. It may be added that these structures do not follow the usual type-plan of the Buddhist monasteries, so frequently to be met with at other Buddhist sites in Bihar and elsewhere, which date from the beginning of Christian era and even earlier. The monastic buildings found here would obviously suggest their high antiquity.¹

(vi) *Ruins of the Gṛidhrakūṭa Hill*:—The Gṛidhrakūṭa or Vulture's Peak at Rajgir was, according to Buddhist tradition, the spot where Buddha frequently stayed in the course of his visits to Rajgir. It has, therefore, been always held sacred by the Buddhists. But the hills which surround the valley are quite many in number and in the beginning Cunningham identified the present Śailagiri as the ancient Gṛidhrakūṭa hill; while Beglar sought to locate it somewhere at the south-western end of Vaibhāra Hill. Broadley was perhaps the first to indicate the isolated peak of the present Chhaṭagiri as the Gṛidhrakūṭa of Buddhist tradition: and his identification was fully borne out as correct after the whole problem was more carefully investigated into by Marshall in 1905-06 (cf. Broadley *Ind. Ant.*, I, 1872, pp. 108-9 and Marshall, *An. Rep., ASI*, 1905-06, pp. 90 ff.).

(a) *Marḍdakukshi*:—From the Jivakāmravana monastery site a road leads up to the Gṛidhrakūṭa hill and at the foot of it, close to the south of the ascent, is an old site covered with brick and stone ruins. A. Ghosh says that it represents the monastery and deer park which, according to Buddhist tradition, were raised at a spot called Marḍda-kukshi, a name, which, it is said, had an interesting but fanciful story behind it. The story goes that the queen of Bimbisāra, knowing well that she was carrying a boy, who was destined to murder his own father, attempted to relieve herself of the unborn child by forced massage just at this very spot. The Buddhist texts again say that when Buddha was wilfully hurt by Devadatta he was brought on a stretcher first to this spot and then taken to Jivaka's monastery. Though the identification of the spot would thus appear justified, the ruins themselves do not seem to have been explored thoroughly. It is thus not known, for certain, as to what date the existing ruins can be assigned and what they actually represent.

(1) Cunningham had located the site of this monastery to the north-east of the "inner city" outside the northern wall or ridge, at the foot of the Vipula hill. cf. *ASI*, III, plate XLI, and also Jackson, *An. Rep., ASI*, 1913-14, p. 271. The Buddhist tradition, including accounts of the Chinese pilgrims generally agree that the monastery was situated on the way to Gṛidhrakūṭa.

(b) *The "Bimbisāra Road" and the two stūpas on it* :—From the foot of the hill, at the spot mentioned in (a) above, a footway was noticed in 1905-06 by Marshall going up the hill through the jungle. It was then seen built of "rough undressed stones, like all the prehistoric walls of Rājagṛīha" and having a width of 20 to 24 feet. "On its outer side—that is, towards the valley—there seems to have been a wall some 3 to 4 feet thick", but only its foundations could be traced in 1905-06. This old footway or causeway has now been replaced by a modern pathway. It was identified by Marshall with the famous "Bimbisāra road" leading to the Gṛidhrakūṭa as mentioned by Hiuen Tsiang in his account of Rajgir. The Chinese pilgrim says that when Bimbisāra was about to visit Buddha on Mt. Gṛidhrakūṭa, he raised a number of men to accompany him ; "they levelled the valleys and spanned the precipices, and with the stones made a staircase about 10 paces wide and 5 or 6 li long." The width of the footway agrees with "the Bimbisāra road" of Hiuen Tsiang. But whether it was really the work of king Bimbisāra is a point on which there is no other positive proof. It should be noted that Fa Hian says nothing of such "Bimbisāra Road" nor was there any local tradition about it.

There are two distinctly marked stages on this footway or pathway, the first about 80 yards from its starting point and the second further up at a spot where there is a sharp turn towards the north. These two stages are each marked by the sites of a brick-built *stūpa*. Hiuen Tsiang also says that there were two such *stūpas* on the ascent of his "Bimbisāra road". He then tells the story that the first of the two *stūpas* commemorated the spot where the king Bimbisāra dismounted from his chariot to meet the Buddha and the second where he dismissed his large retinue and the crowd who were accompanying him. Both the *stūpas* were made of rough stone foundations with a super-structure of bricks which had already disappeared. In 1905-06, in the course of a closer examination of the ruins, Marshall reported discovery of two iron nails and a number of broken Buddhist images and pieces of carvings which he assigned to a period about 10th to 12th centuries A. D. Earlier in 1872 Broadley discovered at the first *stūpa* three rudely carved images of Buddha, while at the second he recovered 'large quantity of images and pillars etc.'" Of the images the one representing a standing Buddha contained a long inscription of which he gives no further information. (cf *JASB*, 1872, p. 246).

(c) *The Gṛidhrakūṭa or Vulture's Peak* :—On the side of the peak of this hill, facing north or north-west, are two small natural caves, which it appears, were not seen by Marshall in 1905-06. They are approached over a flight of stone steps ; and

inside one of the caves "were found a number of terracotta plaques with the seven Past Buddhas and Maitreya, the future Buddha, seated in two rows and the Buddhist creed inscribed below each figure in minute characters. Outside the caves we notice large stone walls of structures that once existed at this place." (cf. A. Ghosh, p. 31). It may be added here that Hiuen Tsiang mentions in this connection "stone houses" (or "caves" according to another translator), but it is not clear whether the caves or the stone-houses or structures, now seen at the spot, were actually those seen by Hiuen Tsiang. Ghosh does not state the probable date to which the plaques and the stone structures can be assigned.

The eastern portion of the hill-top or the peak is approached over a flight of rock-cut steps. It is seen "broken up by gigantic masses of rugged rocks, and almost every yard of the ground between them is occupied by the remains of some brick or stone structure, while there are many more ruins below the ridge both on its north and south sides. Among all these it is not easy to identify with certainty the other structures and natural landmarks noticed by the Chinese pilgrims..." (cf. Marshall, *Op. cit.*, pp. 92-93).

The western side of the peak goes up a little higher and is now approached by a flight of steps from the eastern side. The spot forms the western brink of the precipice and can be regarded as an interesting land-mark giving an excellent and clear view of almost all parts of the valley below. This, it is said, is the hallowed site of Buddha's habitation and meditation and has been, therefore, held specially sacred by the Buddhists. It is covered with brick ruins and the bricks "which lie about, are exceptionally well-cut, and some of them are elegantly carved, thus bearing out Hiuen Tsiang's statement (i. e. a *vihāra* existed here). Below the precipice, to the south of the *vihāra*, is a fair-sized *stūpa*, no doubt the one mentioned by Hiuen Tsiang. This *stūpa* was also excavated, but yielded nothing." (cf. Marshall, *Op. cit.*, p. 92).

(vii) *The Banganga area of the valley, the Shell inscriptions, Well and Stūpa (?)*

A narrow neck of the valley projects towards the south in between the two hills, viz. Sonagiri and Udaygiri hills, and forms a sort of pass or opening which gives access to the plains of the Gaya district on the southern side of the hills. Through this pass the rivulet named Banganga wades its way out of the valley and joins the river Phalgu, towards the south-east. The ground inside the pass is very undulating and most of it is covered with bare rocks without much

prospect of getting any ancient remains therein. The rivulet is usually called as Banganga but Beglar mentions it by the name of Bāwan Gaṅgā which "is considered to be a part of the Ganges and to equal in holiness the united sanctity of Ganges waters from the Bāwan Tīrthas or fiftytwo places of pilgrimage." (cf. *CASI*, VIII, p. 100). It may, however, be stated that the rivulet is not held sacred at present, nor is there any spot on its banks which enjoy any reputable sanctity in the locality.

The most interesting of the ancient relics in this part of the valley are inscriptions in the peculiar characters called as "shell characters" found engraved on a rocky ground which are now protected by a modern stone enclosure wall. They were first noticed by Kittoe in 1847. These "shell inscriptions" occur at a number of places all over northern India and it is generally believed that they belong to a period between 5th to 8th centuries A. D. They form a palaeographical mystery which still remains unsolved. Nearby the inscriptions are two parallel lines of ruts seen incised on the rocky ground, 5 feet apart from centre to centre, which were formed apparently by wheeled vehicles like carts or carriages. Beglar quotes a curious local belief that this was the area where the famous duel between Jarāsamdhā and Bhīma took place and is thus known as a battlefield or Ranbhūm. It is further believed that the "shell inscriptions" are "the marks of hands and feet and nails of the combatants Bhīma and Jarāsamdhā."

To the south of the "shell inscriptions" area is an old brick well where in 1872-73 Beglar reported discovery of two damaged inscriptions, engraved on bricks, embedded within the well. One of them is dated V. S. 1003 (A. D. 950) and refers to one "Śrī Rām Dharmin" who probably dug the well. The other inscription is illegible. Further south is a large brick mound which may possibly represent a *stūpa* and thus awaits further exploration.

(viii) *The Son-bhāṇḍār Caves* :—There are two rock-cut caves, adjacent to each other, excavated on the southern face of the Vaibhāra hill, facing the western portion of the valley. Of them the western one is locally called as Son-bhāṇḍār i. e. "treasury of gold" cave. As stated by Kuraishi there are two perpendicular and two horizontal cracks on the northern wall of this cave which enclose a space 5' x 4½', resembling more or less a blocked up passage. Local belief is that the piece of rock within this space is an ancient "wedge" blocking up the passage to "the treasury of gold" in the body of the hill. The name Son-bhāṇḍār is apparently derived from this belief. Both the caves were first noticed by Buchanan in 1812, who

says that it is "the only place of worship belonging to the Jains at Rājagriha that can claim antiquity." He adds : "The rock is of a bad crumbling nature, full of fissures, so that some parts have fallen, and in the rainy season water drops from the roof." The caves were later inspected and described by Cunningham, Beglar, Stein, Marshall and others ; but their approach to the antiquarian importance of the caves was influenced by other considerations. They wanted to examine the possible identification of these caves with the famous Saptaparni Caves of the Buddhist tradition where the first Buddhist Council was held during the reign of king Ajātaśatru. Cunningham was of the view that the Sonbhāṇḍār cave was the site of the meeting of that great council though his opinion is not generally accepted now (cf. p. 461 below).

Of the two caves the western one, called Son-bhāṇḍār, consists of a large chamber, 34' x 17' and is provided with a doorway and a window. It is worth noting here that, as described by Kuraishi, the door "has sloping jambs, the width at the top being about 6 inches less than the width at the base," which is 3' 4" while the height is 6' 6". Again the "roof is of arched shape with a rise of 4 ft. 10 ins., making the total height of the chamber 11 ft. 4 ins." (cf. Kuraishi, p. 121). These are exactly the architectural features, quite characteristically and rarely to be found only at the Barabar caves, hardly 20 miles towards west of Rajgir. What is most interesting is the fact that the cave is "highly polished" inside, as observed, strangely enough, by A Stein only ; for none of the later writers refers to these important characteristics of this cave. That the caves bear polish on the interior of the walls is a fact ascertained recently by the writer himself. This polish, the vaulted roof and the sloping door jambs of the entrance leave no doubt about the architectural affinities of this cave with those at Barabar. In fact Stein had remarked already earlier, but rather incidentally, that these caves 'show in their architectural features so close an affinity with the Barabar caves of Aśoka and Daśaratha, that the opinion of Mr. Fergusson and Dr. Burgess, which attributes their construction to the period of the Maurya dynasty, has everything in its favour" (cf. *Ind. Ant.*, XXX, 1901, p. 58). As at Barabar here too we have a "number of short epigraphs which can be traced on the inner walls, the door jambs and on the front wall. One of them is in "shell" characters ; but the others are mostly obliterated with the exception of one to the right of the door" (cf. Kuraishi p. 121). The inscription referred to was read by T. Bloch. From his reading it appears to be in incorrect Sanskrit and does not seem to have been critically

examined and edited afterwards. It records, as interpreted by Bloch, the installation of the Jain images by Muni Vairadeva who, it is further claimed, excavated the caves. The inscription has been assigned to 3rd or 4th century A. D. on palæographical grounds. It has, however, not been studied carefully whether the inscription refers to the Jaina Chaumukha, mentioned below, or to the rock-cut images in the adjacent cave or to images which no longer exist at the spot. The existing images in both the caves, may not stylistically belong to the 3rd or 4th century A. D. These are therefore points which are open to doubt and need further examination. In the reading as given by Bloch, the expression "*akārayād*" may refer to the installation of an image rather than to the excavation of the cave. If it refers to the excavation of the cave then the cave will have to be dated to 3rd or 4th century A. D. But it is pointed out that like the well-known Lomas R̥si cave at Barabar here too there seems to have been an attempt to obliterate an earlier inscription and the present one inscribed in its place as a careful examination of the spot may show. Architecturally there is much stronger reason to suppose that the cave belongs to the 2nd or 3rd century B. C. It is, however, worth-while to examine the inscription, read by Bloch, more carefully again and to trace the other inscriptions more thoroughly. There are besides a number of crude carvings on the exterior of the front wall which also need careful examination so as to be more certain about the date of the cave. Inside the cave is placed a Jain Chaumukha with the figures of the first four Tirthaṅkaras (viz. Rishabhanātha, Ajitanātha, Sambhavanātha and Abhinandana) carved on the four faces. The Chaumukha was noticed also by Buchanan in 1812 inside this cave. From its carving it should be assigned to an early medieval date (?).

The adjacent cave is in a more ruinous state. It consists of a rock-cut chamber, $22\frac{1}{2}' \times 17'$, part of its front having fallen. It had once a built-up verandah in its front as seen in the existing traces of a platform and courtyard built of bricks. The roof of the verandah was supported on wooden beams as seen from the holes in the outer wall wherein they were originally inserted. Inside, on the southern wall of the cave, are six small figures of Jaina Tirthaṅkaras carved in relief and representing Padmaprabha, Pārśvanātha and Mahāvīra. No inscription is reported from this cave and A. Ghosh would suggest that both the caves were excavated at one and the same time, i. e., in 3rd or 4th century A. D., as indicated by the inscription of Vairadeva. Artistically the rock-cut Jaina images may not, perhaps, be assigned to such an early date. Architecturally this cave has nothing in common with the adjoining Sonbhāṅḍār

cave. Its roof was not of "the arched shape" nor has its door any "sloping jambs"; and besides, there are no traces of polish on the walls.

The cave and its front are on a lower level and above it are traces of another storey built of bricks which was once approached by the flight of rock-cut steps which exist even now. There is, therefore, reason to believe that it was a much later work. It should be noted that a fine image of Vishṇu riding on Garuḍa and belonging to the Gupta period, now in the Nalanda Museum, was found lying in the verandah of the cave. The point, therefore, remains to be examined carefully whether this cave was originally Vaishṇava or Jain. Unfortunately these vital points of the antiquity, history and religious affiliations of both the caves are found little discussed by the earlier writers like Cunningham, Beglar, Marshall, Stein and others who were almost exclusively concerned with the identification of only Buddhist monuments referred to by the Chinese pilgrims. In neither of the two caves any traces of Buddhism had been or can be noticed. The caves are, significantly enough, like the famous Maṇiyār Maṭh, not at all noticed by both the Chinese pilgrims. Further the Vaibhāra hill on the side of which they were excavated contains, on its top, a number of ancient as well as modern Jain monuments. Hiuen Tsiang mentions that the naked heretics (i. e. the Jains) frequented the Rajgir hills, in his time, in large numbers (cf. Beal, *Buddhist Records of the Western World*, ii, p. 158). It is quite well-known that Rajgir was as sacred to the Jains as it was to the Buddhists since their great teacher, Mahāvīra, also passed a good deal of his time at Rajgir for preaching his doctrines. It is, therefore, natural to expect early Jain monuments at Rajgir. It is, besides, well-known how the Barabar caves were excavated for the non-Buddhistic sects like the Ājivikas and others by the Mauryan emperors Aśoka and Daśaratha. Since the Sonbhāṇḍār cave, from the architectural point of view, falls into the group of the Barabar caves there is every reason to believe that it was a work of either of the two Mauryan emperors carried out very probably for the Jain monks. Unfortunately an inscription, if any, which may have recorded the fact is probably obliterated, and may possibly still be traced after a careful examination of the rocks. That the Sonbhāṇḍār was a well-recognized Jain monument early in the 19th century is clear from what Buchanan says of it in his journal. It is equally significant that in this side of the valley practically no Buddhist monuments have so far been traced nor are they so shown located in the Buddhist texts and in the accounts of Chinese pilgrims. The Sonbhāṇḍār cave may thus be considered to be the

earliest Jain monument at Rajgir datable probably to the 2nd or 3rd century B. C.¹

(vii) *Ranbhum Area*:—About a mile south-west of Sonbhāṇḍār caves is a spot locally called *Ākhārā* or *Raṇabhūmi* or a battlefield where, the local people believe, the famous duel between Jarāsamdha and Bhīma was fought in which the former lost his life. There is another spot near the “shell inscriptions” which is also similarly called as *Raṇabhūmi* (cf. p. 452 above). Buchanan casually mentions *Raṇabhūmi* as a plain facing the Sonbhāṇḍār cave (cf. *Patna-Gaya*, I, p. 206). According to Beglar, who was perhaps the first to notice the details of both the spots in this connection, the latter place is the *Raṇabhūmi* while the former would more appropriately be “*rangabhūmi*” i. e. “the coloured earth” from the deep red colour of the earth found at the spot. “Tradition ascribes the colour to the blood of Jarāsamdha, who was killed by Bhīma after having fought with him at the *Ranbhum* described before.” About this colour of the earth, however, there are conflicting statements. A. Ghosh, on the contrary, says that “the place abounds in soft whitish bleached earth which the local people rub on their bodies in the belief that it will give them extraordinary physical strength.” No ancient ruins as such have so far been noticed in this area. It may be pointed out that this western portion of the valley had never been explored thoroughly. Beglar says that he tried to explore this area twice but “without success, having in both cases returned after losing my way and wandering about to no purpose in the jungle.” (cf. *IASI*, VIII, p. 86).

(B) *The Ancient Ruins on the Hills*:—*The Vaibhāra Hill*—

(i) *The Hot Springs*:—Of all the hills of Rajgir the *Vaibhāra* hill is the most important from the view-point of ancient ruins. On its top there is a large level area which was more suitable for erection of sacred edifices; while at its eastern foot are the famous hot springs, known as *Sāṭadhārā*, which now make the main attraction of Rajgir especially to the Hindus. These springs, it appears, are mentioned in the *Mahābhārata*, but curiously enough the early Buddhist or Jain texts give no prominence to them. Even the Chinese pilgrims incidentally refer to them. Modern explorers also do not seem to attach much importance to them and to the monuments which must have been erected near them from time to time. Buchanan, however, is alone who dealt with the springs and the temples

1. Cunningham says that this cave ‘was in existence before the death of the Buddha’ since he identified it with the *Saptaparvī* caves and hall of the Buddhist tradition. His identification is, however not generally accepted.

nearby with some details. He says that the springs and the holy places at Rajgir were, in his time, the property of Brahmans who, it is asserted by them, were settled here by the legendary king Vasu who brought them from Draviḍa, Mahārāshṭra, Karṇāṭa, Konkan and Telingana countries. This southern origin of the Brahmans in charge of the sacred places at Rajgir is rather interesting historically ; but the point does not seem to have been investigated properly uptil now. The subject of Rajgir as a place of Hindu pilgrimage has, in fact, received no attention at all for a systematic study by scholars. B. C. Law incidentally covers this subject and shows that the hot-springs were held sacred quite early as can be inferred from the references to the Tapodā in the Mahābhārata. Every three years in the intercalary month a very large fair is held here which lasts for a full month. How and when this sanctity of the place became popular with the Hindus and what were the nature and antiquity of the monuments, which must have been erected from time to time by the side of the springs, are matters which have not been at all studied thoroughly. It is said, a Sanskrit work called Rājagriha-Māhātmya exists giving details of the sacred places of the Hindus at Rajgir. Kittoe refers to "two old works in existence, describing this curious tract of country, called Rajgriha Mahatma ; one belongs to the Hindus, the other to the Jains, which, I am told, to be widely different". He wanted to procure their copies for comparison, but neither he nor anyone else could do so afterwards. (cf. *JASB*, 1847, p. 958). Stein also incidentally mentions the *Rājagriha-Māhātmya*, "now in use, which purports to be taken from the *Agni-Purāna*" and was published in 1893 by the Khadga-Vilāsa Press, Bankipore, Patna. (cf. *Ind. Ant.*, XXX, p. 56). How and why the Buddhist and Jain remains are not intimately associated with the springs is also a point worth noting.

Buchanan refers to a number of Hindu temples in the area of the hot-springs such as those sacred to Varāha, Śiva, Kāmāksha etc. These temples were comparatively modern in his time ; but he refers to numerous sculptures, apparently much older, and belonging to earlier temples, which had disappeared long before his visit in 1812. Of these sculptures Buchanan makes mention of figures of snake deities or *nāginis*, the Sun-god or Sūrya, Viṣṇu (usually called as Vāsudeva by Buchanan), Gaṇeśa, Haragaurī, etc. He also makes mention of a few Buddhist images, on one of which he noticed the inscription containing the usual Buddhist creed formulae. None of these sculptural ruins and the temples to which they once belonged have been systematically studied so far. It is, therefore, difficult to state how far back we can trace the antiquity of Hindu remains at Rajgir. From the ruins of the

Maṇiyār Maṭh and from the references to the springs in the Mahābhārata it appears quite likely that some sacred edifices may have been raised near the sites of the springs. But they no longer exist now except through the sculptures and other carvings which are found scattered all over the area. Nearby the springs, on the other side of the river Saraswatī, Buchanan noticed "a conical mound of earth and stones" with a modern temple on its summit and with traces of a larger ancient temple at the site. The image inside was worshipped by the name of goddess Jarādevī i. e. "the goddess of old age" and Buchanan was told by the local people that Jarāsamdha owed all his power to the worship of this goddess. What this ancient mound, underneath the temple, represents is not known uptil now though it may be worthwhile to explore it more thoroughly. A small trial excavation conducted by A. Ghosh in the area nearby in 1950 clearly indicates the possibility of recovering very ancient ruins in the mound (cf. *Ancient India*, No. 7, p. 66).

(ii) *Jarāsamdhaki Baiṭhak or Pippalā Stone House*:—On the ascent to the top of the hill from the hot springs is seen a large stone structure squarish in shape and commanding the only approach to the valley from the north. The local people have been calling this place as the *machān* or observation platform or watch tower. It is associated with the primeval king of Rajgir viz. Jarāsamdha who, it is said, had his *baiṭhak* or "open sit-out" here. Buchanan describes it as "constructed of large masses of rude Jasper cut from the spot. Its upper surface is $79\frac{1}{2}$ by $72\frac{3}{4}$ feet and its perpendicular height at the highest corner is $27\frac{3}{4}$ feet. A few stones have fallen from one corner, but, if undisturbed, it may remain with little or no alteration for many ages." The measurements of the platform, as given in the latest account of A. Ghosh, are, however, different. He gives the top surface as $81'6'' \times 78'$ and those at base as $85' \times 81'$. Cunningham gives the top surface as $78' \times 74'$ (cf. *ASI*, III, plate XLII). In plan and design the structure would undoubtedly indicate that it was originally intended to be either a rectangular bastion as part of the fortification or a separate watch tower. Cunningham was the first to identify this stone platform with the well-known "Pippalā House" of the Buddhist tradition, which is also referred to by both the Chinese pilgrims (cf. his *Ancient Geography*, p. 531 and *ASI*, III, 142). In his report for 1871-2 Cunningham gives a plan of this platform which shows that there are in all eleven small cells at its base, 7 on the north, 2 at corners of the east and one each at the corners of the other two sides. They are about $6'6'' \times 3'6''$ and about 3' high. Their roofs and inner ends are irregularly shaped and the cell on the southern side has an opening in the roof which is partly covered over with stones. It is doubtful

whether these "cells" formed part of the original construction of the platform, nor do they seem to be spacious enough to accommodate conveniently a human being for purposes of habitation. Marshall says that they were perhaps provided later for the shelter of the guards (for which the space is too small) and still later may have been used by ascetics to meditate in. Buchanan, it appears, did not notice them. He, however, mentions many other *baithakas* or platforms made of brick. His explanation on the purpose of these platforms is quite interesting. He says: "On these, during the fair men, who from their sanctity have a claim on the public, seat themselves and receive voluntary contributions from sinners."

As to the date of the platform it is generally accepted that it belongs to the days of the Buddha, if not earlier. The only basis for this date is that it is mentioned by the Chinese pilgrims as well as in the early Buddhist texts. A. Ghosh says that on the top of the platform are five Muslim graves, four on a brick platform in its centre and one to the south of it. Broadly, however, mentions only three such tombs, one of which is said to be that of Raja Kamdar Khan Mian already referred to above.

The tradition, as quoted by Fa Hian, says that there was the Pippalā cave here where Buddha used to sit in deep meditation after his mid-day meal; while some of the Pali texts make it a residence of Mahākaśyapa, the greatest disciple of the Buddha. Hiuen Tsiang, however, refers to the Pippalā stone-house in which Buddha lived and a "deep cave which opens behind its wall" and was believed to be the abode of Asuras. This would indicate that the Pippalā cave was different and was situated close to the stone-house. In 1871 Cunningham discovered a cave, quite close behind the platform and the work of its clearance was subsequently completed by Broadley in the same year. The latter describes the cave somewhat fully. He says: "It is of oval shape, and has an opening to the east. Its floor was considerably below the surface and was reached by a flight of eight or nine brick steps several of which I uncovered almost entire. The chamber measured 36 feet from east to west and 26 from north to south. The roof (most of which has fallen in) was 18 or 20 feet high. The whole was lined, as it were, by a brick wall about 2 feet thick. In the midst of the rubbish, which filled up the bottom of the cave, I found a very perfect standing figure of the Buddha in black basalt. I can, I think, satisfactorily identify this cave and platform with the account of Fa Hian and Hiuen Tsiang." (cf. *JASB*, 1872, p. 239). It appears from the *List* by Kuraishi and from his "*Rajgir*" by A. Ghosh that this cave no longer exists now.

(iii) *The Jain and Hindu Temples on the hill top* :—Buchanan could not visit the hill-top personally but he had sent the Pandit of his mission to collect information about the Jain temples and some other images and inscriptions lying in ruins on the top. He refers to a large Jain temple then frequented by the Jains and built by one Manik Chand of Hoogly or Calcutta in V. S. 1826 (1769 A. D.). In addition there were some 18 temples “in various stages of ruin” and “many heaps of bricks, formerly small temples, but quite destroyed and many pillars of granite.....and many parts of doors, some standing, some scattered about.” Cunningham also casually mentions about “five modern Jain temples besides the ruins of an old Śiva, temple of which four granite pillars, 10 feet in height, are still standing and 50 or 60 smaller pillars are lying confusedly about.” Broadley, however, describes the Jain ruins on the hill more fully; but, for want of a site-plan giving their locations, it is difficult to follow his description correctly. Besides he is generally found confusing Buddhist with Jain remains. He makes no reference to an ancient Śiva temple mentioned earlier by Cunningham and has perhaps described it as a Jain temple. He states that he saw another *Baiṭhak* or platform, “almost identical in size and shape with that of Jarāsamḍha.” Most of the Jain temples mentioned by him are of recent date.

The latest account of A. Ghosh, however, gives a fuller description of an ancient ruined Jain temple on the hill which was exposed and repaired in recent years. Kuraishi's *List* does not mention it, but instead refers to a brick enclosure with a small shed inside containing a number of Jain sculptures some of which bear inscriptions. It appears this area was later cleared of the *debris* and the ancient temple exposed as described by A. Ghosh. This temple “consists of a central chamber facing east, surrounded by a court which again is flanked on all sides by rows of cells. The central chamber and cells are provided with niches in the walls to contain images.” The images mostly represent the Jain Tirthaṅkaras and the inscriptions engraved on some of them are referred by chanda (cf. *An. R.p., ASI, 1925-26, pp. 121-27*). One of the inscriptions on an image of Mahāvīra is as early as the 5th century A. D. which would perhaps indicate the earliest date of a shrine at the site.

The old Śiva or Mahādeva temple is situated a little to the south of the above Jain temple. This is perhaps the temple described with some details by Broadley in 1872 under the name of a Buddhist temple of which a plan was also then furnished by him. The temple was later cleared of the

debris and its description furnished in Kuraishi's *List* published in 1929. The temple originally consisted of a *sanctum* 11' square, and a pillared hall or *mandapa* in front, about 28' square. Inside the shrine is a *linga* with a head-less bull and a miniature shrine lying close by. The doorway is flanked by two female figures and sculptured stone slabs with the pot and foliage design. The roof of the shrine is flat, made up of stone flags and supported on granite pillars. The pillars in the hall are quite plain without bearing any elaborate ornamentation. In later times a brick enclosure was erected to surround the pillared hall. No other sculptures or carvings have been noticed amongst the ruins; nor is there any inscription found therein. Neither Kuraishi nor A. Ghosh discuss the age of the temple though it may be presumed that it belonged to the later medieval period (i.e. 11-12th centuries A.D.) from its general features noted above.

(iv) *The Saptaparṇī Cave or Hall (?)*:—On the northern face of the hill, a little below the modern Jain temple of Adinātha, is a series of six, or may be seven, caves contained in a natural bend of the rock. In front of them is a large open terrace, 120' long and 34' wide along the east and 12' on the west, with its northern edge supported by a retaining wall made of large unhewn stones of which only a small portion exists now. These caves, with the large terrace in front, are now generally believed to be the site where the First Buddhist Council was held a few months after Buddha's death during the reign of king Ajātaśatru. The location of these caves and general features of the site agree somewhat with the descriptions of the Saptaparṇī (i. e. the place of the meeting of the Council) given by the Pali texts and the Chinese pilgrims. But some scholars like Cunningham, Broadley had earlier identified the Saptaparṇī with the Sonbhāṇḍār Caves. Beglar first noticed these caves and the terrace in their front in his report for 1872-73. He refers to the caves as consisting of a 'large cavern which has been untouched by art, and portions of it have fallen in and over. The cavern is divided by natural septa of rock into compartments, six of which I counted' and possibly the seventh had also existed once but is not to be seen now. Some of the caves are very narrow. One is only 4' wide while the others are between 6 to 10 feet wide, the interior being much narrower. The spot of the First Council was quite a memorable one to the Buddhists and, as is their common custom, some monument would naturally be expected here. The caves are natural formations and it is curious and strange that no discovery of Buddhist *stūpa* or antiquity is reported from this area, though the caves are otherwise quite suitable for the identification.

Marshall, however, did not accept the above interpretation and identification. According to him the place where the first Buddhist Council met was not a cave but a large hall specially built by king Ajātaśatru for the purpose. He, therefore, tried to search for traces of such a hall or building in the direction as given in Hiuen Tsiang's account and discovered on the northern slope of the hill, at a distance of a mile and a quarter from the Sātadhārā hot-springs, the ruins of what he considered to be the ancient Saptaparṇī hall. This spot is about half a mile to the west of the caves referred to above. He noticed here a sort of a plateau with its top "artificially built up and levelled" and found that "ramps had been made on each side to give approach to it, and there were remains of massive walls around the edges of the plateau." On a closer examination he could see "a definite line of demarcation running across the plateau from east to west, the area to the north being paved with a layer of small pebbles approximately 2" thick, laid on a bed of clay 5½" thick. This area, in front of the plateau, we may take to have been an unroofed space in front of the building which lay back against the hill side. On the sides of the platform and along its front face, are the remains of a walling of great unhewn blocks, similar to that found in Pippalā stone house and in the fortifications of the ancient city." Marshall could not, however, determine the size and shape of the building which existed here; but later Kuraishi gives its dimensions as 250' x 120'. The plan and arrangement of the interior of the construction have not, however, been made out. The area was apparently excavated, but of this no details are available except that "a spindle whorl and a small toothed wheel of copper" were discovered in the course of the work. If this was the spot where the most memorable of the Buddhist Councils was held, it is indeed surprising that not a single characteristically Buddhist monument or antiquity, marking the site according to the common Buddhist practice, has been reported from the place. There is besides nothing to indicate the age of the ruins. The conclusions of Marshall may therefore be judged accordingly.

(v) *Fortification Walls (?) on the hill* :—In 1905-6 this hill was carefully surveyed and a survey map published by Marshall. Marshall says that in this map, by "an unfortunate mistake of the draftsman, part of the outer line of fortifications on the eastern slope of Vaibhāragiri has been shown ... as a road." The wall commences on this hill from a large bastion, which will be noticed later, situated a little above the Pippalā Stone-house, and then runs down in a southerly direction upto the edge of the first ravine, whence it ascends in a north-westerly direction, towards the crest of the hill. About a furlong below the easternmost of the modern Jain shrines, the wall loses

itself in what appears to be a stone causeway (28' 8" thick), but which in reality is no doubt a remnant of fortifications which once rose high above the ground ; then, beyond the group of shrines the causeway again gives place to a narrower wall." A. Ghosh, however, seems to mention part of this "fortification" as a "rocky path" from which he gives us to understand that "an old road" branches off to the right about "a hundred yards from the top of the hill." The point whether this is a "fortification wall" or "an old road" needs to be clarified for both the conclusions seem to have been arrived at, without much study or investigation into the problem.

(c) *The Ruins on the Other Hills* :—Opposite the Vaibhāra hill is the Vipula hill towards the east. Here, at the north-western foot of the Vipula hill, are other hot and cold water springs, like those at the Vaibhāra hill. According to Broadley they are six in all viz. Nānā-Kuṇḍ, Sītā-Kuṇḍ, Soma-Kuṇḍ, Gaṇeśa-Kuṇḍ, Rāma-Kuṇḍ and the Makhdum-Kuṇḍ. Cunningham also gives the number as six with similar names but instead of Nānā-Kuṇḍ and Makhdum Kuṇḍ he mentions Sūraj-Kuṇḍ and Śringgi-Rikhi-Kuṇḍ respectively (cf. *ASI*, I, p. 27). It is seen that these springs and the ancient ruins in their neighbourhood are described with some details by Buchanan and Broadley only. It is, however, significant that Buchanan does not mention the Makhdum-Kuṇḍ at all. He describes only three hot springs here viz. Sūraj-Kuṇḍ (which is not mentioned as such by Broadley), Gaṇeśa-Kuṇḍ and Soma-Kuṇḍ. From his account it appears the Sūraj-Kūṇḍ was, in his time, the most important and sacred spot on this side of the hill. He describes it as "a small square reservoir lined with brick in the bottom of which the water of a warm spring is collected to form a pool. Into the wall of the reservoir is built an image called Sūrya, which has, however, only two arms." He refers to other images, similarly placed, which he took to represent Kubera, Buddha and other deities, one of which contained an inscription with "the dedication usual among the Buddhists." To the south-west of the Sūraj-Kuṇḍ he saw a small Śiva temple with "an image of a Buddha and seems to me monumental." Near the temple he noticed pedestals of Buddhist sculptures. Further west he observed a small ruined shrine, with a stone-slab containing foot-prints carved in relief like those worshipped by the Jains. The slab contained an inscription dated V. S. 1215 (A. D. 1150) and mentions a name Bhaleminde, from which Buchanan considered it to be a Jain temple though the local Brahmins claimed it to be a temple of Dattātreya. South of the Sūraj-kuṇḍ he noticed other temples, two of Śiva, one of Tulsi and the fourth of Hāṭakāśwar (i. e. also of Śiva) where he saw several old images representing

Hindu deities like Haragaurī, Sahasra-līṅga, Vāsudeva (i. e. Viṣṇu ?) and perhaps Buddha also.

North of the Sūraj-kuṇḍ Buchanan locates the Soma-kuṇḍ, with some stone sculptures "having four Buddhas on its four sides;" and further north he places the Gaṇeśa-Kuṇḍ near which he observed "nothing remarkable". It will thus be seen that Buchanan knows nothing of the Makhdum Kuṇḍ nor does he make any mention of the famous Muslim saint Makhdum Shah Sharfuddin of Bihar in this connection. Had any of these springs been associated with a Muhammedan saint of the reputation of Shah Sharfuddin, of whom Buchanan knew fairly well, it is not understood how he could have forgotten to mention it. In 1847 Kittoe says: "There are springs under the eastern hill of the pass venerated by the Muhammedans who in olden times built a durgah which is much frequented". (cf. *JASB*, 1847, p. 957) in 1861-62, however, Cunningham calls one of the springs as "Sringgi-Rikhi-Kund", which, he says, "has been appropriated by the Musalmans, by whom it is called Makhdum Kuṇḍ, after a celebrated saint named Chilla Shah, whose tomb is close to the spring. It is said that Chilla was originally called Chilwa, and that he was an Ahir. He must, therefore, have been a converted Hindu." There is, therefore, reason to believe that this is a post-Buchanan development and seems to have been carried further in next decade as seen in Broadley's account of the spot in 1872. He points out the "strange error" of Cunningham who called it a dwelling of Saint Chillah and "corrects" it stating that this is the spot "celebrated as the residence of Makhdum Shah Shaikh Sharaf-uddin Ahmad, a saint, not only revered by the Muhammedans of Bihar, but by the followers of the Crescent all over India. The date of his sojourn at Rajgir was, as far as I can ascertain, about 715 A. H. (A. D. 1315). The stone cell is said to be his "hujrah" i. e. the scene of a forty days' meditation and fast (i.e. Chillah) and the platform above, place of his morning and evening prayers". It is not known on what authority he gives the date A. H. 715; for, the saint died more than a century earlier i.e. in 1380 A.D. (cf. p. 49 above). Above the Makhdum Kuṇḍ is a piece of stone on the south with crimson marks popularly believed to be stains of blood. As mentioned by A. Ghosh this is the very stone seen and mentioned by Hiuen Tsiang to mark the spot where a monk practising meditation wounded himself. Beglar refers to the existence of a cave on the southern slope (shown as 'M' in Cunningham's report for 1871-2, Vol. III, plate XLI) which he identified with Devadatta's house or cell. A Ghosh, however, identifies Devadatta's house with "a large plinth" behind the Sūraj Kuṇḍ. It is 'built in the fashion of the stone-house of Pippalā. This site exactly corresponds to the indications given by Hiuen Tsang,

of the stone house where Devadatta, the cousin of Buddha, entered *samādhi*. The plinth stands about 12 ft. high. Its western side is well-preserved and measures 45 ft. but the other sides are ruined."

The ruins on the top of Vipula hill are dealt with only by Broadley. On its eastern portion he noticed "an enormous brick *stūpa*" or tope now surmounted by a small temple of Mahādeva." A few hundred yards to its north-east he observed two Jain temples, one dedicated to Hemantu Sadhu and the other to Mahāvīra; but he says nothing of their date and history. Nearly a quarter of a mile east from here he saw, on the summit of the hill, an enormous platform 130' × 30' and 6' above the rocks. "It is constructed almost entirely of materials of Buddhist buildings—I counted more than 30 pillars in the floor alone—and this is easily accounted for by a large pile of ruins at either end of the platform." To its east is a 30' high mound strewn with pillars and stone slabs while to the west are ruins of a temple or *vihāra* where "several grey stone columns are still erect." On this platform are four Jain temples of recent date in the construction of which, according to Broadley, Buddhist carvings are used. For example in one of them, he says, a carved doorway, which is a "fine specimen of Buddhist art" and an ornamental slab, containing elephants and dancing figures, were used. In another he noticed two sculptured slabs, one containing representations of the ten incarnations of Viṣṇu and the other covered with those of the Nine Planets. It appears, on one of them is a "modern inscription in Nagari" from which it seems the carvings are not very old. Broadley adds further that on the summit of Ratnagiri hill is a temple "decorated with small black basalt columns, elaborately carved."

On the Udaygiri hill also Broadley noticed traces of Buddhist ruins consisting of several images and two large *stūpas*. "There is further a large enclosure containing five modern Jain temples, the central one square and the others triangular in shape. Each of the small ones contains a figure of Buddha bearing the creed, "*ye dharmā hetu*" etc.". There are large numbers of grey stone columns at the foot of the mounds. Broadley explored the tops of the Songir hill also. On its summit he noticed "an enormous pile of ruins" and a modern Jain temple near which he noticed several pillars and carvings.

It will be seen that on the hill-tops a very large number of Jain temples are found built in comparatively recent times. As observed by Broadley they all contain *charaṇas* or foot-prints of the Tirthaṅkaras, generally carved in black basalt, but

sometimes in marble and invariably surrounded by a Nāgarī inscription. The earliest of these inscriptions is dated V. S. 1504 (A. D. 1447).

(c) *The Ruins on the plains to North of the Hills* :—

(i) *"The New Rajgir" or "New Fort"* :—The possibility or otherwise of the existence of two towns of Rajgir, i. e. the older and the new ones, has already been discussed above. Buchanan, who was the first to survey the ancient ruins of Rajgir, was of the opinion that the ancient Rājagṛiha was situated outside the valley, on the north side of the hills. He says that there had really been two fortifications, of which one was much larger, an irregular pentagon in shape and "apparently very ancient, as the traces which remain are a mere rampart of earth, wanting outworks, but strengthened by a ditch. The ditch seems to have been about 100 feet wide and the whole earth taken from it has been thrown up to form the rampart which includes a space of about 1200 yards in diameter. The present town stands upon the north-west corner of this fortress....." The pentagonal plan of the town and its fortification as given by Buchanan would make a circuit of 11, 303 ft. or 2-1/8 miles; but Cunningham who surveyed it later in 1861-62 says that this may refer to the interior measurement, excluding the ramparts. He, therefore, gives the plan as an "irregular pentagon of one long side and four nearly equal sides, the whole circuit being 14, 260 feet outside the ditches, or rather less than three miles." The old earthen rampart towards the east is still seen with a wide ditch or *nālā* running along it towards the north. It is shown in the survey map published by Marshall in 1905-06 and is found reproduced by A. Ghosh in his "Rajgir". The railway station and the modern village of Rajgir are situated within its limits on the north-eastern side extending westwards therefrom. Cunningham's map, however, shows traces of walls on the other three sides only (cf. *ASI*, III, pl. XLI); while Marshall's map shows no ramparts on western and northern sides and it seems these areas were not included in his survey.

After Cunningham's assertion that the older or more ancient Rājagṛiha was situated inside the valley the possibility of the location of the original town at this site, outside the valley, has always been overlooked. No efforts were, therefore, made to trace the allignments of the larger fortifications noticed and partly traced by Buchanan and, to a certain extent, by Cunningham.¹ The latter identified this site as that of

(1) From Kuraisi's *List*, p. 135, it appears the stone walls and ramparts

"New Rājagriha founded by Bimbisāra or according to other authorities, by his son Ajātaśātru. Though Cunningham's conclusion is now generally accepted, the site of "New Rājagriha" is often found shown confined to the area covered by the smaller stone enclosure or fort, inside the larger area of fortifications referred to above (cf. Marshall's map in *An. Rep.*, *ASI*, 1905-6, p. 101 and A. Ghosh, *Rajgir*, map on plate IX). This stone enclosure or fort occupies the south-western corner of the larger fortification. Buchanan was told by the local people that this smaller fortress was the work of Sher Shah and though he did not agree with this local tradition, he considered it to be of a much more recent date than the larger fort around the town. Nor would he take it to be the citadel of the old town, as is commonly accepted now. Cunningham also thought it possible to be a work of a later date but he was of the opinion that "it was simply the citadel of the new town."

The smaller fortress or New Fort, as it is now called, resembles a trapezoid in shape and its walls were faced with huge unhewn blocks of stone set without any mortar, the filling inside being of stone rubble and earth. The joints are seen pointed with lime mortar which seems to have been done in later times. The wall is about 15' to 18' thick, its height being at places 11'. On its outside are semicircular bastions, of the same masonry, built at irregular intervals. "There are several gaps in the fort wall on the east, north and west, but it is not possible to say which of them, if any, served as gateways. In the south wall, however, slightly to the west of the large gap through which runs the modern road from Rajgir to the hot springs, there are the remains of what must certainly have been a gateway. The walls which once formed its jambs are still standing to a height of about 6 ft. above the ground. The passage is 11 ft. wide, and on either side of it are two semi-circular bastions built in the same style as the jambs. The gateway was approached not by a flight of steps but by earthen ramps both inside and outside. A few feet to the west of this gate can be seen a wide brick platform, resting against the stone wall. It is evidently a later construction built to add strength to the original fortification.

The total area covered by the fort is about 70 to 80 acres which is now under cultivation but is found scattered over with

of this larger fortification extended southwards to the south of the Inspection Bungalow. As regards the outer walls of this large fort Broadley says: "..... if the heaps of stone which are found at different distances from the fort (i. e. the smaller one) are traces of them, they are so imperfect that any attempt to follow them would be simply futile." But no such attempt seems to have been made later cf. *JASB*, 1872, p. 233.

brick-bats and potsherds. At a few spots in this area Daya Ram Sahni carried out some small excavations in 1905-06. He excavated to a depth of 8' at one spot, where he found "a square cell, measuring 6' 6" along each side internally" and built of bricks of the size 11" x 8" x 2½". Inside this cell he discovered three inscribed tablets of unburnt clay, of which one is impressed with a few illegible Brahmi letters of 1st or 2nd century B. C. The earliest structural ruins so found within this fort is thus datable to 1st or 2nd century B. C. In the upper levels, however, a number of remains of brick buildings were discovered but they represent probably dwelling houses or chambers. In one of the chambers was found "a granary made up of earthen rings about 2 feet in diameter and about 5 feet deep. It was found covered up with a stone slab, but inside only earth was found." As to the probable age of these buildings Sahni could draw no definite conclusions since the antiquities with them were "too promiscuously mixed up." These antiquities include copper punch-marked and cast coins, some terra-cotta seals and tablets bearing Buddhist symbols, fragments of Buddhist sculptures, a brass figure representing the crawling boy-god Kṛiṣṇa and other miscellaneous antiquities. Of the seals one bears an inscription reading: *Jinarakshitasya*, i.e. "of *Jinarakshita*", in Gupta characters. The latest finds are some copper coins of Sultan Ibrahim Shah of Jaunpur, Sultan Islam Shah Suri, Akbar and Shah Alam II.

The wall of the fort was also excavated in certain places "down to a considerable depth, when the stones became smaller and smaller, ending at last in a layer of rubble." The excavations have not, as yet, established a date beyond the 2nd century B. C. for this area. A major portion of it, however, remains unexplored.

Outside this fort, close to its south-west, Buchanan noticed in 1812 "a high mound of earth and bricks of a circular form, and containing a small cavity in the centre.....This heap is called Gyangnananda,¹ and is said to have been the abode of a Sannyasi of that name." Buchanan was however, convinced that it contained the ruins of some ancient religious edifice. Kittø also noticed this "remarkable mound which want of leisure prevented me closely inspecting it. This is, no doubt, the *chaitya* erected over Sākya's relics, built by Ajātaśatru, when he obtained them from Kamarūpa" (cf. *JASB*, 1847, p. 957). In 1861-62 Cunningham noticed this mound which reminded him of the remains of the famous

(1) It is not clear what this name indicates. It is not found mentioned elsewhere in this connection. Does it indicate Jānananda or Yajñananda.

Dharmarājikā *stūpa* at Sarnath. He examined it carefully and was satisfied that the cavity mentioned by Buchanan "represented the original site of a *stūpa* from which the bricks had been carried off, while the surrounding circular mound represented the mass of earth and broken brick rubbish left by the workmen." (cf. *ASI*, I, p. 24 and plate XVI). Both Fa Hian and Hiuen Tsiang mention the existence of an important *stūpa* in this locality the former saying that it was erected by Ajātaśatru and the latter attributing it to Aśoka. In order to verify their accounts the Archæological Survey excavated part of this mound in 1905-06, when it still stood to a maximum height of nearly 31 ft. on its eastern side. From a short note on this excavation by Daya Ram Sahni, who excavated the mound, it appears the mound had been disturbed very badly and a correct plan of the original structure could not, therefore, be furnished by him. To the north and south of the mound he discovered "layers of brick of typical Mauryan type" and here, he says, were noticed three "concrete terraces," one above the other, the first 3' below surface, the next one foot down below and the third further seven feet below it. It appeared to him that "their plan would be that of concentric circles, with the brick-work above referred to (possibly a pavement) in the centre." If this building represented a *stūpa* erected by Aśoka, it should be noted that no antiquity of decidedly Mauryan date, except, of course, the "typical Mauryan bricks" were recovered from the excavation. On the contrary in "the saddle of the mound, near the surface, the remains of three medieval *stūpas*, and three shallow tanks were found with slightly sloping walls of brick covered with plaster. The western part of the mound was opened to a depth of 10 feet only. In it were the remains of some brick walls, and in the earth round about and above them were found a number of clay *stūpas*, about 2" high and 1" diameter at their bases." Inside each of these small clay *stūpas*, it is to be noted, was found a tiny tablet with the well-known Buddhist formula "*ye dharmā hetu-prabhavā*" etc. inscribed in characters of 8th or 9th century A. D. It was a common Indian custom amongst the Buddhists, as recounted by Hiuen Tsiang, to place such miniature *stūpas*, inside the larger monuments, at the time of their erection. These tiny *stūpas* themselves contained, inside them, some written extract from a *sūtra* which was termed as the *dharmā-śarīra* i. e. the "embodiment of dharma". It is clear, therefore, that a large *stūpa* once existed at this site over these ruins, though the problem of its definite date and history remains still to be solved. (cf. *An. Rep.*, *ASI*, 1905-6, pp. 96-97).

Near the *stūpa* erected by Aśoka, Hiuen Tsiang says that he saw also a pillar, 50' high surmounted by an elephant.

But no trace of such a pillar has been obtained so far; nor does Fa Hian seem to have seen it. West of this mound is another mound which was also excavated; but it yielded nothing worth mentioning.

The Veṇuvana Area:—Between the larger fortification of the old town and the hills is an extensive area along the east of the river Saraswatī. It is said that the Veṇuvana or Bamboo garden of king Bimbisāra was situated in this area and that it was made over as a gift by that king to the Buddha. This Veṇuvana was, according to the Buddhist tradition, one of the favourite resorts of Buddha when he stayed at Rajgir. In the southern side of this area is a large mound and towards the north of it is a tank renovated in recent years. The tank has been identified with the Karaṇḍa tank of the Chinese pilgrims or the Karaṇḍa-nivāpa or Karaṇḍaka-nivāpa of the Buddhist canonical texts. The identification was first proposed by Marshall and is now generally accepted. In his map of Rajgir, published with his 1871-2 report (cf. *ASI*. III, plate XLI) Cunningham had located the tank almost at the northern opening of the valley which is not accepted now.

To the south of the tank is the large mound, about 770 ft. in circumference at the base and about some 27 ft. in height. It is surmounted by a number of Muslim tombs, the existence of which tends to indicate that some sacred and important Buddhist remains are buried underneath. In 1905-06 Bloch excavated a portion of this mound around the large grave and on the eastern slope. He brought to light the foundations of a room and the bases of nine brick *stūpas* surrounded by a concrete floor, about 6' below the level of the grave. All the *stūpas* were opened; but they were found to contain nothing but jars filled with earth. The trenches on the eastern slope of the mound revealed no structures; but some clay tablets impressed with the Buddhist creed in characters of the tenth or eleventh century were recovered. In addition to the tablets other antiquities were discovered and they include a Bodhisattva image with an inscription containing the usual Buddhist creed formula in characters of 11th century and other pieces of Buddhist sculptures. A sculpture representing the heads of Śiva and Gaurī was also found in this excavation; but how such a Śaiva sculpture occurred at this Buddhist site is not explained by Bloch. It should be noted that the Chinese pilgrims and the Buddhist scriptures refer to the existence of *stūpas* and *vihāras* at Veṇuvana; while the excavations do not reveal anything to suggest the location of such early monuments here. They do not even positively take the ruins beyond the tenth century A. D.

A. Ghosh, however, suggests that the site of a monastery or *vihāra* lay on the other or western side of the stream or river

Saraswatī where a garden has recently been laid out. This monastery was known as Tapodārāma monastery in the Pāli texts, "Tapodā being probably the stream formed by the water of the hot springs which is now known as Saraswatī". It does not, however, appear from the published information whether this area was at all excavated or otherwise thoroughly explored.

"*Ajātaśatru Stūpa*":—To the east of the Veṇuvana area, close by the side of the road on its east, are the ruins of a stone structure, "built in the fashion of Pippalā stone house". The plinth "stands about twelve feet high; its western side is intact and measures 45' long; the outer sides are ruined and buried under *debris*". (cf. *An. Rep., ASI*, 1905-6, p. 96). Some stone pillars are seen standing on this plinth; but A. Ghosh says that they are of a much later date. These ruins do not seem to have been fully described anywhere. The site occupies a very prominent situation on the road from the modern village Rajgir to the hot springs. It is, however, most significant that it is not at all referred to by Buchanan, Kittoe, Cunningham, Beglar and others. Broadley was perhaps the first to mention it. He says: "A large platform of stone-work still exists and this is covered by a small pillared cell. It is, strange to say, still popularly called the Madrasah or College or *vihāra*". (cf. *JASB*, 1872, p. 233).¹ It should, however, be noted that both Fa Hian and Hiuen Tsiang differ widely with regard to the location of Ajātaśatru's *stūpa*, the former placing it to the west of "New Rajgir" and the latter giving its location to the east of Veṇuvana. According to Ghosh, the *Mañjuśrī-mūla-kalpa* also locates the *stūpa* in the Veṇuvana area (cf. *Op. cit.*, p. 14). In view of these conflicting statements the identification as generally accepted at present, is open to question for want of sufficient justification and evidence to prove it. There is no report of any excavation, as such, having been carried out here, nor of any discovery of any antiquity at the spot, datable or otherwise.

Buchanan, *Patna-Gaya*, I, pp. 179-213; Kittoe, *JASB*, 1847, pp. 956-961; Cunningham, *ASI*, I, pp. 20-27; III, pp. 140-44; Beglar, *CASI*, VIII, pp. 85-99; Broadley, *JASB*, 1872, pp. 230-250; *Bengal List*; pp. 262-65; A. Stein, *Ind. Ant.*, Vol. XXX, 1901, pp. 55-61; Marshall *An. Rep.*, *ASI*, 1905-6, pp. 86-105; Jackson *An. Rep.*, *ASI*, 1913-14, pp. 265-271; D. N. Sen, *JBORS*, IV, pp. 113 ff.; V, pp. 331-343; Kuraishi, *List*, pp. 112-136; Bloch, *An. Rep.*, *ASI*, *B. C.*, 1905-6; pp. 14 ff.; R. P. Chanda, *Jain Antiquities at Rajgir*, *An. Rep.*, *ASI*, 1925-26, pp. 121-7

1. Since Broadley made this statement in connection with Hiuen Tsiang's reference to a *stūpa* in the Veṇuvana area he was obviously the first to point out its possible identification with Ajātaśatru's *stūpa* and not Daya Ram Sahni as stated by Marshall in the report of 1905-6 already referred to above (cf. *Op. cit.* fn. 2).

BDG, Patna, pp. 225-232; B. C. Law, *Rājagriha in Ancient Literature*, *MASI*, No. 58; A. Ghosh, *Rajgir*, (1958).

363. **Rajmahal (SANTAL PARGANAS)—ANCIENT TOWN SITE—
MUSLIM TOMBS, MOS-
QUES AND BUILDINGS—**

This large village is situated on the right or western bank of the Ganges along the eastern border of Bihar in the district. The famous Muslim capital of Bengal, i. e., Gaur is hardly 20 miles to its east on the other side of the river. The well-known pass of Teliagaḍhi, *q. v.*, which gave the only ancient approach to Bengal from this part of the country, is only ten miles from Rajmahal. In 1807 Wilford noticed the importance of the ancient remains at Rajmahal and had even proposed to locate the Palibothra of the Greeks (i. e. ancient Pātaliputra) near Rajmahal (cf. p. 379 above) and in this he was followed by Buchanan also. The latter gives a very detailed account of Rajmahal. He says: "I suspect...that the name of Rajmahal is older than the time of Akbar; although I must confess, that, after a most careful investigation of the place, I have not been able to find any traces of antiquity, nor have I been able to learn one tradition concerning any Raja, by whom it was formerly occupied." A beautifully carved pillar of black basalt, 12' 6" in height, which was found by the railway authorities at Rajmahal, some time about 1870, is now in the Indian Museum, Calcutta. It is a fine specimen of Hindu art of medieval period but from its singular discovery it is difficult to establish a higher antiquity for Rajmahal (cf. Anderson, *Catalogue*, Pt. II, pp. 264-68). The name Rajmahal would mean the "royal mansion"; but how it was derived is not known. Jadunath Sarkar quotes from an account of the travels of Abdul Latif in Bihar in 1608 that the town was then called by the common people as Ag-mahal for two reasons viz. (i) that it was the place of "advance palace" of the Sultans of Gaur, i. e. they pitched their first advance tents here, when they moved out of their capital or (ii) that most of the houses were thatched with straw and hence liable to catch fire or *āg* or *agni* which thus gave the town the name of Agmahal (cf. *JBORS*, V, pp. 597-602). Buchanan knows nothing of the name Agmahal; on the contrary he quotes a local tradition, ascribing the foundations of the town to Raja Man Singh, the famous Rajput general of Akbar in the 16th century A. D. It would, however, seem more likely, as Buchanan himself would suggest, that the place existed during the rule of the early Sultans of Bengal in view of the above local tradition and its strategical position on the river, guarding the ancient approach to Bengal.

Buchanan states that Raja Man Singh, when he was governor of Bihar and Bengal, selected Rajmahal as the capital. It is said that while he had begun to erect a temple his rival Fateh Jang Khan wrote to the emperor that Man Singh was building "a palace of idolatrous worship and was evidently meditating insurrection. Man Singh had timely information of this letter; and knowing his danger, immediately issued an order that the new town should be called Akbarnagar and the temple should be changed into the great place of assembly for the faithful and called Jomma Musjed.....There is no doubt that Akbarnagar is the name by which this town is called among the Moslems, but as usual the Hindu title prevailed." (cf. p. 477 below for this mosque). According to the District Gazetteer Man Singh selected the place for the provincial capital in 1592; for, at that time Gaur was deserted by the river Ganges, which had then receded its course westwards and was no longer a suitable place for the purpose. Two generations later Shah Suja, son of Shah Jahan, was the governor of the province. He further improved the town with more buildings and fortifications. The Gazetteer, which gives the history of Rajmahal in great detail, quotes from Stuart's history of Bengal saying that in 1640 "nearly the whole of the city and the principal part of the palace were destroyed by a dreadful conflagration, in which many lives were lost and the family of the prince with difficulty escaped." In 1660 Shah Suja was defeated by the forces of Aurangzeb and from that date it ceased to be the capital of Bengal. Tavernier and Bernier both visited Rajmahal together in 1666 and found the highway to the town paved with bricks for a league or two, the town itself then being a great centre of trade. Rajmahal was "a mint town in 1661, to which merchants sent golden plates to be coined. Even as late as 1705-25 the Nawabs of Bengal received their supplies of ice and mango fruits from Rajmahal and an officer of the government was posted there for the purpose. The Marathas held Rajmahal for some time from 1742 onwards, but no material traces of their occupation are to be seen at the place. From 1763 onwards after their victory at the battle of Udhua Nalla, in that year, over Mir Kasim Ali the British had been in occupation of Rajmahal without interruption.

After Buchanan the place does not seem to have attracted much notice from modern explorers or writers. Hunter, in his statistical account of the district, gives a brief notice of its history and ancient remains; while the Bengal List and the District Gazetteer draw their information mostly from the above earlier sources.

The site of the old town extends for a distance of nearly

four miles to the west of the present village and contains ruins of numerous buildings, now buried in jungle and some of which have disappeared already, since their material was removed to provide ballast for the railway. The remains, as they now exist, are as follows :—

(i) *The Sangi Dalan or Stone Pavilion* :—This building is pleasantly situated on the bank of the river close to the west of Kacheri and has been in the possession of the Eastern Railway. It is said to have been built either by Raja Man Singh or more probably by Shah Suja. Buchanan gives an elaborate account of the building, as it existed in his time. His account, as given by Martin, contains a ground plan of the entire palace area as well as of the main building inside. From Buchanan's description it appears the palace originally consisted of a large complex of buildings, a good deal of which had been pulled down, especially for their stone materials, which were carried away by the Nawabs for their palaces at Murshidabad. The outer-most court of the palace had two "very large and handsome gate-ways", which existed in Buchanan's time, giving access to the interior. In the centre of this first court was an octagonal reservoir, 32' square, which was fed with water through a narrow canal which ran through the centre of an elevated walk. This walk or road with the narrow canal running through its centre led further, through a smaller gateway, into a second court, square in shape, and divided into four by similar walks or roads intersecting each other at its centre. It is likely some apartments surrounded this second court; but they had vanished already in Buchanan's time. Beyond the second court was the principal court, facing the main building of the palace. Before the main building was a terrace with a square reservoir in its middle through which a canal led to another octagonal reservoir at the entrance of the court, from where the water was ultimately supplied to the outer-most court. The canals and reservoirs in the palace area were fed by the water from a large well at the north-east end of the buildings, through which river water was raised by machinery.

The main building of the palace is now called as Sangi Dalan by the local people apparently because its three main apartments communicated with each other through very wide and lofty arches (or *dalans*) built of stone. The three apartments are oblong in shape, the central one being larger in size. Early in the last century a European gentleman had occupied this building and divided the rooms into five, for his own convenience, and enlarged the windows into doorways; so that all the rooms are now open on all four sides. The

central chamber is now small but elegant and measures 26' 3" x 12' internally. It is entered through three multifoil arches of black marble, supported on double sets of 12 sided pillars and pilasters of the same material, with three similar arches opening towards the river. The roof of this chamber is vaulted. The walls of its interior bore some decoration possibly of gilding and Arabic inscriptions which had already disappeared when Buchanan visited it. On each side of the central chamber is a small room, 13' x 8' 7" with a flat roof; while at the ends of the building are oblong rooms, each measuring 21' 6" x 13' 10", roofed with wooden beams and rafters. The whole building, as it stands at present, measures 101' long east to west and 19' wide. Over the multifoil arches in front are brackets of black stone which once supported a *chhajja* (cf. Kuraishi's *List*, p. 216).

On the other or northern side of the building is the river, facing its lofty plinth, some 20 feet above the river-bank. According to Buchanan between the river and the main building there "has been a row of apartments or at least arched passages, communicating one side with the lower storey" (i. e. the rooms or apartments underneath the building) "and on the other with a terrace, overhanging the Ganges, which is called the *Takht*. The greater part of this has been undermined and has fallen into the river in immense masses...."

The great court in front of the main building was surrounded on three sides by buildings of brick, two storeys high. Buchanan was told by the local people that these were the apartments meant for the ladies of the palace; but he was of the opinion that it was "the place where public entertainments were given, and all around the cornices of the buildings are fixed rings of stone, to which the sides of a canopy could be fixed, so as to shade the whole court." It appears from what Buchanan describes that this group of buildings, of which the *Sangi Dalan* formed the main part, was the *Diwān-i-Khās* i. e. the Private Audience hall, as usual in the Mughal palaces, the *Diwān-i-Ām* buildings being close on the western side, as will be mentioned below.

On the western side of this array of buildings was a similar group of structures, which were approached through the western gate of the outermost court already referred to. These buildings are found described only by Buchanan. Here too there were similar sets of buildings ranged round two open courts, of which those surrounding the outer court had already disappeared in Buchanan's time. The inner court was then approached through "gateway of considerable

size, which is called as *Mojragah*" so called because the visitors to the Prince were expected to offer their salutation or *Mujrah* from this gate; for, right in front, on the opposite side of the court, was an elevated terrace on which stood the great *Diwān Khānā* building "where the Sultan and his officers sat to administer justice, transact business and give audience". It appears that in keeping with the traditions of the Musalman or particularly Mughal courts, this was the *Diwān-i-Ām* or the Public Audience Hall, like the one we find in the Mughal palaces at Delhi and Agra. Buchanan adds: "The *Dewan-Khānāh* is the part of building that is in a state most fit to give an idea of the whole, the walls being entire. It is true that the cornice has been injured by a new roof added by Mr. Dickson, who covered the building, then very ruinous and has preserved it as a treasury, for which it still serves, although it has again become ruinous. It consists of an open gallery extending the whole length of the front, and behind this, of three apartments, which are very dark." This building is only of one storey, and.....has been the highest finished part of the whole." In plan it corresponds exactly to the *Sangi Dalan*, on the other side to the east, so that the arched passage behind the *Sangi Dalan*, on the river-side, continues at the back of this *Diwān-Khānā* also, with a low terrace behind it and the river.

The court, in front of the *Diwān-Khānā* was surrounded by other buildings, especially on the eastern side. Of them the one "most highly finished is a small oratory, 18 feet by 12 on the inside. Its front consists of white marble tolerably polished, and neatly inlaid with pious sentences in black marble. The *minārs* or columns at the corners have been built into the walls of a room". Buchanan is rather critical of the European who occupied this building and made additions and alterations in the construction, completely changing its exterior, though traces of painted enamels with very gaudy colours could still be seen by him. "East from this oratory, and overhanging the river, is a small building, where the prince and his ladies are said to have sat while enjoying the fresh air that blows from the water. This originally consisted of three long narrow apartments which the Goth (i.e. the European gentleman) to increase accommodation has divided into five." The central apartment had pillars and arches of black marble, but this building was also changed considerably by the European who occupied it.

The buildings of the palace derive their name (i. e. *Sangi Dalan*) from stone; but Buchanan adds that "no great quantity of that material seems to have entered its composi-

tion." Most of the buildings though very strong and massive originally were already in a wretched condition of decay in Buchanan's time, as they were being continually ransacked for their materials by the Nawab of Murshidabad and by the local people. In erecting these edifices Shah Suja apparently tried to emulate the example of his father, Shah Jahan, the greatest of the Mughal builder emperors; but, as fate would have it, very little of their original splendour is now left amongst these ruins.

(ii) *Jami Masjid*:—About 4 miles from the Railway station is a high-level land called Hadaf (i.e. Target or Archery Butts) in an area called Mangal Hat. On this eminence are the ruins of a building called Jami Masjid. The building originally consisted of a large prayer-hall to the west, and a spacious court-yard in front, enclosed by a high compound wall, with arched recesses on its inner side, and with three gateways, on the north, south and east, the last being the main entrance with a porch in its front. The entire building measures 250' × 210' and its prayer hall must have been originally 210' × 49'. But only its southern portion measuring 90' 3" × 49' has now survived, the northern portion having totally collapsed. The prayer chambers consisted of a large central hall roofed transversely by an unusually lofty pointed vault and a set of chambers divided into aisles, the whole being covered by large hemispherical domes resting on lofty arches. From outside the central vault looks two-storied—"an effect produced by the large windows along the sides of the vault and by the continuous parapet below, surmounting the east wall of the prayer chamber. The arch piers, supporting the domes etc. are about 8 feet square, and are faced with stone masonry upto the springing of the arches. The corbel construction in the spandrels or intervening spaces of these arches is composed of alternate courses of bricks laid flat and on edge. The west wall of the prayer chamber is relieved with several niches, over certain portions of which may be observed some floral designs picked out in stucco. One of these niches at the south end contained an opening affording private entry through the west wall which is here 7 feet thick." At the four corners of the prayer-chambers were lofty octagonal towers,¹ surmounted by *gumbis* or kiosks and at the ends of the eastern enclosure wall, and also on either side of the main eastern gate, were circular turrets of smaller dimensions. In the centre of the courtyard is the usual ablution tank or well surrounded by small

1. This is what Kuraishi says; but it appears from the drawing of the elevation of the building furnished by Buchanan (cf. Martin's *Eastern India*, Vol. II, p. 70 that the towers were of comparatively a low height.

chambers. According to Kuraishi the building was entirely finished with plaster both inside and out.

Buchanan has referred to this building in his *Journal*; but he does not describe it fully. He considered it to be a building of "vastly more taste and far surpasses any of the buildings I saw in Gaur.....Its outline pleases me vastly more than that of any native building, which I have seen in the course of this survey;" He had also had drawings prepared of its plan and elevation which are seen published in Martin's *Eastern India* Vol. II at p. 70. It is said that the mosque was built by Raja Man Singh, obviously with a view to allay the apprehensions of Akbar; since his rival Fateh Jung Khan had misrepresented facts to the emperor in a letter already referred to above.

(iii) *Buildings and Muslim Tombs at Begampur* :—A short distance to the west of Rajmahal is the small village of Begampur. Here a building was erected for Shah Suja, brother of Emperor Aurangzeb, as a pleasure retreat. Uptil 1896 only a portion of this building and its underground masonry bath or Hammam had survived. In the Phulwari or garden attached to the building there are several brick houses, built at some distance from each other in the midst of a grove of mango trees. The buildings are said to have been erected by Nawab Maderdowla.

Near the above building is the tomb of Bakht Homa, wife of Sheista Khan, uncle of Aurangzeb and Governor of Bihar. It consists of a large square enclosure of brick walls, containing about three acres of land, with a handsome gateway on one side adorned with a dome and minarets. The enclosure walls consist of a series of arches, the arched space being filled up by a small thickness of wall. At each corner of the enclosure is a low octagonal tower. In the centre inside is the tomb, consisting of a square domed chamber with an open gallery of three arches on each side and a small chamber at each corner covered by a wooden cupola. Added to each corner of the building is a low minaret. When Buchanan visited the building in about 1812 he saw the cupolas, the upper parts of the minarets and the entire cornice of the building painted with very bright colours. On the cornice he saw "a row of fine blue Iris, very gaudy but exceedingly stiff." He noticed, however, that the building was "fast hastening to ruin". He was much impressed by the architecture of the building.

A little south of this tomb is another monument "nearly on the same plan, but not so fine" which is said to be the tomb

of Mirza Muhammad Beg, Subs of Bengal and father of Alivardi Khan.

(iv) *Building called Nageswarbag or Baradari (?)* :— A little to the south of the above tombs are the ruins of a palace called Nageswarbagh which, says Buchanan, was built as a pleasure retreat by Nawab Kasim Ali Khan of Bengal. "The situation is remarkably fine, on a high ground, commanding a noble a view of the great lake, of the hills, and of a very rich intermediate country. The building has been large; but so far as I can judge, very destitute of taste. It consists of an immense wall of brick, perhaps 30 feet high and 500 feet square." At one corner of the enclosure was a gate with provision for the guard-rooms. All around the inside of the wall ran a row of apartments, each consisting of a small court open above, meant for the ladies and their female attendants. A common arched gallery ran in front of all these apartments facing the interior court, in the centre of which stood "a square building, chiefly of wood, somewhat like the garden house of Hyder at Seringpatam. It was called Rungmahal, or the painted hall." Outside the enclosure were the out-houses or sheds for the servants and the guards. Buchanan adds that Kasim Ali never occupied this house as he was defeated by the English just when the building work was completed. It was occupied by the Company's troops for some time. It was only 57 years old when Buchanan visited it and found it "rendered a complete ruin, by taking away the timbers of the roof to build the house of Nawab Rokunddoulah who lives at Rajmahal."

The Bengal List, at p. 456, mentions a building called Baradwari "situated on a high knoll.....a most picturesque feature in the landscape." It says that it was once a Masjid and had numerous domes. The District Gazetteer also mentions a building of this name situated about 600 yards away. It was perhaps of a mosque, used as a charitage dispensary. Buchanan mentions no such building as Baradwari by name; though what he describes as Nageswarbag may possibly be the same as Bardwari. This point needs to be verified at spot since no published site-plan of old Rajmahal is available to verify the facts. Buchanan attributes the building to Nawab Kasim Ali, while the Gazetteer would attribute it to Fateh Jung Khan, the well-known rival of Raja Man Singh.

(v) *Tomb of Maina Bibi and Tank known as Maina Talao* :—

Near the Kasimbazar area of the town is a tank which is mentioned as Mania Talao by the Bengal List and as Maina Talao by the District Gazetteer. The former authority describes

it as a "fine tank" and a "perfect square (175' × 175') with perpendicular stone masonry walls about 30' deep; while the District Gazetteer gives the measurements as 90' square. The Bengal List says that the founder, or rather the excavator, of the tank, and the builder of the masonry *ghāṭis* which surround it, was one Maniā Bewā; while the District Gazetteer is silent on the point. It appears, however, more likely from the name of the tank that it was constructed by the same Maina Bibi whose tomb stands close-by and is described below.

The tomb of Maina Bibi is a small square domed chamber, 26' 4" square externally, with four octagonal towers at the corners. Except on the west the walls are pierced with three arches on each side which support a small hemispherical dome above. The building was entirely plastered over both inside and out and traces of colour decoration can be seen on the soffit of the dome. The corner towers had once *gumtis* or kiosks on the top which no longer exist. Inside is the grave of Maina Bibi; though it is also said that her tomb is outside on the south-western portion of the platform and that inside the building is the grave of her Pir or spiritual teacher. About Maina Bibi it is said by the local people that she was a mistress of some Nawab or king; but Kuraishi proposes to identify her with Munni Begum a concubine of Nawab Mir Jafar of Bengal. She died in 1779 A. D. On the west wall of the tomb is a stone inscription containing Quranic verses in Tughra characters. The slab, according to Kuraishi, may have belonged to some other building.

(vi) *The Mughal Bridge*: This is situated about half a mile to the north-west of the Jami Masjid, described above, on the road to Sahibganj. It consists of six arches, 11' in span, its total length being 236 feet and breadth 24' at top. At both the ends on either side of the road-way are circular bastions of stone masonry. The piers are 28' 5" deep and 17' wide and each pier extends further to form a cut-water at both ends running some 16' into the stream. The piers and cut-waters are faced with stone masonry upto the springing of the arches, which, like the upper walls and parapets, are built of small finely rubbed bricks. In the centre the bridge has a slight rise in level where the arches are higher than those at the ends.

(vii) *Tomb of Miran and a building called Patharghar*:—About half a mile west of Rajmahal bazar on the south of Bhagalpur road is the tomb of Miran, the eldest son of Mir Jafar, the Nawab of Bengal. Buchanan says that this prince was killed by lightning. It is not of much significance architecturally.

On its north are ruins of buildings and about two furlongs towards west is a building known as Patharghar or stone house. "It had a hall in the middle with two-storied rooms on each side; upto a height of about 6 feet the wall was made of stone and above that of polished bricks; the doorways were all of stone. This building has recently been demolished, and only the bare walls are left. Some say it was formerly a mint where Jagat Seth, the banker and financier of Murshidabad, used to coin money; but others simply say that it belonged to a rich merchant. Further west is the area called Nawab Deori where, it is said, once stood the palace of Jagat Seth. "Ten years ago there were two structures here known as the *Nawabkhānā* but now nothing remains except a parapet wall. About 400 yards to the west were the houses of the Nawab family of Murshidabad and a fine *imāmbārā* which was in existence till 20 years ago. Close by there are two mosques, one of which, known as Raushan Masjid, is in fairly good preservation" (cf. *BDG, Santal Parganas*, p. 276).

The Gazetteer further mentions a well called as Mansingh's well near the lake called Anna Sarovar and a Muslim cemetery, half a mile south of Jami Masjid wherein some of the tombs are of stone and contain carvings and inscriptions.

Blochmann refers to a tomb of one Qazi Ibrahim Khan, who, from an inscription on his grave, appears to have been murdered by the "infidels". The inscription is dated A. H. 964 (A.D. 1556) (cf. *JASB*, XLIV, 1875, p. 301 and Horowitz List, No. 1115).

(viii) *Hindu monuments* :—Though Raja Man Singh is considered to be the founder of the provincial capital at Rajmahal, it is found that very few Hindu monuments exist at the place. Only a temple of Śiva is reported by the District Gazetteer to exist at Rajmahal, on the west of the Jami Masjid. It was perhaps built by Raja Man Singh but its special architectural features, if any, have not been described anywhere. Spooner calls it as Sundi Nath's temple. He says it is "very small" and "is of no interest architecturally" (cf. *An. Rep., ASI, E. C.*, 1911-12, p. 32). The Gazetteer mentions another Śiva temple, to the west of tomb Miran referred to above, and at a place called Mahādevasthāna. Near it are three *samādhis* or tombs of Vaishṇava Sadhus. But their historical or architectural details are not stated by the Gazetteer.

Buchanan, *Bhagalpur*, pp. 137-147; Hunter *Statistical Account*, Vol. XIV, pp. 325 ff; *Bengal List*, pp. 456-462; *BDG*,

Santal Parganas, pp. 26 ff. and pp. 273-277 ; Spooner, *An. Rep.*, *ASI, E.C.*, 1911-12, pp. 31-33 ; Kuraishi, *List*, pp. 215-220.

364. **Ramgaḍh** (SHAHABAD)—CASTLE OR FORT, TANK AND ŚAIVA TEMPLE (?)

The village Ramgaḍh is situated about 5 miles north of Baidyanath (cf. p. 9 above) and possesses old ruins which are first found referred to and described by Buchanan. According to him the stone-built castle at Ramgaḍh is the oldest of the three strongholds of the Bhar chiefs in the district, the other two being Raghuvirgaḍh and Syamalgaḍh. It was "still pretty entire" at the time of Buchanan's visit in about 1812 ; and "is placed on the steep ascent of a hill, commanding a narrow passage into a very wild valley." The castle consists of an enclosure wall, 8' high, pierced with loopholes and has an open terrace towards the pass. Higher up were four houses neatly built of stone masonry as seen by Buchanan in about 1812. In the pass facing the buildings was a reservoir lined with cut-stone. Here Buchanan noticed an image of Mahishāsura-mardīnī Durgā indicating possibly the existence of a Śaiva temple close by. Buchanan refers to an inscription dated V. S. 1858 (A.D. 1801) referring to the local chief "in which the family acknowledge the term Bhar". The Ramgaḍh ruins are of some historical significance in view of their association with the Bhar tribe which is one of the interesting ruling tribes who played an important role in the history of ancient and medieval Bihar.

Buchanan, *Shahabad*, pp. 150-151 ; *Bengal List*, p. 360.

365. **Rampurva** (CHAMPARAN)—AŚOKAN PILLARS AND MOUNDS—

The small village of Rampurva is situated about two miles north-north-west of Gaunaha railway station on the border of Bihar and Nepal. The antiquity of the place was first noticed by Carlleyle in 1877-78 when he discovered the remains of two Aśokan pillars and other ruins and mounds closeby. Later in 1880-81 Cunningham inspected, explored and carried out trial excavations near them. Later references to the pillars occur in the *Bengal List*, in Annual Reports of the Eastern Circle of the Archaeological Survey and in the District Gazetteer ; but they supply not much of additional information. In 1907-8 Daya Ram Sahni more thoroughly excavated the ground around it. The Latest information is, however, contained in Kuraishi's *List*.

(i) *The Two Pillars* : These were discovered at a spot about half a mile west of the *folā* or hamlet of Rampurva. One

of them was found partly buried in the ground in a slanting position and Carlleyle had excavated around it and discovered an inscription. In 1880-81 Cunningham again thoroughly excavated its surroundings and underneath it and disconnected its broken capital from the main shaft and found, while doing so, that the capital was fastened to the shaft by "a solid barrel-shaped bolt of pure copper, measuring 2 feet $\frac{1}{2}$ inch long and $\frac{5-5}{16}$ inches in diameter at centre; it tapers slightly towards the ends where its diameter is $\frac{3-5}{8}$ inches. The bolt projected exactly half its length or $1-1\frac{1}{4}$ inches, from the shaft, and the projecting portion received the capital; both ends of the bolt were beautifully fitted into the stone, thus dispensing with any cement substance to hold it. The copper is exquisitely worked into shape, apparently with the hammer, slight marks of which are still visible and altogether is a surprising piece of metal work for so early an age (for I doubt not that this bolt is the original one placed in the pillar simultaneously with its erection), being so very true in form". The bolt is now in Indian Museum, Calcutta, and weights $79\frac{1}{2}$ Lbs. On the body of the bolt are incised some curious marks of which two can be identified as the "taurine" and "the three-arched chaitya" symbols as noticed later by Daya Ram Sahni in 1907.

Sahni had more thoroughly excavated the ground around the pillar in 1907, to a depth of 16' below the ground level, and found it resting edge-wise on a stone slab 7' 9" square and 1' 9" thick. Excluding the tenon, which is $2\frac{1}{2}$ " high, the total height of the shaft is 44' $10\frac{1}{2}$ ", the diameter at top being 3' and that at the bottom being 4' $1\frac{1}{2}$ ". Only 36' of the shaft is polished. Upto 1913 the pillar was lying in the swamp but in that year it was with great difficulty removed and placed in a horizontal position, on a brick platform, 200 yards to the south of its original find-spot. On the central portion of the pillar, all around, is a well-preserved inscription of Aśoka containing all the well-known six pillar edicts of that emperor issued by him in the 26th year of his reign. In order to protect this inscription a small brick shed has been erected over this portion of the pillar. Besides the Aśokan inscription there are also some scriblings on the pillar representing crude figures of peacocks and other birds on the shaft and on the tenon at the top.

Both Carlleyle and Cunningham had tried to trace the broken portion of the capital which once adorned the top of the pillar but they could not succeed in locating it. But in 1907-8, after a closer search, Daya Ram Sahni succeeded in getting it near the site of the pillar. The capital is more than

7' in height including the lion figure and is exactly similar to the one surmounting the column at Lauria Nandangadh (cf. p. 234 above). It is now placed in the Indian Museum, Calcutta.

As regards the second pillar, in 1877 Carlleyle found its shattered stump standing erect in the ground to a height of 6 feet, but in 1880 Cunningham says that it was 3' 7" above the ground level and buried very deeply into the earth. This standing fragment of the pillar, says Cunningham, "is composed of unpolished sandstone and has been split down the centre for about 18 inches from the top. I excavated all round it with a view to copy any inscription it might bear, but after digging to a depth of about 5 feet, we came to water and apparently this has not been inscribed." The remaining portions of this pillar and its capital could not then be traced by Cunningham. But later in 1907-8 Daya Ram Sahni while digging extensively near the site discovered the missing portions as well as the capital. The entire shaft was 43' 4" in height with a diameter of 44" at base and 25" at top with a socket hole on it being 5½" in diameter. The capital is 6' 9" high and consists of the usual bell ornament surmounted by a circular ornate abacus, supporting an almost life-size figure of a bull 4' high. The capital is now in the Rashtrapati Bhavan, New Delhi. The pillar was placed on a brick pavement or platform. Part of the pillar and the capital bear the usual Mauryan polish. It may be noted that this pillar is rather slender in its proportions as compared with the first pillar and similarly its bull capital is somewhat smaller in size than the lion capital of the former. Further, though it is undoubtedly Aśokan, no inscription is to be found on it.

(ii) *The Two Mounds* :—The two mounds noticed by Carlleyle were later excavated by Cunningham in 1880-81 and at the larger mound of 20 feet height, he found, at a depth of 6 feet, a fragment of a *liṅga*, possibly 14" high and 6" in diameter, and having a very high polish. The discovery of a *liṅgam* or a *pinḍi* bearing a very high polish is certainly most interesting; but unfortunately Cunningham abruptly closes his account of the excavations here so that it is difficult to understand the context in which this Śaiva relic was found nearby the pillars. Nor do we know from Cunningham what these two mounds actually represented and how they were related to the two pillars which once stood nearby. Of them one represented, according to Carlleyle, possibly the remains of a *stūpa* though no Buddhist antiquities or finds are reported to have been made in the area. Carlleyle states that "there are some brick ruins buried in the ground and some very large ancient bricks were

dug out of the soil." Whether or not any other structural Buddhist monuments were associated with the above two pillars is a point worth investigating into and the two mounds and the brick ruins, if they now exist, deserve to be explored and excavated especially because of Cunningham's discovery of a polished *liṅga* in one of them.

Cunningham, *ASI*, XVI, pp. 110-117; Carlley, *CASI*, XXII, pp. 51-57; *Bengal List*, p. 380; *An. Rep.*, *ASI*, 1902-3, 38-40; 1907-8, pp. 181-88; *An. Rep.*, *ASI*, E. C. 1906-7, p. 16; 1912-13, p. 36; *BDG*, *Champaran*, pp. 172-74; Kuraishi, *List*, pp. 16-19.

364. **Rap** (PATNA)—MOUND AND VAISHṆAVA TEMPLE (?)

The small village of Rap is situated about 4 miles north of Vikram. The antiquity of the place is referred to only by Buchanan who, it appears, did not actually visit the place. The village contains a mound about 1200' x 300'. Its "elevation is quite considerable and the surface very irregular, owing probably to excavations made to remove the materials." In his time some brick ruins were still seen on surface. Near the east of the mound was lying an image of a four-armed deity called *Chaturbhuja*. Buchanan would attribute the relics to a Chero Raja. The mound, therefore, deserve to be explored further.

Buchanan, *Patna-Gaya*, I, pp. 261-62.

365. **Roh** (GAYA)—ANCIENT MOUND, WELL AND INSCRIPTION :-

This large village is situated about 10 miles east of Nawada and its antiquity was first brought to notice by Beglar in his report for 1872-73. But his information is too scanty. He only mentions an old mound of bricks and "several statues." He, however, states that an old inscription slab of stone was found at the site and thrown into an old well nearby. He tried to get the well examined by divers but because of the depth of water the inscription could not be recovered. If the information is correct it is worth-while to recover it even now, since no such inscription has been reported from the place upto now. The ruins would, therefore, deserve further exploration.

Beglar, *CASI*, VIII, p. 115; Grierson, *Notes on the District of Gaya*, p. 31; cf. also *JBORS*, V, p. 598.

366. **Rohoi** (PATNA)—BUDDHIST RUINS AND INSCRIPTION :-

The village is situated about 7 miles north of Bihar Sharif and its antiquity is first noticed only by Broadley in 1872. It is not, however, clear whether a large Buddhist site is to be

expected here. He only casually mentions some Buddhist ruins to the east of the village and in addition, he refers to a number of Buddhist images "perfect and unutilated, a very unusual circumstance in Bihar (i. e. Bihar Sharif), the records on the tombs of whose saints generally wind up by telling us that the deceased 'was the breaker of images, and God has, therefore, given him a place in Paradise'. The whole of the idols appear to have been removed (doubtless at the approach of the Muhammedans) and buried some distance from the ruins in the open plain. They were discovered there by the Zamindar of Rohoi.....twenty years ago, and taken away by him to his garden, where I found them." Broadley procured them from the Zamindar for his own collection which was later transferred to the Indian Museum, Calcutta. Broadley gives an elaborate description of some of them. They appear to have been, all of them, images of Buddhist divinities. On one of the sculptures is an inscription, which refers to the 13th regnal year of the Pala King Vigraphapāla, III, and to the religious gift of the image by a goldsmith (i. e. Suvarṇakāra) named Deheka, son of Saha.

Broadley *JASB*, 1872, pp. 296-8; For the inscription cf. also *CASI*, III, p. 121; R. D. Banerji, *Memoirs, ASB*, Vol. V, p. 112 and Bhandarkar's *List*, No. 1633.

367. Rohtasgadh (SHAHABAD)—FORT, BUILDINGS, HINDU AND MUSLIM RUINS ;—

History :—The hill of Rohtas is situated along the western bank of the river Śon about 24 miles south of Sasaram, *q.v.* The hill, it is said in local legends, was named after the prince Rohita or Rohitāśva, the son and successor of the famous epic or Purāṇic king Hariśchandra of the solar dynasty of the Ikshvākus who, according to Purāṇic tradition, ruled over the kingdom of Ayodhyā in north-eastern U. P. The Purāṇic legends, however, throw no light on how the prince came to be associated with this hill and in fact they do not pointedly refer to this hill at all. There is, however, a reference in the Aitareya Brāhmaṇa (vii, 14) and in the Śāṅkhāyana Śrauta-Sūtra (xv, 8.8) to the famous tale of Śunaḥśepa in which Rohita figures as a son of king Hariśchandra. The story here goes that Hariśchandra had promised to god Varuṇa that he would offer, as sacrifice, his son when he would be born. Rohita, when he came to know of it, fled to the jungles but later purchased Śunaḥśepa as a victim in his place. It is said he lived in the jungles for 22 years. But these Vedic references give no indication about the locality of the jungles where he lived; nor do they mention this particular hill. It is further not known whether he alligned himself with any of

the primitive or hostile tribes and founded any line of his own with their help. The *Harivaṁśa*, which is a much later work, however, says that Rohita founded a town called Rohitapura; but it is difficult to identify it with the present Rohtas hill since no fort or hill is mentioned by that work in this connection (cf. *Harivaṁśa*, I, 13, 26).

The early history of Rohtas is thus obscure, nor are there any ancient ruins found on the hill, or in the fort, which can credit the place with such a high antiquity. The earliest historical record about Rohtasgaḍh is a short inscription of Mahāsamanta Śaśāṅka-dāva found engraved on a rock of the hill (cf. p. 503 below). According to Fleet the inscription can be assigned to the 7th century A. D. on palæographical grounds and the name Śaśāṅkadeva may be identified with the famous king Śaśāṅka of Bengal. The history of this remarkable personality is one of the great mysteries of ancient Indian history. Hiuen Tsiang calls him the worst persecutor of Buddhism, who uprooted the sacred Bodhi Tree and desecrated the Great Temple at Bodh-Gaya, destroyed a number of Buddhist monuments at Pāṭaliputra. History knows quite well how he murdered Rājyavardhana, the elder brother of Harsha and how he was a staunch Śaivite. His appearance as well as disappearance from the pages of history have been quite sudden and striking. How his inscription came to be engraved in its seal-matrix only on the rock of Rohtas hill is equally interesting; since we hear nothing of Rohtas hill as of any historical importance till the 7th century A. D. There are besides no ancient remains at Rohtas which can be dated to such an early date except the seal-matrix of the inscription. It is believed that Śaśāṅka originally belonged to some ruling family of the hilly tracts of Bihar and Orissa and held his capital at Karnasuvarṇa; but whether his family had anything to do with Rohtas is not known. It is, however, known from the inscriptions of the Chandra kings of Vikramapura in Bengal that they claimed to hail originally from Rohitagiri, which may possibly be the same as the Rohtas hill¹ (cf. Bhandarkar's *List* No. 1516). Similar claim is made by the Tuṅga family of Orissa whose records state that they emigrated from Rohitagiri and were devout worshippers of Maheśvara or Śiva. It is thus clear that in medieval period Rohtas was famous as the original home of certain ruling dynasties who later ruled over parts of Eastern Bengal and Orissa, a fact which would undoubtedly invest the hill with considerable

1. R. C. Majumdar, however, says that this identification is not quite certain, though it is generally accepted. It is also suggested that it may be identified with the Lalmai Hills near Comilla cf. *History of Bengal*, Vol. I, p. 149; and *I H Q*, II, pp. 655-6.

antiquity and historical importance. But this is nowhere to be found attested with any remains or ruins now existing on the hill.

What is still more interesting is that there exists a similar tradition amongst the semi-primitive tribes of Bihar such as the Khārwārs, Cheros, and the Oraons that Rohtas was their original home. The Gazetteer says that the Khārwārs claim to belong to the "solar race" like some of the Rajput families in Rajasthan; while the Cheroṣ say that before their conquest of Palamau (cf. p. 349 above) they lived at Rohtas. The Oraons also claim that Rohtas was their original homeland from where they were ousted by the Hindus. The history of these interesting tribes, who ruled the outlying parts of southern Bihar for centuries before the advent of Islam, still remains to be thoroughly investigated. The fact that the Rohtas hill was once an important centre of one of these tribes, especially the Khārwārs, appears confirmed from an inscription at Phulwari on the hill, which actually refers to a chief named Pratāpādhavala of the Khayāravala-vaṃśa or family which ruled these parts in about the 12th century A. D. (cf. p. 493 below).

It would thus be seen that by the 12th century A. D. Rohtas had fallen into the hands of the semi-primitive tribes who may have ousted the earlier Hindu chiefs. The Hindus, perhaps, ruled at Rohtas from the 7th century onwards and it is probably from them that the Chandras of Vikramapura and the Tuṅgas of Orissa claimed their descent. We have, however, no clear and reliable details about these historical developments except what can be learnt from the inscriptions already alluded to above. No early Hindu monumental ruins have been reported from the Rohtas fort or hill.

The history of Rohtas from the 12th century to the end of 15th century is still very obscure. It is to be noted that though Muslim rule had been firmly established in the Gangetic belt of Bihar and Bengal, the Muhammedans had not penetrated into the wilder and the inaccessible forest regions of southern Bihar which included the Rohtas hill. During these centuries some of these regions were undoubtedly held by the semi-Hinduised and semi-primitive tribes of the Khārwārs, Cheros, Oraons and others as will be clear from the accounts of the places like Japla, Dudhāpāni, Palamau etc. (cf. pp. 122, 188, 349 above). Upto the end of the 15th century Muslim historians make very few references to Rohtas probably because of this fact. A local tradition preserved by the Mujawirs of the tomb of Ibrahim Malik Bayyu at Bihar Sharif, as quoted by Blochmann in 1873, refers to Raja Hans Kumar of

Rohtasgadh who, it is said, "frequently came to Bargaon, the great Buddhist Monastery, to worship." The Raja, according to the same tradition, was vanquished and killed in a battle and his "head and the sacred thread were buried at the foot of the hill, which still bears the name Muṇḍa-mālā." It is not now known whether any such spot exists at the foot of Rohtas hill. The Raja is made a Buddhist by this story; but no Buddhist remains have so far been traced at Rohtas. The legend may be, therefore, without any historical basis; though it is quite likely that the hill was held by some semi-Hinduised or semi-primitive tribal chief little known in history.

The fort of Rohtas figures more prominently and regularly in history from the time of Sher Shah who, it is said, captured the fort from a Hindu chief, through a treacherous stratagem. A story is told that Sher Shah applied for assylum for the safety of his family to the Raja who promised to accede to his request, but Sher Shah played a treacherous trick in sending several hundred *zolis*, in the first few of which were some old women, apparently to elude the guards; while in the remaining one he sent his Afgans fully armed. On securing entry into the fort the Afgans over-powered the guards and Sher Shah, who was camping nearby, thus secured an easy access to the fort and vanquished the Raja. The story is discounted as untrue by some historians¹. Sher Shah then improved the fortifications considerably and posted a strong garrison of 10,000 match-lock men under a commander who held the fort throughout the Suri period.

In about 1587 A. D. the emperor Akbar bestowed upon Raja Man Singh the *jāgir* of Rohtas and that Raja soon made it his provincial capital when he was governor of Bihar. He did considerable improvements in the fortifications and raised a number of buildings which will be referred to below. Man Singh was associated with Rohtas till the year 1607. Some years later Shah Jahan rebelled against his father and his family and treasures were for some time given shelter in the fort of Rohtas, the commander of which had surrendered himself to the prince. When Shah Jahan, the prince, was granted pardon by his father, Jahangir, the fort was made over to the imperial troops.

In 1627 Shah Jahan came to the throne and presumably the fort continued to remain in the imperial possession without any disturbance. But this is rendered somewhat uncertain as will be evident from a Sanskrit inscription dated V. S. 1688

1. See Kanungo, *Sher Shah*, (1921), pp. 164 ff.

(A. D. 1631) found at Rohtas which says that one Vīramitra, son of the Tomar Rajput clan of Gwalior, conquered the fort from Sher Khan, an act which, says the inscription, astounded even the Delhi emperor as one unachieved by anyone else (cf. *Durgāni Rāhitāsve svakumartha kṛti Śera-shānam vijitya naitat kopi vyadhasīditi chakita-matir vīkshya Dillīśvaro pi*) (cf. p. 494 below). Unfortunately the significance of this inscription has been overlooked under the impression that the Sher Khan of the inscription refers to the famous Sher Shah, who lived about a century earlier thus doubting the authenticity of the inscription.¹ It is obvious that *Śera-shānam* does not mean Sher Shah but Sher Khan and it is not unlikely that this Sher Khan may be some other Muslim, or Afgan chief, from whom Vīramitra captured the fort probably for the Delhi emperor himself and not as an independent adventurer. The inscription gives a detailed genealogy of the Tomara chiefs of Gwalior which substantially agrees with the known history of the ruling Tomara family of Gwalior as given in the Gwalior-nāmā (cf. Gwalior State Gazetteer, Vol. 1, p. 231 ff). The inscription refers to the founder of the Dynasty as Vīra Singh and to other important rulers like Dungen Singh, Kirtti Singh and most important of all, the famous Raja Man Singh, who, the record adds, was the lover of the learned, and a great expounder of music, especially its Dhrupada style (cf. *prodyat sangīta-rāga-dhrupad-sata-pada Bhāratī sambabhūva*). There is thus no doubt that the inscription refers to the genealogy and history of the Tomara kings of Gwalior from whom Vīramitra was thus truly descended. But how he emerged suddenly as a conqueror of the impregnable Rohtas fort is a point on which the inscription does not throw much light. It is quite known that Vikramajit, son of Raja Man Singh, had to surrender Gwalior to Ibrahim Lodi in about 1519 A. D. and it is said his descendants had later to flee the country before the Muhammedans and to take shelter with the Rāṇās of Mewar. The grandson of Vikramajit was Sālivāhana, who seems to have entered the service of the Musalman rulers and it appears Vīramitra, Sālivāhana's second son, was in the service of the Mughal emperors in the course of which he may have conquered the fort as claimed in the inscription. The Gopāchala of the inscription is thus undoubtedly the famous Gwalior fort, now in Madhya Pradesh, and not "a neighbouring hill fort" as stated by the editors of the inscription (cf. *JASB*, 1839, p. 695).

1. Kuraishi obviously did not see the original inscription with its text as published in *JASB*, 1839, p. 695 ff; for he makes Syāmasāhi as the conqueror of the fort which is not correct. Further he says that the event took place in 1631 A. D. in the reign of Jahangir which is also not correct since Jahangir died earlier in 1627 A. D. cf. his *List*, p. 148.

It is not known how long the Tomar family held the fort of Rohtas; but it is certain that hardly six years after Vīramitra's boasted exploit of the conquest of the fort it was under the command of one Ikhlās Khan as stated in an inscription at Akbarpur at the foot of the fort (cf. p. 1 above) After his defeat at the hands of the English in 1794 Nawab Kasim Ali of Bengal had sent his family and treasures to this fort for their safety; but the fort was surrendered by his officers later to the English troops. Buchanan says that originally a regular garrison of about 1000 men was posted at Rohtas under the command of an officer whose post was hereditary and was held first by the Rajputs but later the holders were Muhammedans. In addition there was a guard of 400 to 500 men under the Daroga of the fort. Under the British, however, a small native guard was posted for some time; but afterwards the place was finally abandoned. The fort now gives a deserted look, there being only a few straggling villages or hamlets still existing inside its walls.

Modern Exploration of the Monuments on the Hill:— Buchanan is the first modern authority giving a descriptive account of the ancient ruins on the hill. It appears Cunningham and his assistants did not include the Rohtas hill in their programmes of survey work in Bihar. Hunter gives some information in his Statistical Account of the district. The Bengal List and the District Gazetteer, as usual, quote mostly from the above two sources. There exists also a small monograph on Rohtas-gaḍh written by an officer of Bengal Civil Service, one Shri Upendra Ghosh, and published in 1908. A more systematic and well-connected account of the fort is, however, found in the *List* of Kuraishi.

*Topography and Situation:—*The Rohtas hill forms part of the Kaimur range of hills which run along the western bank of the river Son and is nearly 1490 feet above the sea level. It rises abruptly, over the low-lying plains along the river, in sheer rocky precipices, its sides being deeply indented by deep gorges scoured out by the hill streams. The small hill stream called Aosani Nadi encircles the hill on the north, while towards west the valley called Kariari Kho defines its boundaries and meet at the narrow neck of the hill referred to below. Its summit is occupied by a very extensive table-land of uneven rocky surface covered with thick jungle. This table-land is enclosed by fortifications extending 4 miles east to west and 5 miles north to south, thus making a total circuit of nearly 28 miles. Towards the west the hill is connected with the other hills, through a narrow neck of high-land with deep chasms on both sides. On all the other sides

the hill is very steep and precipitous making the summit almost inaccessible ; though there are said to be about 84 practicable passages to go up the hill, the ascents being mostly very difficult and through very thick jungles. The hill is thus naturally protected on all the four sides and when further defended by artificial works, it must have once been regarded as a very impregnable fortress and could be reckoned as one of the most important of the hill-forts in India. Besides it commands an excellent view of the mighty river Śon on its east.

The fortifications :—It appears a survey-plan of the fortifications has not been prepared so far. It is not, therefore, known whether the fort walls or ramparts covered the entire circuit of the hill for all the 28 miles. It is difficult to form a clear idea of the defences, natural or artificial, for want of such a plan of the hill as well as of its surroundings. The Shah Jahan-nāmā, as quoted by Kuraishi, says, "that the fort walls covered a length of nearly 24 miles, and that "the fort originally had 14 gates ; but only 4 gates give access to it since the time of Sher Shah." These four gates are the main approaches to it and are known as Ghōḍā Ghāt, Kaṭhotiya Ghāt, Raj-ghāt and Menḍbrā Ghāt which face the north, west, south and east respectively. In addition to these Buchanan refers to 80 minor approaches or *ghāṭis*. He says further : "The access to the different works, and the communications between them are exceedingly difficult. The walls are not thick, and the masonry has all the defects of the buildings at Sahasram (i. e. Sasaram, *q. v.*, below). Although it is said that there was in the fortress a great many guns, it does not appear to me that these works were fitted for receiving them. The embrasures seem to have been fitted for arrows and musketry, although there are a few holes, perhaps a foot square, through which canon may have been thrust. These works were still less calculated to resist the attack of modern warfare. They are completely commanded by a rising ground within 200 yards to the west, a few guns placed on which would no doubt knock down the lofty works and fill the ditch. In the time of Man Singh we may, therefore, safely infer, that canons were little used in sieges, whatever the flattery of Abul Fazl may assert." Buchanan was struck by the fact that there was no citadel to provide for protection against an emergency. It appears, however, that Sher Shah did intend to erect a citadel in the square space along the south side of the hill which included the main water supply on the hill, "so that had an enemy carried the ascent, he would not have been able to besiege the citadel from want of drink. The south face of this citadel would have been

defended by the natural precipices of the rock towards the Son. Some progress had been made on the ramparts facing the east and north, but that towards the west had not been commenced, when the work was abandoned." (cf. Buchanan, *Shahabad*, pp. 112-3).

In spite of the weakness of its defence works, as pointed out by Buchanan, the fort was considered by a Muslim historian like Ferishta as the largest and strongest hill fort in India. He adds: "Although the author (i. e. himself) has seen many hill forts in India he has seen none to compare with that of Rohtas." (cf. Persian text, p. 226). In the troubled times of war or rebellion, it had been the favourite place of refuge for the families and treasures of persons like Sher Shah, Shah Jahan, Nawab Mir Kasim Ali of Bengal and others; and in the great uprising of 1857 Amar Singh, a brother of the famous Kuar Singh of Jagdishpur, infested the neighbourhood of Rohtas and used the fort as a rallying point of defence.

The Gates : (a) *The Kaṭhautiya Gate* : This gate is on the west of the hill and protects the rocky neck of land connecting the Rohtas hill with the Rehal hills towards the west. The area here is on a low level as compared with the plateau of the main Rohtas hill. It is 600' wide, with the low-lying plain along the river Son towards its south and the deep valley called as Gulariya Khoh on the north. The protective works here, in fact, consist of a series of three gateways, one behind the other, viz. (i) *the main Kaṭhautiya Darwaza*, which is the most imposing and strongest of all and is defended by massive masonry bastions and battlemented walls; (ii) *Singh Darwaza*, also well defended by a ditch, bastions and walls. It is so called after the figures of two lions in the rectangular masonry of its two bastions; and (iii) *The Lal Darwaza* or Red gate, called after the reddish coloured stones used in its masonry, which formed an integral part of the inner or main line of fortifications on the plateau. Near this gate is a Sanskrit inscription in 4 lines of old Nāgari characters dated V. S. 1279 (A. D. 1223). It records excavation of a well or tank by one Mādhava in the reign of king Pratāpa. Kielhorn says that this Pratāpa was perhaps a descendant or successor of the Nāyaka or Mahānāyaka Pratāpadhavalā of Japla (cf. p. 182. above) who is mentioned in the Tārā chaṇḍī rock inscription at Sasaram of V. S. 1225 (A. D. 1186) (cf. Sasaram, *q.v.*, below) (cf. R. L. Mitra, *Proc. ASB*, 1876, p. 111; Kielhorn, *BI*, IV, p. 311 ff. and Bhandārkar's *List* No. 476 and Kuraishi's *List*, pp. 152-3 for the inscription).

The Kaṭhautiya and Singh Darwazas were, it is said, constructed by Raja Man Singh in A. H. 1015 (or 1607 A. D.)

as is testified by a damaged Sanskrit inscription and another Persian inscription on the arched entrance of the former gate. The inscription of 1688 (A. D. 1631) of Viramitra of the Gwalior Tomara family, already referred to above (p. 490), was found on the Kaṭhautiya gate by one Mr. Ewer. It ultimately found its place to the Asiatic Society of Bengal and is now in the Indian Museum, Calcutta. It is not unlikely that Man Singh's inscription refers to repairs rather than to original construction of that gate. The low level of the rocky neck of land is explained by a local story that originally it was almost level with the plateau; and a Hindu Raja had commenced excavation here so as to cut it down to the level of the plains below; but the work was left incomplete because at the present level blood began to ooze from the rocks. The spot is, therefore, held sacred by the local people in superstitious fear and is in worship. Buchanan says that the work here "has indeed every appearance of unfinished rudeness".

(b) *The Eastern Gate facing Mendrā Ghāt*:—This gate is now commonly used by visitors to the fort. It faces the village Akbarpur at the foot of the hill below and the river Śon beyond it. The gate itself is not as imposing as the Kaṭhautiya Darwaza, though it was well-defended by fortification and strong ramparts. Ghosh calls it as Mirara-ghāt Gate. The ascent to it is cut at places to give an easy passage; but in spite of this it still makes it difficult to walk on it. On the ascent, just close to the gate at the top, are a few archways defended by masonry walls.

(c) *The Ghazi Darwaza or "Warriors Gate"*:—This gate commands the Ghodā Ghāt or approach on the north of the hill. Like the Singh Darwaza at Kaṭhautiya, it is well protected by strong bastions and battlemented walls; but it gives a very narrow entrance of hardly 9½' and had wooden gates inside. As compared with its small width the entrance is unusually high and it is locally believed that this gate was meant for the passage of elephants. A stone slab exists on the front wall of its guard room which contains a figure of an elephant from which the local story seems to have taken its origin. The name Ghazi or Warrior's Gate seems to have been derived from the fact that numerous Muhammedan tombs and Rajput cenotaphs or *chhatris* are seen close within the gate, some of which may be of the warriors who fell in the battles of the fort. It is also believed that Sher Shah effected his entry to the fort through this gate.

(d) *The Southern Gate*:—This is called the Rājghāt Gateway or the royal gate, a name which perhaps belonged to the gate of an earlier Hindu fort on this side of the hill. The

approach over the ghāt this side is easiest though it is not commonly used now. From its weak defensive position it must have been originally provided with much stronger protective works; but it is seen that this area had not been explored carefully, the details available being quite scanty. Kuraishi only says that near the gate are "long-flat-roofed chambers, which were possibly used as sentries' barracks; and the ruins of a considerable *bazaar* can be traced here and there in the vicinity of the ruined temple near the Rājghāt Gateway". Ghosh has given a ground plan of these structures as well as of the gate but he does not describe them.

Ancient Buildings inside the Fort :

(i) *Palace or Mahal Sarai* :—This is the largest and the most imposing building in the fort, occupying almost the centre of the plateau. It consists, in plan, of an extensive open quadrangle, 520' (north to south) × 274' (east to west) and the main palace buildings along its eastern side. The quadrangle is enclosed by a high masonry wall with an arcaded gallery running along its interior (on west, north and south) for the accommodation of the guards and three gateways on its three open sides. The western gateway was three-storeyed, the upper storeys being intended for the *Naubatkhānā* or the Music Hall. Near it is a very deep tank with an arched square structure close by for keeping the machinery to raise the water as is evident from traces of masonry water channels nearby through which the supply of water was made to the palace.

The palace is a large complex of buildings somewhat irregular and unsymmetrical in its lay-out or ground-plan and covers an area about 550', north to south, and 327' east to west. The various portions of the palace may be described as follows :—

(a) *The Hathi-Gate or Hathia Pol* :—This is the main entrance to the palace. It is built of stone masonry covered with stucco work which include sculptured figures of elephants set in a niche on its exterior wall on both sides of its arched entrance, from which the gate has derived its name. Over the figures of the elephants project two oriel-shaped balconies. Inside the entrance are the usual guard-rooms, the central portion of the passage being covered by a flat domed roof. The entrance passage leads to another large archway on the south which gives access to an open court to that side. On the exterior face of this southern archway are three inscriptions, two Persian and one Sanskrit, recording the completion of the gate and perhaps of the palace building in A. H. 1005 (A. D.

1596) by Raja Man Singh. (For the inscription cf. *JASB*, 1839, p. 693; *Proc. ASB*, 1876, pp. 8-9 and 110; and Horowitz, *List*, Nos. 1139-1140) and Kuraishi, *List*, pp. 168-169).

(b) *The Baradari or Offices*:—On the south of the inner court near the Hathi Gate is a 2' high platform, 116' x 91', on which stands a double-storied building called Baradari. This building consists of a pillared verandah (39' x 16' 6") in front, a high-roofed spacious hall (40' 2" x 19' 5") in the centre and four small rooms at the corners. The entire building measures 84' x 46' 6". The building is symmetrically laid out and stands out in the isolated south-western corner of the palace area, separated from the other buildings. It is, therefore, quite likely that it was not intended to serve for a purely residential purpose and was meant for some official or ceremonial use.

(c) *The Eunuch's quarters and Rang-mahal*: Adjacent to the north of the Elephant Gate is a set of apartments which is approached through another inner court. It consists of a hall and two side-rooms and a common gallery in their front facing the inner court. These are said to be the eunuch's quarters. To their south is another set of three rooms. One of the apartments here has a painted dado work from which the name Rangmahal of this portion of the palace is derived. One of the chambers is said to have been the bed-room of Raja Man Singh. Over these rooms is a second storey consisting of a few rooms which communicate with the upper apartments above the guard-rooms of the Elephant Gate on their south.

(d) *The Raja's Residence and the Throne Room*: This building is close to the north of the above Eunuch's quarters. It is a four-storeyed building, with the ground-floor consisting of guard-rooms at the entrance, a long arched gallery (52' x 11' 9") with a hall behind it (44' 7" x 12' 8") and another hall or a dark chamber further behind it along the eastern face of the quadrangle. In addition to these is a set of five rooms forming the northern wing of the residence. At the eastern end of the suite is a large gateway giving access to the Khānā Bāgh or the Zenana Mahal to be described below. The second story consists of a fine flat-roofed gallery (45' 3" x 12' 4"), resting on massive stone pillars and ornamented brackets with a large hall (52' 3" x 12' 8") behind it, which is locally believed to be the throne room. The interior walls of this throne room and the gallery bear paintings upto dado height in panels of red, yellow, and blue pigments. Along the west wall of the throne room are two projecting balconies facing the quadrangle below. From this floor there is again a separate access to the first floor or second storey of the Zenana Mahal to the east. The

third storey consists of a domed chamber, 18' 5" x 14' above the south-western corner of the throne-room and has an open terrace on its east and north and a projecting balcony at the north-western corner of the terrace. The fourth storey has only a small chamber, 14' 7" x 5' 10", with a vaulted roof on eight slender pillars and a terrace in front once screened by stone *jālī* work, now no more.

(e) *The Khānā Bāgh or Flower Garden and Zenana Mahal* :— Facing the east of the above range of buildings is a large square-shaped court enclosed by a range of apartments on all the four sides, except at the south-western corner, which is occupied by the Raja's residence mentioned already. In the open court was once laid out a fine garden as seen from the traces of numerous *parterres*, defined by narrow paved pathways, crossing at right angles to each other. The court is, therefore, known as *phulwāri* or flower garden. The rooms facing the court or the *phulwāri* were perhaps meant for the ladies of the harem, including their attendants and the portion of the building was accordingly known as Zenana Mahal. From the middle of the eastern side of the eastern wing of the Zenana Mahal projects a block of eight rooms which were probably the baths and lavatories attached to the Mahal. Along the northern wing also are two projecting rooms or closets which, it is said, were constructed by Colonel Goddard in 1764-5 when he was in occupation of the fort.

(f) *The Aina or Shish Mahal* :—In the centre of the open courtyard or *phulwāri*, described above, is a double-storied building called as Mirror Palace or Shish Mahal. It stands on a raised terrace and has octagonal cisterns on all sides, excepting on the west. This building consists of a square vaulted chamber (24' 8" x 17' 2") in the centre, a covered verandah on each side and a small room at each corner. On the second storey is a similar central chamber and four corner rooms, the latter having hemispherical domes above them.

Outside the south-eastern portion of the Khānā Bāgh or Zenana Mahal were the service quarters, such as the kitchen, baths, washerman's tanks, waiting rooms for vendors or visitors of that sort. These quarters were also enclosed by a protective wall from outside. The baths or hammams were provided with boilers for hot water.

(g) *The Nāch-Ghar or Divān-i-Ām* :—In the south-eastern corner of the Palace quadrangle is a building locally known as Nāch-ghar or dancing hall. It consists of a large court, 88½' x 73", surrounded by pillared and flat-roofed galleries, except on the north, and a projecting balcony in the north-western

corner, perhaps meant for the chief or the Governor. According to Kuraishi this building, from its remote situation far outside the range of the private apartments of the palace, was probably the Public Audience Hall or *Diwān-i-Ām*, like in the Mughal palaces elsewhere.

(h) *The Phool-Mahal* :—This building occupies the centre of the southern half of the palace area and is surrounded by open courts on all its sides. It stands on a raised terrace, 65' 4" × 45' 2", and consists of a spacious hall, 32' 8" × 14' 2", and a gallery, 31' × 13' 9", on its front and back sides. The walls inside and outside are adorned with numerous decorative niches which contain paintings in geometrical and floral patterns. In the centre of the hall are traces of a cistern with a water jet or fountain. The name of the building as *Phool Mahal* seems to have been derived from the painted figures of vases in the hall; but it would more appropriately be designated as the *Diwān-i-Khās* or Special Audience Hall as pointed out by Kuraishi.

(i) *Other Buildings near the Palace* : At a short distance south-west of the barracks in the front quadrangle of the palace is a two-storeyed house now in ruins. It appears it had an enclosed court-yard in front in which a garden was once laid out as the traces, still existing, would indicate. There are besides some graves on a large platform which may represent the occupants of the house.

(ii) *The Rohtasan temple* :—This is situated about 2 miles to the east of the palace, along the eastern side of the fort, on the top of a small hillock, commanding an excellent view of the river *Śon* to the east. According to Buchanan an image of the legendary *Rohitāśva* was worshipped in this temple till the time of Aurangzeb, who, it is alleged, destroyed the image and built a small mosque on a ledge behind the temple. But the prince *Robita* or *Rohitāśva* is not known to tradition to have been raised to the status of a deity. It is, therefore, most likely that the temple was originally dedicated to the god *Śiva* under the name of *Rohiteśvara* i. e. Lord of the *Rohita* hill or the presiding deity of the hill. The name *Rohitāsan* or *Rohtasan* is obviously a corrupt form of the earlier name. About the age or antiquity of the original shrine neither Buchanan nor Kuraishi give much information. From what Kuraishi says of its ruins it seems there are little of carvings and sculptures to be seen amongst them. Since the fort was under constant occupation of the semi-primitive Hindu chiefs, for centuries before *Sher Shah*, it is quite likely that a *Śaiva* temple existed at the site; and was later repaired or renovated during the time of *Raja Man Singh*, as is indicated

by the character of the building as it exists now at the site. It is obvious this temple was later destroyed or fell into disuse when the fort was under the control of the Muhammedans who built the "wretched looking brick mosque" close by its side. There is, however, no clear evidence to show whether this happened under the orders of, or in the reign of, the emperor Aurangzeb, as has been stated by Buchanan, who may have said so, perhaps, on the basis of some local tradition. The mosque was recently removed by the Archaeological Department in connection with the improvements of the site of the temple.

Architecturally the temple is not of much significance. It is raised on a basement of two terraces, one above the other, the lower and larger one being 91' 6" x 54' and the other above it being 59' x 50' and 4½' high. The temple is approached by a lofty staircase of 83 steps flanked by stepped walls. The structure itself consists of the *sanctum*, 28' square externally and 13' 7" internally, and a pillared hall or *mandapa* in front, which is mostly gone. On the exterior of the walls are projecting niches meant for images which no longer exist. On the central projections of the niches are carved small figures of fighting elephants. The only decorations on the exterior of the walls are "bold mouldings broken by deep vertical grooves and horizontal chases". The door-frame also bears some ornamentation in floral patterns, a few figures of geese in pairs holding lotus buds in their joined beaks, two small figures of door-keepers or *dvārapālas* and a Ganeśa figure on the dedicatory block of the lintel. The temple, obviously, was surmounted by a tower or *śikhara* which has disappeared already. Inside the *sanctum* is a *liṅga*, while in the *mandapa* is seen a broken figure of a bull or Nandi.

(iii) *The Hariśchandra Temple*:—This is situated by the side of the staircase leading up to the Rohtasan Temple. It is built on a raised terrace, 5' 5" high and 38' square and consists of a *sanctum*, 21' square externally and 13' 8" square internally, surrounded by a verandah on all the four sides. The *sanctum* is roofed over by a larger central dome with four smaller domes covering the central portions of the verandahs at the sides. The temple was probably dedicated to Vishṇu and there is now a broken image, inside the shrine, representing a human figure wearing anklets and *dhotis* and a sword hanging from a belt. The representation includes broken figures of attendants; but the description as given by Kuraishi does not make it clear whether the image is that of Vishṇu or of some other god. The point, therefore, needs clarification. It is to be noted that it is locally called as temple of Hariśchandra, i.e., father of Rohita or Rohitāśva and it is not clear whether the broken image represents that legendary king according to the

local belief. The building was apparently erected during the time of Raja Man Singh when he lived at Rohtas between 1586 to 1606 A. D.

Close to the south of this temple is "a square structure of dry stone masonry" which is pointed locally as the seat or *baiṭhak* of Rohitāśva; but it is also said that it was meant for a Tulsi plant to grow on its top.

(iv) *Gaṇeśa Temple*:—This is situated about 200 yards south-west of the Inspection Bungalow. The temple stands on a raised terrace and consists of the *sanctum* and the *mandapa* or pillared hall in its front. The *sanctum* measures 17' 3" × 14' 6" externally and 7' 8" square internally and is roofed over by a tower or *śikhara*. The tower or roof of the *mandapa* has disappeared though the pillars are still *in situ*. The *mandapa* measures 18' 9" × 18' 7" inside. There is not much of carving or sculptures to be seen. The whole construction is in stone masonry. From the style of its construction it is obvious that it was erected during Raja Man Singh's time. The temple was once surrounded by a compound wall traces of which exist even now. Inside the shrine is a modern statue of Gaṇeśa. Kuraishi, however, points out that till 1902, it appears, the temple had no particular name and the image of Gaṇeśa is possibly a subsequent addition to the shrine.

(v) *Mahādeva Temple*:—A little to the east of above is another temple locally known as Mahādeva Mandir. It consisted originally of the *sanctum* and the *mandapa* or hall, but the latter has disappeared already. This temple also was not known by any particular name till 1902, the *liṅga*, inside the shrine having been installed some time in recent years. Kuraishi says nothing about the age of the temple.

(vi) *Habash Khan's Mosque, Tomb and Madrasah*:—A few furlongs to the north of the palace is the above group of buildings situated not far from the Ghazi Gate of the fort. The mosque is a fine building of greyish white sandstone. It consists of a prayer hall, 75' × 28' externally, with an open courtyard, 75' × 73', in front enclosed by a low compound wall of 5½' height. The only entrance to the building is through an arched gateway on the eastern wall of the court. The prayer-hall is divided into three compartments with corresponding three arched openings to them and the three domes above them. On the central arch of the prayer hall is a Persian inscription which records construction of the mosque by Habash Khan in the reign of Akbar in A. H 986 i. e. A. D. 1578 (cf. Kuraishi, pp. 173-74 and *Proc. ASB*, 1876, p. 7 for the inscription).

Attached to the mosque is the building of the Madrasah or school. It consists of a large hall, 42' 6" x 20' 3", partitioned into three compartments or rooms, with only one entrance at the centre, facing east. In front is a courtyard. According to Kuraishi this was more probably a residential building or house rather than a school.

At a short distance to the west of the above mosque is the tomb of Habash Khan, the builder of the mosque. The building consists of a large court, 103' 9" x 96' 9", enclosed by a 6' high compound wall, the main tomb being in the centre of the court-yard. At the four corners of the enclosure wall, and projecting beyond it, are four hexagonal pavilions surmounted by domes. In the middle of the eastern wall of the court is a small door, giving access to the court. The main building of the tomb measures 48' 6" square externally and 35' 4" square internally and is surmounted by a large hemispherical dome. This central dome is further adorned by four small cupolas, supported on six pillars on the four corners of the building. The walls are built of stone masonry while the dome is built of bricks. In the centre of the tomb chamber is the grave of Habash Khan placed on a stepped plinth. A small Qanati mosque is attached to the southern compound wall of the tomb. From its position within the court-yard it appears this mosque was erected before the tomb.

The occupant of the tomb (i. e. Habash Khan) is sometimes called as Daroga and sometimes a general of Sher Shah. Little is known of the history of Habash Khan. According to Kuraishi he was one of the brothers of Sher Shah; while Bloch would consider him to have been a eunuch (cf. Kuraishi, p. 176 and Bloch, *An. Rep., ASI, B. C.*, 1902 p. 22).

(vii) *Muslim Tombs near Ghazi Gate*:—To the east or southeast of the above group of Habash Khan monuments are a number of tombs which have been already referred to above (p. 494). Of them the important ones are as follows:—

(a) *Tomb of Mirza Abul Ula*:—It is only a small grave of grey sand-stone and contains a Persian inscription referring to Mirza Abul Ula, the inmate of the grave, as grandson of Nawab Ghazi Khan who died here in A. H. 1132 (A. D.).

(b) *Tomb of Zafar Shahid*:—It consists of a mausoleum of a square domed chamber, 27' square externally, with arched openings on all the four sides. Kuraishi says that it was in a bad state before 1929; but he gives no information regarding the history of Zafar Shah.

(c) *Tomb of Sagi Sultan*:—This consists of an enclosure, 46' square externally, having a round tapering minaret at each

of the four corners and the mausoleum in the centre. In the west wall of the enclosure is the *mihrab* or prayer niche with two minarets flanking it on both sides. The mausoleum stands on a low terrace, 16' 5" × 16', covered by a cupola above resting on eight stone pillars and four corner minarets which have mostly disappeared. Kuraishi says that one of the pillars has a carving of a niche containing a seated female figure which would indicate that some of the stone material for the building has been taken from some earlier Hindu building. There are two graves inside the chamber, one of Saqi Sultan and other of some unknown person. Over the *mihrab*, in the west wall of the tomb chamber, is a Persian inscription referring to Saqi Sultan (and not Shafi Sultan as read earlier by Bloch) and to his death through illness in A. H. 987 (A. D. 1579). Nothing is, however, known of the history of this personality. Bloch says that the mausoleum "has the finest specimen of stucco ornamentation on its back wall". (cf. *An. Rep., ASI, B.C., 1902, p. 22*).

(viii) *The Kiladar's House* :—This is situated near the barracks attached to the Rājghāṭ gateway (cf. p. 494 above). This was a "very considerable building" when seen by Buchanan early in the last century, though now it is in a very ruinous state. It consists, in plan, of a court-yard, 92' square, with a range of rooms on its three sides and a detached three-storeyed building to the south-east. The latter consists of a central room, 19' 6" × 16' 6", and a verandah to its east and west. The second storey has two small chambers and an open terrace; while the third storey was once provided with a large chamber with a vaulted roof, measuring 31' 3" × 11' 5", but now only the parapet wall all around, pierced with arched windows, has survived. The building is locally called as Pach-Mālā (i. e. five-storeyed house) though it is, in fact, only three-storeyed. The name may have been derived from the extraordinary height of the building.

Another dilapidated building exists nearby as mentioned by Kuraishi. It is more or less similar in plan and construction. It appears there was once a large enclosure in front of the building, which contained a flower garden. The large gateway of this enclosure still exists in ruins some 30 yards to the east of the house.

(ix) *The Jami Masjid* :—This is situated about 2 miles from the Palace on the road to Lal Darwaza. It consists of a prayer hall, 71' 6" × 27' 3", with a court in front enclosed by a compound wall which has disappeared, a dry rubble wall with uprights of wire-fencing now existing in its place. The prayer hall is built of white sandstone and is divided into three com-

partments, each with an arched opening in front and a dome above. The central bay is, however, provided with a high curtain wall which screens the middle dome from view and is adorned with a row of decorative niches, one above the other, on both sides of the entrance. At its top is an arched window, below the projecting sill of which is a Persian inscription. The record says that the mosque was constructed by Haibat Khan in the reign of Sher Shah in the year A.H. 950 (A.D. 1543) (cf. Kuraishi, p. 182 and *ELM*, 1922-23, p.27 for the inscription). The interior walls of the prayer hall are adorned with arched recesses containing niches ornamented with vase decoration. The undersides of the domes, it appears, bore some paintings which are no longer visible.

(x) *Grave of Shah Bahawal Shahid* :--This is situated in a small cave on the western side of the hill facing the valley called Bhukhi (i.e. literally, hungry) Khoh about a mile from the palace area. The hill here is a sheer precipice with a drop of about 1000 feet. The cave was a natural one but was later enlarged slightly. The monument is described first by the District Gazetteer and is referred to by Kuraishi also. The latter says: "A flight of rather unsafe steps leads down to a low narrow passage, through which one has practically to crawl to the grave. At the foot of the saint's tomb is a square depression about 4 feet deep, in the south side of which are two windows for light. One of the windows is closed with a stone *jāli*. The view of the forest-covered ravine and steep hill-sides here is one of surpassing beauty. Above the rock containing the cave on the north side is a large *gira* tree under which is the gave of Shah Bahawal's Pir, or spiritual adviser, who is said to have lived in natural nudity. The narrow path-way which passes close to the upper grave is known as the *Langa ghāṭi* (naked road) and probably derives its name from this saint."

Bahawal is evidently an abbreviation for "Bahaul-Haqq". Nothing is, however, said by Kuraishi about the history and age of the saint or his Pir.

The following inscriptions have been noticed uptil now at Rohtasgadh :-

(i) *Rock inscription of Saśānkadeva* :--The exact location of this inscription on the hill is not given by Fleet, who noticed it earliest in his well-known work on "Gupta Inscriptions." Kuraishi makes no reference to it. The inscription is in reverse on the rock and the whole, perhaps, according to Fleet, represents a mould or matrix for casting copper seals in relief; as the legend, as seen on the rock, is counter-sunk and not in relief. The seal-matrix is circular in shape, $4\frac{1}{4}$ " in diameter,

and has, in its upper smaller half, a damaged figure of a recumbent bull facing to right. In the lower bigger half is the inscription, in Sanskrit, in two lines, which reads : *Sri-mahā sāmanta Śaśānka-devasya* (i. e. of the illustrious Mahāsāmanta Śaśānka-deva). Fleet's suggestion that the Śaśānka of this inscription is the same famous king Śaśānka of Bengal who killed Rājyavardhana, the elder brother of king Harsha of Kanauj, is generally accepted. He assigned the inscription palæographically to 7th century A.D. (cf. Fleet, *CII*, III, pp. 283-84 and Bhandarkar's *List* No. 1741).

(ii) *Inscription of Pratāpadhavalā* :—This was said to have been on a rock near Phulwāri ghāt; but in 1929 Kuraishi stated that it was not traceable. It was first noticed by Kielhorn in about 1898. It refers to the chief or *nāyaka* *Sri-Pratāpadhavalā* of Japila (or Japla cf. p. 182 above) who, it states, constructed a road upto the top of the hill in V. S. 1225 (A.D. 1168) (cf. Kielhorn, *EI*, V, Appendix, p. 22 No. 152); *Ind. Ant.*, *XIX*, p. 179 and Bhandarkar's *List* No. 338 and Kuraishi, *List*, p. 172).

(iii) *Inscription of king Pratāpa* :—This is engraved on the rock of the hill near Lal Darwaja or Red gate of the fort (cf. p. 493 above) for details.

(iv) *Phulwāri Ghāt Inscriptions* :—This is on a rock near the Phulwāri Ghāt, a few hundred yards to south of the Rohtasan temple (cf. p. 498 above). It is in five lines and is dated V. S. 1934 (i. e. A. D. 1338). It was first noticed by R. L. Mitra in 1876 and is not found included in Bhandarkar's *List*. Mitra says that the inscription is on the jamb of "a gate in the citadel" and he adds that to the right of the inscription is carved, on the rock, a figure of Hanuman armed with a club with another figure of a lion nearby. According to Mitra it records the birth of two persons, named Mūladāha Sinha and Muladāla Bhima, but K.N. Dikshit, as quoted by Kuraishi, was doubtful about this reading. The record does not seem to have been studied carefully afterwards. (cf. R. L. Mitra, *Proc. ASB*, 1876, p. 109; Kuraishi, *List*, p. 153).

(v) *Inscription on north gate of the fort (i. e. Ghazi Gate ?)*

R. L. Mitra mentions existence of an inscription on a jamb of the north gate which he says mentions the house or room of one Galunatha. He gives, however, no further details regarding its location, date and contents; nor is the inscription found referred to afterwards by any other authority (cf. *Proc. ASB*, 1876, p. 110).

(vi) *The Kaḥautiya Gate inscriptions: (a) of Raja Man Singh:*

Over the arched entrance of the gate are two inscriptions one in Sanskrit and the other in Persian. The Sanskrit record refers to the completion of the construction of the gate (or rather repairs to it) in 1007 A. D., while the Persian record mentions Raja Man Singh as the builder of the gate. (cf. Kuraishi, p. 153 and see also p. above).

(b) of *Tomar Chief Vīramitra Sena* :—(cf. p. 490 above for details. The inscription is now in Indian Museum, Calcutta).

Buchanan, *Shahabad*, pp. 107 ff; U. N. Ghosh. *Rohtasgarh* (1908); Hunter, *Statistical Account, XII*, pp. 209 ff; *Bengal List*, pp. 362-3; Bloch, *An. Rep., ASI*, 1902, p. 22; *An. Rep., ASI*, 1902-3, pp. 57-58; *JASB*, 1839, pp. 695 ff, *BODG, Shahabad*, pp. 174 ff; Kuraishi, *List*, pp. 146-183.

368. **Ruam** (SINGHBHUM)—ANCIENT SITE, FORT, TANKS AND COPPER SMELTING CENTRE

This village is situated about 2 miles south-west of Mahulia in Dalbhum area of the district. Its antiquity is found noticed only by the District Gazetteer in 1910. The Gazetteer says that there are here remains of the former settlement of the Śrāvakas or Jains, though local tradition ascribes them to a Raja called Ruam, from whom the place seems to have derived its name. It is said the Raja built a fort here. "There is a ridge or moat of clay, which is said to have enclosed the fort, but which now encloses, and is itself enclosed by a jungle of fine trees with dense undergrowth. Close by are three old tanks and an accumulation of copper slags indicating that this must have been one of the centres of mining operations. Following the direction of the strike of the rocks, which from this point tends to south-west and south, old workings and slag heaps can be traced for many miles further, the last being 3 miles north of Kamerara on the Midnapore road."

BDG, Singhbhum, p. 225.

370. **Sagardih** (CHAMPARAN)—MOUND OF A STŪPA (?), TANKS AND MUSLIM TOMB—

The village Sagardih is situated about 13 miles south of Motihari or about 4 miles south-west of Pipra on the road to Kesariya (cf. p. 199 above). Cunningham was the first modern authority to notice the ancient remains here in 1880-81. The Bengal List merely copies from Cunningham's report and gives no additional information. In 1902 Bloch visited the ruins but he too adds little to what Cunningham stated earlier. The Gazetteer also draws mostly from Cunningham, and Kuraishi

does the same as late as 1929. It seems after Cunningham the ruins had never been carefully examined by anybody.

The Sagardih or Stūpa mound and Tank called Gaya Pokhar :—

The mound is situated on the eastern bank of an old tank, named Gaya-Pokhar, near the village. The mound measures 500' x 300' and was about 37' high when Cunningham saw it in 1880. According to Cunningham there was, on the top of the mound, a solid brick *stūpa* which was despoiled for bricks by a road contractor, 25 years before him, in connection with the construction of the two bridges on the road nearby. He says the *stūpa* was "nearly perfect" when the contractor despoiled it. He carried out an excavation here and exposed the ruins of a *stūpa*, 22' in diameter at base. The base was found decorated with bands of brick mouldings of which the upper portion was divided into 14 faces by plain pilasters. The upper portion of the drum of the *stūpa* itself above the middle of the pilasters had disappeared already. Beneath the *stūpa* Cunningham discovered a raised terrace 20 feet above the surrounding ground level. After a careful examination, he concluded that the terrace (175' in diameter) below belonged to earlier structure, possibly a *stūpa*, since the size of its bricks ($17\frac{1}{2}'' \times 9\frac{1}{2}'' \times 3\frac{1}{4}''$) was different from those of the upper *stūpa* which is $15'' \times 8\frac{1}{2}'' \times 2\frac{1}{4}''$. There are besides clear indications that some time had elapsed—as seen from traces of intervening vegetation—before the later *stūpa* was erected above it. This earlier *stūpa* was, according to Cunningham, a considerably larger structure in plan. The platform was found by him faced with a wall of bricks of the size seen in the bricks of the upper or later *stūpa* indicating that it was reinforced with this masonry wall, which sloped inwards, when the later *stūpa* was erected. About the age of the two structures Cunningham could not be definite but he would assign the later *stūpa* to 9th or 10th century and the earlier one to several centuries before the 9th century A. D.

It should, however, be noted that except for two well-preserved large *cowries* Cunningham seems to have discovered no antiquity whatsoever at the site in the course of his excavations. This would appear most strange since amongst Buddhist ruins of this age, elsewhere in Bihar, numerous Buddhist antiquities like sculptures, seals, terracottas etc. are invariably to be found. The ruins were never examined carefully to ascertain their real character and possible antiquity after Cunningham. Bloch's remark, that he "would not hesitate to accept" it to be a Buddhist *stūpa*, is of a casual nature; for he did not assign any reasons for it. The local tradition knows nothing

about its Buddhist character. On the other hand, it would attribute it to the legendary king Sagara of the famous "solar race", the great ancestor of Rāma. Cunningham quotes a curious local story about the mound that "travellers used to find cooking pots lying ready for their use; but an avaricious Baniya having carried off some on his pony, the cooking vessels have never been seen since." In 1929 Kuraishi states that "at the present time, however, the Sagar Bhisā (i. e. mound) is nothing but a mound of earth and brick-bats completely overgrown with lofty trees and low jungle growth. He adds that it is probable that the "monument has been divested of all structural features". Things may be much worse now but still it may not be too late to explore the ruins again to ascertain their age and real character.

Muslim Tomb: At the south-west of the above mound a small brick tomb was seen by Cunningham in 1880. He says that it was of one Ghulam Husen Shah, who was more commonly known as Mallang or "mad-man". "It is a small brick building, only 13½ feet square, but it has 15 *bighas* of land attached to it. The present occupant is the fourth in descent from Mallang, so that the shrine may be about 100 years old." He was apparently some Musalman saint about whose history, however, no further details are now available.

To the south east of the Sagar-dih about 300 yards away, is a large tank called as Pokhar or Bauddha Pokhar. Cunningham says that the name Buddha Pokhar may have been derived from the Sagar-dih mound which was once a Buddhist *stūpa*. In his site-plan of the site (cf. plate VI) he shows some elevated mounds on the sides of tank; but he does not say whether they represent any ancient ruins.

Cunningham, *ASI*, XVI, pp. 19-23; *Bengal List*, pp. 386-8; Bloch, *An. Rep*, *ASI*, B. C., 1902, p. 6; *BODG*, *Champanan*, pp. pp. 161-2; Kuraishi, *List*, pp. 19-20.

371. **Sahugadh** (BHAGALPUR)—FORTRESS OR HOUSE—

The District Gazetteer alone casually refers to the old house or castle here. It says that it is possible that the house at Sahugadh "was in existence in the time of Sikandar Shah, son of Ilyas Shah, king of Bengal, as coins bearing the date of his reign have been found in the ruins. The place does not seem to have been examined by any archæologist". It is, therefore, worthwhile to explore the ruins more fully.

BDG, *Bhagalpur*, p. 42.

372. **Salempur** (MUJAFFARPUR)—BULL CAPITAL (MAURYAN)—

The village was explored in 1918-19 by Pandey who discovered "a bull capital which was lying on the cart-road to the south of the village, and which on account of its technique and polish, similar to that on the Aśoka pillars" has been assigned to the Mauryan period. "The capital consists of two pairs of bulls, seated back to back, on a plain square abacus, with a square block above the animals, which is adorned with the honey-suckle ornament." The material of the capital is the well-known Chunar sand-stone. The capital is badly damaged, the heads of the bulls having been lost. The pillar, to which the capital once belonged, could not be traced and Pandey was of the opinion that the original pillar was erected nearby the present site of the capital by the side of the Nirvāna *stūpa* of Ānanda, the famous disciple of the Buddha. There are sites like Chirāṇḍ, Vaiśālī and others (cf. p. 21, 85 above) which had been earlier identified by other scholars with the sites of Ānanda's *stūpa*. Pandey, however, had not furnished any grounds in support of his new identification, for want of which it is difficult to accept his conclusion.

Pandey, *An. Rep., ASI, E. C.*, 1918-19, p. 45.

373. **Salgi** (RANCHI)—PREHISTORIC SITE (?)—

S. C. Roy claims to have discovered at this village a small chisel of grey gneiss which is now in Patna Museum.

S. C. Roy, *JBOBS*, II, p. 67.

374. **Sakaragadh** (SANTAL PARGANAS)—FORT—

This is situated hardly 2 or 3 miles east of Sahibganj and four miles west of the well-known Sakrigalli pass described below. The fort is mentioned only by Buchanan in his journal. He says that the fort was built by a Nat Raja and named after his wife named Sakara." It contains some brick walls surrounded by a ditch so wide and deep that it is called a tank (Talab), and is so clear, that the work is probably not very ancient." Buchanan gives no other details about the fort.

Buchanan, *Bhagalpur*, p. 134.

375. **Sakrigalli** (SANTAL PARGANAS)—ROCK-CUT PASS AND MUSLIM TOMB—

The village of Sakrigalli is situated at the base of the long range of the Rajmahal hills which run along the river

Ganges from Rajmahal (see p. 472 above) which is about 16 miles to the south of Sakrigalli. The hills here terminate in a high rocky knoll with the river on one side and with a very narrow road, hardly 9 to 12 feet wide, in between, cut through the rock and hemmed in on either side by impenetrable jungle. This road or pass is the famous Sakrigalli pass which in historical times was known as the gateway of Bengal, as it was the only common approach to Bengal from Bihar in the west. In Muhammedan times it was considered to be of great strategic importance and had, therefore, been a scene of several battles. The road or pass has numerous intricate windings, which, at one time, were defended by numerous breast-works, ditches and walls; but according to the District Gazetteer, there are now "no remains of fortifications and this dreaded pass is merely a pretty lane." Because of the narrowness of its width the pass is called as Sakri-gally (i. e. lane or alley of Sakri) and, from what Buchanan passingly states, it would appear that the name was derived from one Sakara, wife of a Nat Raja. Another derivation was proposed by H. Beveridge from Sanskrit *sankirṇa* i. e. narrow and *gali* i. e. path (cf. Calcutta Review, Vol. XCVI, 1893, pp. 72-72). The rocky pass may, therefore be attributed to some pre-Muhammedan date as the name would imply. Buchanan also refers to an old fort named Sakaragaḍh about four miles to the west of the pass (cf. p. 508 above). The village Sakrigalli apparently owes its name to the name of the pass. At the other end of the pass, on the border of Bengal, is the well-known fortress of Teliagaḍhi, *q.v.*, described below.

On the top of the knoll some ruins are expected and according to Ives, who visited them in 1737, they represented the remains of the tomb of a Musalman saint or Makhdhum named one Saiyed Ahmad. The ruins do not seem to have been examined by any archæologist as such. From what Ives says, the tomb was built in the 17th century by Shaista Khan, the then Governor of Bihar. In 1803 Bishop Heber described the tomb as "well worth the trouble of climbing up the hill. It stands on a platform of rock, surrounded by a battlemented wall, with a gate very prettily ornamented and rock benches all around to sit or pray on. The 'chamber of the tomb' is square with a domed roof very nearly built, covered with excellent *chunam*, which though 300 years old, remains entire and having within it a carved stone mound, like the hillocks in an English churchyard, where sleeps the scourge of the idolaters." Like the top of the Teliagaḍhi hill it is possible that earlier pre-Musalman ruins may have existed here. It is, therefore, necessary that the top is explored by an archæologist for a more descriptive account of the ruins.

Buchanan, *Bhagalpur*, p. 134; BDG, *Santal Parganas*, pp. 279-80.

376. **Samdadahar** (PURNEA)—FORT OR CASTLE AND TANKS—

The place is situated in the north-western corner of the district, about $1\frac{1}{2}$ miles from the Nepal border and close to the east of the well-known embankment called as Birbandh (cf. p. 57 above). The ruins here were first noticed by Buchanan whose account is found merely copied in the Bengal List. The place does not seem to have been explored thereafter. The ruins are represented by a mound about 380' east to west; the dimensions of the other sides are not given by Buchanan. In the centre of the mound is a depression and on the sides Buchanan noticed ruins of brick buildings, but without any ornament or traces of plaster. Underneath a shed on the eastern side he noticed some crudely carved stones, perhaps forming part of some door or window frames which the local people call as the seat of Karṇadeva, on whose history, however, Buchanan throws no light. There are besides traces of some tanks also inside the mound. The local people attributed the mound to the family of Karṇadeva whose history, if any, is still unknown.

Buchanan, *Purnea* 72-73; *Bengal List*, p. 430.

377. **Sandhail Hill** (GAYA)—ŚAIVA TEMPLES—

The place is found noticed in 1906 with some details by Parameshwar Dayal only. He says that the hill is covered with ruins of temples and besides there are some caves. In one of the caves, called as Sītā-Thāpā, there are some sculptures with short inscriptions but the writer gives no further details about them. The principal *liṅga* of Śiva here is called as Saṅghesvara-nātha from which the hill has apparently derived its name. The writer furnishes no information regarding the probable age of the ruins and in view of the inscriptions and the sculptures the hill certainly deserves further exploration.

Parameshwar Dayal, *JPASB*, 1906, p. 25.

378. **Sanokhar** (BHAGALPUR)—ANCIENT SITE AND TANK—

Some time before 1954 a few images were discovered from the bed of an old tank near the village in the course of its re-excavation. Of the images one is of bronze or *ashṭa-dhātu* which was found with a metal cover above it and having an inscription dated the 9th regnal year of the king Valalāsena

(i. e. Ballāla-sena). D. C. Sircar, who noticed the inscription, would assign it to about 1166 A.D.

D. C. Sircar, *EL*, XXX, pp. 78-80.

379. **Sanrigaon (RANCHI)—BURIAL GROUND AND SITE (ASURA)—**

The village is situated in the southern border of the district not far from the road to Chaibasa. To the east of the village S. C. Roy noticed in 1915 a high land called as *Tānr* strewn over with brick-bats. Roy would identify this with an "Asura" site. Between this site and the village he found the burial ground of the "Asuras" with upper edges of earthen vessels or urns then visible above ground. The stone slabs which once covered them had been taken away by the Munda villagers already. Roy had eight of the urns dug out and he found in them only decayed bits of bone in masses of earth, some fragments of copper ornaments and a few stone beads.

S. C. Roy, *JBORS*, I, p. 247.

380. **Sarandagadh (SINGHBHUM)—FORT, IRON DRUM AND COW IMAGE—**

The south-western tract of the district is called as Saranda. It is covered with dense forests. Here at the junction of the Ponga and Koina rivers, about 20 miles south-east of Manodharpur railway station, is situated the fort of the name of Sarandagadh, built by the former chiefs of Saranda. Amongst the ruins is an image of a cow which is in worship. In the nearby jungle are two large iron drums to which the local people pay obeisance whenever they pass by them. It is said the local chiefs used the drums formerly to summon the tribesmen of the locality. No information is available about the age of the fort, the image and the drums.

JASB, 1873, p. 114 ; *BDG*, *Singhbhum*, 226.

381. **Saran-Khas (SARAN)—ANCIENT SITE, SCULPTURES AND MUSLIM TOMBS—**

The village is situated 25 miles north-east of Chapra and 16 miles north of Māñjhi. The ruins here were first noticed by Hoey in about 1900, who says that they covered an area of about 2 miles in length and more than half a mile in width. The site is situated along the river Gandak and is now occupied by the cultivated fields with bricks often discovered in the course of cultivation. The ruins

include what is locally called as Raja's *kot* or fort, a pile of brick ruins known as Ganj-i-Shahid or Martyr's tomb nearby, a tomb called Khwaja Pir's Mazar and two other tombs in an open enclosure. Hoey was of the opinion that the Raja's fort was carried by assault by the Muhammedans and that this fact explains the presence of the Muhammedan tombs at the site. The only early Hindu antiquity noticed by him at the site was a large black-stone "about 41 feet long on which I observed Hindu sculptures of the Navagraha or nine planets. On the back of the slab there was a long inscription in Tughra character, of which I had not then the means of taking a rubbing. It is much worn and could not be read at sight. It is probably historically important." The black stone slab of 41 feet length with an inscription appears to be a mistake for 41 inches. The place does not seem to have been explored afterwards and would certainly deserve such an effort since the available information on the site is quite scanty and incomplete. It is not clear whether the inscription is the same as the one noticed earlier in 1873 by Blochmann which records construction of a mosque in the reign of Hussien Shah in A.H. 909 (A.D. 1503).

Blochmann, *JASB*, 1874, p. 304; Horowitz, List No. 1161; Hoey, *JASB*, 1900, p. 78, *BODG, Saran*, pp. 151-52.

382. **Sariḍkhel (RANCHI)—"ASURA" SITE—**

The village is situated six miles to the east of Khunti on the Khunti Tamar road. The site is, however, situated along the left or eastern bank of the river Tajna, about $1\frac{1}{2}$ miles away from the village. The site was first examined in 1915 or so by S. C. Roy who describes it as "a large tract of gently sloping upland strewn all over with fragments of ancient bricks." Roy was told that a gold ear-ornament was found at this site. Similarly stone beads are occasionally discovered in the area. Roy quotes a local tradition ascribing the ruins to Dit Raja and according to him this would indicate the name Daitya which is another name for Asura in Indian Purāṇic traditions. He would, however, suggest another possible interpretation of the name having been derived from Vikramāditya, the famous legendary hero or king of popular and literary traditions of Northern India. On the opposite or western bank of the river also Roy noticed a similar ancient site with occasional discoveries of worn-away iron implements.

A. Ghosh later examined this place early in 1944 and found it to be "a very extensive site, the most promising of all the

Asura sites" visited by him. The site would certainly deserve an extensive exploration as already suggested by A. Ghosh.

S. C. Roy, *JBORS*, I, 242-43.

383. **Sarsendi** (BHAGALPUR)—FORT, TANKS AND MOSQUE—

The village is situated in Madhipura Sub-division of the district, and its antiquarian remains are found noticed only in the District Gazetteer. About a mile south-east of the village is a mosque situated on an elevated ground, 400' or so square, with a possibility of earlier ruins lying concealed therein. The Gazetteer gives no details about the building or its age.

About half a mile north of the mosque is an ancient mound, about 120' square and 12' high above the surrounding ground, which is locally believed to be the *gad'h* or fort of Raja Bairisal who, it is said, was the head of the Ganbharua Rajputs. Local helief is that Bairi Sal was a very rich man and that his treasure of gold and silver coins still lies hoarded inside the mound. The Gazetteer adds that silver coins were reported to have been discovered by cultivators in the neighbourhood but it gives no details about them. To the east of this mound is a tank while towards its south-west is another mound, 100' x 60', which the local people say was the prison-house of the Raja.

The legendary history of the place is rather obscure and gives no clue with regard to the history and antiquity of the ruins. It is said that the Ganbharua Rajputs came and settled here and that the ruins are about 500 years old. The Raja Bairisal is not known to sober history. But the local tradition is that in his time there were two *faqirs* who once refused to respond to the summons of the Raja's men and in the course of the scuffle which took place killed the men with their miraculous *khurpis*. The Raja fearing the consequences of the interference from the Delhi Sultans gave his sister in marriage to one of the *faqirs*. It is further stated that all the seven members of the family of the Raja's sister, known as Dai Thakurani, were later killed and their seven graves are still found inside an enclosure with remnants of earthen horses and elephants seen on the surrounding walls.

BDG, Bhagalpur, pp. 171-73.

384. **Sarthua** (PATNA)—BUDDHIST MOUND—

The village and its antiquity are casually referred to only by Broadley in 1872. He mentions the existence of an ancient

mound here which was almost levelled down when he visited it in 1872. It was from this mound that Broadley recovered a large image of Buddha, more than life-size, with the usual Buddhist creed formulæ inscribed on its halo. He says nothing about its age.

Broadley, *JASB*, 1872, pp. 258-9.

385. **Sasaram** (SHAHABAD)—AŚOKAN EDICTS, ROCK-CUT CAVES AND INSCRIPTION, ANCIENT SITE, FORT, MOSQUES, MUSLIM TOMBS, TANKS, WELLS, BRIDGE, ETC.

Sasaram is one of the important ancient towns in Bihar and was first surveyed for its ancient ruins by Buchanan in about 1812. In 1839 Ravenshaw brought to notice some of the early inscriptions. Later during the years 1875-78 Cunningham visited Sasaram and described the ruins. A similar brief descriptive information is also to be found in Hunter's Statistical Account of 1878. The Bengal List and the District Gazetteer draw their information mostly from the above sources. In Kuraishi's List, published in 1929, only the protected monuments are described. The latest information on Sasaram is a small article by Sham Bahadur published in Bihar Research Society's journal in 1945.

History :—Legendary tradition, as in vogue in the locality, would associate Sasaram with the famous Haihaya king named Sahasrārjuna (i. e. literally "of thousand arms") or Kārtavīrya Sahasrārjuna, who, it is said, was hotly pursued by Paraśurāma and was ultimately killed here. The followers of Kārtavīrya Arjuna, it is added, settled down here and founded the town which was named after the dead king as Sahasrārjuna-pura or Sahasram, the modern name being a corrupt form of the latter name. The legend of the king Kārtavīrya Arjuna and his enmity with Paraśurāma is quite famous in the Epics and Purāṇas. Here the king is found ruling mostly over the regions about the Vindhya mountains in Central India with his capital Māhishmatī on the river Narmada. Neither the epics nor the Purāṇas mention any such place as Sahasrām where the king is said to have been killed and the place named accordingly. Buchanan was given a somewhat different version of this tradition and he gives the names of the place as Sahuśram, Sahasram or Sasraong, the derivation of which was not very clear to him. The derivation of the name Sahasram as explained to him was considered by him as far-fetched. "It signifies 1000 toys or play-things, because a certain Asur, who lived here had 1000 hands, in each of

which he held a different toy." The name of the Asur, apparently Sahasrārjuna, was not quoted to him. The derivation from thousand monasteries (*sahasra-ārām*) of the Buddhists as proposed by Sham Bahadur would not be convincing since no Buddhist ruins as such have been reported so far at Sasaram.

From one of the Aśokan Edicts found engraved on the rock of the hill, close by the modern town, it would appear some habitation or township existed in the locality; but whether it bore the name of Sahasram is not testified by any historical source. The site called as Kotāghāṭ is pointed out as the earlier site of the town (cf. p. 517 below) but it is still to be explored or examined more carefully for determining its age and character. There would, however, appear to be no doubt that a township, perhaps with the name of Sahasram existed here in the 11th or 12th century, as is clear from the Tārā-chaṇḍī rock temple inscription of V. S. 1229 (A. D. 1173) (cf. p. 517 below), and from discoveries of coins and of a Viṣṇu image at the Kotāghāṭ site, already referred to. The Gazetter, perhaps quoting from Bloch, says that on the Chandan Shaheed hill there was a Buddhist site "which appears to have been appropriated later by the Muhammedans"; but there are no Buddhist ruins so far reported from the hill.

The history of the town from the 12th to 15th century is similarly obscure. Buchanan quotes a local story about the Muslim saint called Chandan Shaheed who, it is said, accompanied Mahmud of Gazni and in the course of his campaigns came here and was killed by the infidels. But the historicity of the story is doubted, though a tomb of the saint of that name still exists on the hill and is held sacred by the local Muslims (cf. p. 516 below). Early in the sixteenth century Sasaram was a Muhammedan town, forming part of the Jaunpur kingdom and under the control of Hasan Khan Sur, the Pathan Chief and father of the famous Sher Shah of Muslim history of India. Under Sher Shah the town must have been quite flourishing since a number of Muhammedan monuments of this age still exist in ruins at the place. The town lost its importance afterwards though it has continued to flourish as one of the few large towns in the district.

(i) *The Chandan Shahid Hill :*

(a) *Aśokan Inscription and a rock-cut cave :—*

The hill is situated about 3 miles to the east of the town. The name of the hill is derived from Chandan Shaheed who is referred to below. Near the top of the hill is a small rock-

cut cave, now locally called as Chirāg-dān or lamp-shed of the Muslim saint Chandan Shaheed. Full details regarding the cave, such as its characteristic features and probable age, are not forthcoming though it should be presumed to be an Aśokan Cave with the usual Mauryan polish on its interior (?). Inside the cave, on a small rocky boulder, is an inscription in 8 lines of archaic Brahmi characters covering a space about 3' 5" × 1'. Part of the inscription is damaged; but it has been ascertained that it represents the Minor Rock Edict I of the Emperor Aśoka. The purpose of the edict was, in short, to call upon the subjects, small or great, to exert themselves in the cause of piety. The reference to *satā vivuthā* at the end of the edict is rather mysterious and has not been satisfactorily explained, though it is generally presumed to refer to the emperor Aśoka. The inscription gives the date about the reading of which also there are differences of opinion. Kuraishi has taken the date as 13th regnal year of Aśoka i. e. 257 B. C.

(b) *Tomb of Chandan Shaheed* :—This is situated on the summit of the hill, hardly 30 feet to the east of the above cave. The tomb consists of an ordinary stone-built platform. About the history of Chandan Shaheed also no trustworthy historical information is available. The name Chandan is a characteristically Hindu name and is to be found neither amongst Persian or Arabic names. It has, therefore, been surmised that the origin of the name may have something to do with Chandan Das, a merchant who is referred to in the famous Sanskrit drama called *Mudrā-Rākshasa*, the theme of which is intimately connected with Mauryan history. If at all this was so, how the name came to be associated with Islam remains to be explained. Buchanan was told that he was a holy martyr, who followed the army of Mahmud of Gazni and was killed in the course of his religious mission in this part of the country; but he was not sure how far this local tradition was correct. There is further no positive evidence to indicate that early in the 11th century Islam had at all penetrated as far east as Sasaram. Cunningham quotes quite a different legend in this connection. He says: "A Muhammedan saint living at Benares had his head cut off by a Hindu named Chandan, and he fled away without his head until he reached Sahasram. Here he asked a woman for a *pān*, or betel, to eat; but she replied, 'what is the use of giving you a *pān* when your head is gone?' on which the holy man at once dropped down dead. The shrine on the top of the hill is called after him, Chandan Pir....." But how the Hindu name came to be so transferred to the Muslim Pir is not explained by Cunningham and thus the history of the Pir still

remains a mystery. There is an inscription at the tomb dated A.H. 1218 (A.D. 1803) referring to its renovation in that year. From an inscription in the mosque at the foot of the hill, referred to below, it would appear that during Jehangir's reign the tomb was held with some sanctity.

(c) *Mosque at the foot of the Hill* :—At the foot of the hill is a small ruined mosque which contains an inscription referring to its construction during the reign of Jehangir in 1613 A. D. (cf. *Proc. ASB*, 1876, p. 11 for the inscription).

(ii) *The Tārā-Chaṇḍī Hill* :—This hill is situated about a mile south of the Chandan Shaheed hill. The hill is named after an image of the goddess Tārā-Chaṇḍī carved on a ledge of its rock which is still worshipped in the locality. Buchanan describes the image as “small and so besmeared with oil and red lead that I am not sure of its form. It seems, however, to represent a woman sitting on a man's knee, but not in the form usual in Behar, which is called Hara-Gauri”. It is obvious from his description that it is a Śiva-Pārvatī image. Unfortunately the ancient remains here do not seem to have been examined more carefully after Buchanan. We are, therefore, not quite sure of this identification. Near the image is a small rock-cut cave with traces of one or two pillars in its front which once supported, perhaps, a porch. Within this porch, close by the side of the image is engraved on the rock, a long inscription which contains a protest of the chief or Nāyaka Pratāpa-Dhavalā-deva, the Raja of Japila, against an usurpation of two villages by certain Brahmīns in the neighbourhood under colour of a grant, surreptitiously obtained through corruption of his officers from the Raja of Gādhinagara or Kānyakubja (or Kanauj) i.e. from the Gahaḍvāla king Vijaya-chandra of Kanauj. The inscription is dated but the date is variously read as V. S. 1225 or 1229 (i. e. 1169 or 1173 A.D.). The inscription does not connect itself with the image of Tārā-Chaṇḍī and the reason why it was recorded here is also not clear (cf. Bhandarkar's *List* No. 340 for the inscription and other references to it).

A little above the cave or image the Muslims had erected a small mosque which Buchanan mentions in his *Journal*. The *Bengal List* says that there is a Persian inscription of recent date in verses which record that this mosque was erected in the time of Emperor Aurangzeb and being in ruins it was repaired by one Munsif Ahmadulla in A. H. 1296 (A. D. 1879).

(iii) *Koṭā-ghāṭ Hill* :—The exact location of this hill has not been described by Sham Bahadur who refers to traces of

of an old town site near it. He says that here "enough curios are found even today, after a good shower in rainy season. Near the old town site a life-size image of Vishṇu was found, while a man was ploughing his field about 45 or 50 years ago. It is now installed in a temple just outside the town called as that of Badri-Nārāyaṇa". Buchanan, likewise, refers to "many small heaps" (i. e. mounds) between the Tārā Chaṇḍī hill and the town of Sasaram which, he was told, represents ruins of buildings erected by the Kharawars or Cheros who ruled over the region before the Muhammedans. None of these mounds seem to have been explored by any archæologist, so far, which certainly deserves to be done in view of the historical importance of the place known otherwise.

(iv) *The Muslim Monuments inside the Town :*

(a) *Tomb of Hasan Khan Sur* :—This is situated in the heart of the town. It consists, in plan, of a large courtyard, 345' x 296', enclosed by a high compound wall of ashlar stone masonry and the main tomb in the middle of the court. The enclosure wall has four domed turrets at the four corners and gateways on its four sides, the main or larger gateway being towards the east. The building of the main tomb consists, in plan, of a large octagonal tomb-chamber, 62' 6" across internally, surrounded by a 8' wide verandah on all the sides, the whole building measuring 112' across externally. On each of its eight sides, the verandah has three arched openings and three corresponding small domes above it. The walls of the main tomb-chamber rise higher above the domed roofs of the verandah and support a large central dome, somewhat pointed in outline and attended by eight smaller domes resting on the corners of the octagon. The soffits of the arches and of the small domes covering the verandah were once elaborately ornamented with floral and geometrical designs and Quranic verses picked out in stucco, but now they have mostly disappeared. Similar ornamentation is to be seen inside the main tomb chamber also. In all there are 25 graves, including that of Hasan Khan Sur, in the tomb chamber, on the western wall of which is an inscription which records construction of the building by Sher Shah at the request Shaikh Abbu Sarwani. Hasan Khan, as is well-known, was the father of Sher Shah (cf. *EIM*, 1923-24, p. 27 for the inscription). The buildings in the premises are all built of cut-stone. The finial of the main central dome over the tomb chamber is ornamented with various mouldings and not with a cupola which originally crowned the tomb of Sher Shah described below.

Attached to the tomb, inside the courtyard, are a small mosque, consisting of a flat-roofed prayer hall, and a *madrasah* or

school, consisting of an oblong hall with a large courtyard in front. Outside the compound wall, on the western side, is a large stepped well, with stone *ghāts* on its southern and eastern sides, covered galleries on the north and west and a large well in its centre.

In 1812-13 when Buchanan visited the building he found it used as a military depot and wrote rather in strong language about such a use of the monument by the government.

(b) *Tomb of Sher Shah :*

(i) *The Tank and the surroundings :* The great mausoleum of Sher Shah is situated in the western outskirts of the town in the centre of a large excavated tank or lake. The original dimensions of the lake were about 1200' × 950', which were reduced in recent years to 1130' × 865'. The tank, it appears, was specially excavated to provide for the picturesque surroundings of a lake to the tomb at its centre, a conception quite original for the Muslim buildings of the time when the construction was raised. The excavated earth of the lake was thrown at some distance on all the sides of the tank and is still seen in high mounds. Buchanan rightly observes that these high mounds of earth "have always been ugly; but had they been planted, they might have added much to the grandeur of the place". Whether or not Sher Shah had such a scheme in his mind and whether it was carried into effect, it is difficult to say for want of sufficient evidence left at the site. The tank itself is surrounded by a strip of land all around which was enclosed by a low wall. It is possible that this area may have been once adorned by shady walks and some appropriate buildings as surmised by Buchanan; but very little traces of them, if any, are to be seen now. Buchanan found these surroundings of the tank in a most disagreeable condition. He says: "At present not only these above-mentioned areas, but the rugged naked banks by which they are surrounded, have been deformed by tombs of all shapes, sizes, kinds and materials, scattered quite irregularly and in all stages of neglect and decay". With regard to the *ghāts* leading down to the water of the tank he says: "The stair, which slopes down the sides of the tank, has consisted of five or six monstrous misshapen steps, in most parts totally broken, but enough remains to show that they never have been well-cut nor built; and they are out of all reach of convenient dimensions; otherwise this part of the work would have been very grand and beautiful". It appears after Buchanan's visit certain improvements were carried out to the *ghāts* and the surroundings. For instance, as stated by Kuraishi, the *ghāt* with the kiosks now seen in

the middle of the eastern side of the tank was built by Shah Kabir-uddin Sajjada Nashin of Sasaram in the middle of the last century.

The tomb proper was built on an island in the middle of the tank which was originally approached from the north over a bridge of arches which at the time of Buchanan's visit had fallen. The tomb was, therefore, then accessible by a raft made of earthen pots which was "only constructed when strangers from curiosity visit the place." The bridge was in ruins even in 1880-81 as was then seen by William Hodges. It was in 1882 in the course of repairs to the tomb that the present causeway was built in place of old bridge by the Government to connect the tomb with the northern side of the tank. At the northern end of the causeway is the entrance porch or gateway which consists of a domed chamber, about 35' square externally, through which the old bridge of arches was approached from outside. It is built on a raised plinth and to its east and west are the remains of two small *ganati* mosques.

The lake was connected with a canal towards its west through which the tank was fed by the rain water.

(ii) *The Main Mausoleum* :—The island inside the tank is covered with a set of two terraces one above the other, faced with stone and about 30 feet higher than the water level of the tank. The lower or larger platform measures 243' square, and it is seen that it was not built squarely with the cardinal points, the reason for which is not known. The sides of the upper terrace, however, face the cardinal points correctly. It measures 216' × 212' and is 22' high. It is enclosed by a battlemented parapet wall, with octagonal domed chambers at the four corners, two small projecting pillared balconies on each of its four sides and pierced with a doorway in the east which forms the only approach to the tomb.

In the middle of the upper terrace stands the building of the mausoleum proper, on a low octagonal plinth, 135' across and hardly 1½' high. The building consists of a very large octagonal chamber, 71' 5" across internally, surrounded by a 10' wide verandah on all the four sides. Internally the verandah is covered by a series of 24 small domes, each supported on four arches; but, as the roof is flat on the top, these are not seen from outside. At each angle of the verandah roof is a pillared cupola adorned by panels of white glazed tiles now much discoloured. The walls of the tomb chamber are 16' thick, relieved with three lofty arches on each of the eight sides. They rise 22 feet higher above the verandah roof and support the magnificent and lofty

dome, which is said to be one of the largest domes in India. Surrounding the main dome are eight pillared cupolas on the corners of the octagon of the chamber walls. A similar pillared cupola once adorned the summit of the great central dome as seen by Buchanan in 1812 or so; but during the restoration work of the building in 1882 Cunningham pulled it down and the present pinnacle placed instead, designed after the one seen on the top of the tomb of Hasan Khan Sur, already described above (cf p. 518). The great dome is about 80' in diameter at base, the top of its finial being about 120' above its plinth and nearly 150' above the water-level of the tank.

The interior of the tomb is sufficiently well ventilated and lighted through large windows on the top portion of the walls fitted with stone *jāli* fret-work in varying patterns. The grave of Sher Shah is situated on a low plinth in the centre of the chamber and nearby are 24 other graves of his officers or companions. The jambs and spandrels of the arch of the *mihrab* on the western wall were once profusely adorned with verses from the Quran and inscriptions, with glazed tiles of various colours arranged in geometrical patterns and with beautiful floral carving in stone enclosed in enamel borders. Much of this decoration has vanished already. Traces of similar decoration in enamel or glazed tileworks are also to be seen on the interior of the dome, the walls and the cupolas on the outside. In a small arched recess above the *mihrab* on the western wall is an inscription in 2 lines recording the completion of the tomb by Salim or Islam Shah, some 3 months after the death of Sher Shah who died in A. H. 952 (A. D. 1545).

Though the building of the tomb was completed a few months after his death there is no doubt the design of the building, its characteristic architectural features and its most imaginative lay-out, in the midst of a lake, should be attributed to Sher Shah, who is well known to history for his original ideas in other fields. Cunningham and following him Kuraishi also were of the opinion that the adoption of the lake as a suitable environment for the tomb was an idea borrowed by Sher Shah from the features common to Hindu temples. He does not, however, quote instances of such Hindu temples, except, of course, those in Kashmir, where he says this is a common feature. But he does not specifically name the temples from Kashmir where this feature is employed deliberately with a view to create the desired environment. Sher Shah, it appears, had never been to Kashmir. It is, therefore, difficult to accept Cunningham's opinion on the point. The innovation should be more justly attributed to Sher Shah's own talents which had exhibited their originality in so many other fields. It is not

known whether the great Afgan had also in his mind a lay out of any extensive gardens and plantations around the lake and on the high mounds of excavated earth further beyond ; and if this was the case the aesthetic effect these may have produced can only be imagined. Even without them, at present, the building is regarded as a remarkable achievement in Muslim architecture. It is one of the most magnificent of Muslim tombs in India. The great dome over the tomb-chamber is one of the largest in India with an interior diameter of the tomb chamber as 71' 5".

(c) *Tomb of Salim Shah* :—This is situated about half a mile to the north-west of Sher Shah's tomb, facing the latter to its south. There is no doubt that the building was planned on a more ambitious scale than that of Sher Shah's tomb, but it was never completed. In plan, design and lay-out the work had been commenced largely in imitation of Sher Shah's tomb. A larger lake was here excavated about 1250' square, the island inside also being larger i. e. 350' square. The bridge giving access to the island appears to have been much better designed and was seen intact by Buchanan in about 1812. He says : "It has 11 small passages for the water, which are not arched, but covered by stone beams laid from abutment to abutment. Ten small balconies project from each side above the abutments, and would have been covered with an equal number of small cupolas." The bridge is 33' broad and about 500' long and when complete it would have made the surroundings of the tomb most imposing and picturesque.

On the island the building was planned to follow the general plan of Sher Shah's tomb, but here the basement is not very lofty, the height upto the plinth-level of the building being hardly 8 to 10 feet above the water-level. On all sides of the basement are the stone-built stairs, and at the corners were octagonal projections which were obviously intended to support the pillared kiosks or cupolas as in Sher Shah's tomb. The mausoleum proper consists, in plan, of a large octagonal chamber, 74' 6" across, surrounded by an arcaded verandah with three arches on each of the eight sides. As Buchanan says the "niche for prayer is not so much ornamented as in the father's monument (i. e. in Sher Shah's tomb) and there is no writing except the name of God in the centre, and this is repeated in many parts of the building. There are in all seven graves in the tomb chamber, the central one being that of Salim Shah, the successor of Sher Shah. The graves are found surrounded by a wall, about 7' high, rudely built of stones and clay. Probably the body of Salim Shah was deposited here in state to wait for the completion of the tomb ; but owing to the down-fall of the family the building was never finished.

Cunningham gives the name of the tomb as that of Islam Shah instead of Salim Shah.¹

The building had been carried only upto a height of 10 to 15 feet, some of the arches having been turned and others not. No idea can, therefore, be formed of the projected elevation of building. The new feature here introduced is, however, seen in the small *minars* or pillars at all the angles of the outer octagon which are not to be seen in Sher Shah's tomb. These *minars*, as noticed by Cunningham, are "octagonal in the lower half and fluted above with convex flutes, alternately round and angular, like those of the Kutub minar".² On the whole the dimensions of the building are slightly larger than those of Sher Shah's tomb. Had the building been completed, it seems certain, it would have been a far more magnificent and beautiful an edifice than that of Sher Shah in view of the evident improvements introduced in its plan and lay-out.

Buchanan notices further a small cupola erected on a circular base of stone projecting from the water of the tank at some distance from the south-western corner of the island. It is obvious it did not belong to the general plan and layout of the building, but how and for what specific purpose it was erected is not clear.

(d) *Another Tomb close to the south of Salim Shah's Tomb* :—

This is referred to only by Buchanan. He says the work of this building was still less in progress. "A good deal of the earth has been removed, and as usual thrown into high banks; and the stair, intended to lead down into the water, has been constructed; but no building on the island in the centre has been commenced. People disagree very much about the person for whom it was intended. Some allege that it was intended for the tomb of Surmust Khan, the Vazir of Sher Shah; others allege that it was intended for Runudust, the brother of that prince, whose name is a compound of Hindi and Persian, signifying the hand of war." After Buchanan this monument is not found noticed elsewhere and it would be worthwhile to explore it and obtain a more detailed account on its history and character.

1. The Bengal List has apparently been confused by the name of Islam Shah as given by Cunningham and has taken the tomb of that person as different from that of Salim Shah as described by Buchanan. It has, therefore, shown two separate monuments of Islam Shah and Salim Shah respectively though in fact the monument is one and the same. (cf. *Bengal List*, p. 370).

2. It should be noted that the only other Muhammedan tomb of note where the *minars* are so separately placed is the famous Taj of Agra. Did the builder of the Taj borrow the idea from here ?

(e) *Tomb of Alwal Khan* :—It is situated at short distance to the south of the town. It consists, in plan, of a courtyard, 112' 10" x 111' 4" externally and 103' square internally, surrounded by a high stone wall of fine masonry with three entrances on the east, south and north, the latter two entrances having disappeared already. The eastern gateway is better preserved and it consists of a large lintel-headed door inset in a double arch. The walls flanking the entrance are adorned with three arched recesses one above the other and on their top are two tiny pillared cupolas, projecting forward a little beyond the walls and supported on well-carved brackets. At each of the four corners of the enclosure is a small chamber, 8' 2" square internally, three of them having domical roofs, the one at north-western corner being double-storied and flat-roofed. At the centre of the west wall is a prayer niche or *mihrab* decorated with arched recesses and surmounted by two cupolas of the same design as found on the eastern gate. As usual a beautiful building of a mausoleum should be expected in the centre of the courtyard but no traces of such a building exist at the spot and it appears the building was never erected, perhaps because the family to which Alwal Khan was attached had already met with its down-fall. There are only three open graves inside the enclosure, one of the Khan and the other two probably of his relations. On the grave of Alwal Khan is a short epitaph containing the usual *kalimas* only, the name of the inmate being not mentioned. It is only on the basis of local tradition that it is taken to be the tomb of Alwal Khan and Bloch even doubts whether it is a construction of Sher Shah's time, though he assigns no grounds on which he says so.

About the history of Alwal Khan Kuraishi says that his full name may be Alauddin Khan, the superintendent of buildings under Sher Shah and Salim Shah, who was besides an important general in command of 5000 horsemen. The Bengal List quotes a legend that the Khan, when in charge of the construction of Sher Shah's tomb, pilfered better materials for his own tomb and was put to disgrace by Sher Shah as a result of which he was held very low in popular esteem. It is not known on what authority the Bengal List quotes this legend; for it was not known to Buchanan, who, on the contrary, gives a different story regarding the bad reputation of the building, which because of the isolated situation of the structure, a little away from the town, would appear to be more probable. He says: "It unfortunately happened that some amorous youths and frisky ladies chose this for the scene of their intrigues; and the place obtained so bad a reputation that every woman of character became ashamed of even knowing its situation."

(f) *Fort or building called Nawabgadh*:—It is quite likely that during the early Muhammedan days when Hasan Khan Sur was holding Sasaram as his *jāgir* the town was protected by fortifications with the citadel of the Khan inside. The District Gazetteer says that the castle-like building called Nawabgadh inside the town is popularly supposed to be the old residence of Hasan Khan Sur. The building is now in a ruinous state and Bloch also thought that the popular tradition about its age may be correct. Neither the Gazetteer nor Bloch describe it. But Buchanan refers to it in detail and gives a different version of its history which appears more probable since the name Nawabgadh is not otherwise properly explained if it had anything to do with Hasan Khan Sur. He says: "During the earlier part of the Mogul Government, the Nawab Sufdur Khan, to whom the management of the neighbouring country was committed, was directed to build a fort at Saharam, which he accordingly commenced; but he seems to have been a silly extravagant creature, as he is alleged to have laid out the whole revenue of the country for two years, and to have proceeded little or no further than to build excellent accommodations for himself. He indeed laid the foundations of a fort, an oblong parallelogram with a round bastion at each corner, but there is no ditch; the wall would neither have been strong nor could it have served any other purpose than as the fence usually raised about the houses of Muhammedans to conceal their women. He had indeed built a very large gate where he probably intended to receive company, and to accommodate his attendants; but most of the money had been lavished in building a house for his women (Rungmahal). This has consisted of a centre and two wings joined by colonnades. The centre, although ruinous, is entire, and has been rather a handsome building of three stories. An inferior officer of police has two apartments in it, and in the remainder, all sort of vagrants, *fakirs*, dancers, and showmen nestle amidst filth and misery. The colonnades joining the wings to the centre have mostly disappeared, and the north wing is quite ruined, but the southern serves as the office of police. It is said that there are several subterranean apartments intended as a retreat in hot weather. When the Nawab had proceeded so far, the king received intelligence of his conduct, and his head was in danger; but he escaped by going to Dilli, making his entry on an ass, and repeating some ridiculous verses, which he had composed for the occasion, a buffoonery suited to the capacities for whom it was aimed."

(g) *Idgah*.—This is situated a little to the west of Sher Shah's tomb. It is quite an ordinary and small building; but it has four inscriptions with dates from 1633 to 1636 A. D.

one of which records that it was constructed in A. H. 1044 (1634 A.D.) by one Mujahid Khan in the time of Shah Jahan. The inscriptions do not seem to have been carefully studied and edited and Bloch says he was not able to understand the significance of the four dates.

(b) *Hamman or Turkish Bath*:—The exact location of this monument is not given by the District Gazetteer which otherwise refers to it in some details. It is ascribed by the local people to Sher Shah. The Gazetteer adds: "Mr. Twining, who was collector of Shahabad at the beginning of the 19th century, alludes to the bath as the old imperial bath and states that it is decorated with mosaic, similar to that of Delhi and Agra, composed of carnelians from the *Son*; no traces of this mosaic are left. The bath was constantly used by travellers along the Grand Trunk Road before the construction of the railway and an old visitors' book contains record of their appreciation of it."

(i) *Madarsah attached to the Khanqah*:—This is situated a little to the south-west of the town. The Khanqah was founded by Shah Kabeer Durwesh and the building was erected under the management of Mr. Macnamara, the District Engineer of Shahabad. It was originally endowed in the year 1717 by the Emperor Farukhshiyar there being further endowment from the Emperor Shah Alam in 1762.

(j) *Sikh Temple and Sangat and a Stepped Well*:—Sham Bahadur alone refers to the existence of this monument at Sasaram. He says that to the temple is attached the *sangat* called as Guru-ki-bāgh the origins of which are associated with the Sikh Guru Tej Bahadur.

Buchanan, *Shahabad*, pp. 86 ff; Ravenshaw, *JASB*, 1839, p. 348; Cunningham, *ASI*, XI, pp. 135 ff; Hunter, *Statistical Account*, XII, pp. 205-208; *Bengal List*, 364 ff; Bloch, *An. Rep.*, *ASI*, B. C., 1902, p. 21; *BODG*, *Shahabad*, pp. 181-189; Kuraishi, *List*, pp. 185 ff; *Sham Bahadur*, *JBRIS*, XXXI, pp. 113 ff.

386. **Satbarwa** (PALAMAU)—TEMPLES—

The village is situated about 17 miles from Daltonganj along the Ranchi road. The District Gazetteer alone refers to ruins of some old temples but it gives no details whatsoever. Since the areas of this district have not been sufficiently explored so far, the place deserves further exploration.

BODG, *Palamau*, p. 160.

387. Satagon (HAZARIBAGH)--TEMPLES AND ROCK-INSCRIPTIONS (?)

The small village of this name is situated on the river Sakri to the south of the Kauva Kol Hills (cf. p. 199 above). The ruins here were casually mentioned by Beglar in his report for 1880-81 but it appears he did not visit the place. The Bengal List calls the place as Satgawan and gives some more information. It says "The ruins here are extensive, consisting of over a dozen temples, all dating from the later Gupta period. Of the small temples only the door jambs and enshrined statues in various stages of decay exist. Numerous inscriptions on the rocks in the hills across the Sakri, some three miles north, also exist. Excavation would here yield rich results; but there is little to conserve beyond the sculptures and the basements of temples which the excavations would certainly disclose. Thorough exploration of the hills would perhaps yield more inscriptions. Hardly anything can be done to save the rock inscriptions beyond protecting them from wanton injury." This information on the temples and on the inscriptions is quite vague and its source is not known. It would, however, be worthwhile to explore the area more thoroughly since the ruins are said to belong to the later Gupta period.

Beglar, *CASI*, VIII, p. 115 ; *Bengal List*, 540-42.

388. Saurath (DARBHANGA)--ANCIENT SITE, TEMPLE AND TANK :—

The village is situated about 8 miles north-west of Madhubani and about 23 miles north-east of Darbhanga. Its antiquity was first brought to notice by Garrick in his report for 1880-81. The information in the District Gazetteer is based on this report. The village contains a Śaiva temple and a tank nearby which, it is said, were the works carried out under orders of the Maharaja of Darbhanga in the middle of the last century. But besides these the village contains two ancient mounds of which the one near the village is in the shape of a cross, roughly 70' × 50' and about 5' high. Here Garrick attempted a trial excavation but he could discover nothing. The other mound is situated about a mile away and is said to be thickly covered, in parts, with broken bricks and pottery. This latter mound is quite extensive covering an area about a square mile and the local people say that it represents the remains of an ancient city. Here also Garrick did a trial digging and discovered pieces of bricks which measured 12½" × 8¾" × 3". In addition to these he found a number of "clay balls with holes through the centre which may have been

used for spinning weights." The place was not explored afterwards and in view of what Garrick says such an exploration is considered necessary since ancient sites so far known in this district are quite a few.

Garrick refers to a copper-plate inscription of Śiva Singh of about the 14th century A.D., which, he says, was in possession of the local Thakur Brahmin then. It appears this is the same copper-plate inscription which is already referred to in connection with the village Bisapi in the district (cf. p. 58 above). Garrick also informs that the Brahmin had then a number of old manuscripts in his possession.

Garrick *CASI*, XVI, pp. 94-97 ; *BDG Darbhanga*, p. 156.

389. Saura (PATNA) BUDDHIST RUINS—

The village is situated about two miles south-west from Baragaon or Nalanda. Its antiquity is found noticed only by Broadley in 1872. He says: "I found there the remains of a large *stūpa* and nine very perfect Buddhist idols." The ruins here were apparently associated with the famous Buddhist ruins of Nalanda and would more or less belong to the same age. But they do not seem to have been fully explored so far.

Broadley, *JASB*, 1872, p. 259.

390. Swangs (MONGHYR)—BUDDHIST SITE AND ŚAIVA (?) TEMPLES :

A village of this name containing ancient ruins is found noticed only by Buchanan. He says that it is situated 5 *cosses* or 10 miles west of Shaikh-pura. The mound containing the ruins was then called Bandawat gadhi, i.e., the house or fortress of the Bandwat Rajputs ; but, from what Buchanan describes, it appears, we have here ruins of Buddhist and possibly Hindu shrines. There appear to be in all two mounds and a tank. At the west end of the mounds is a conical heap called locally as Raja's seat which Buchanan says represents the remains of a temple. To the east, beyond the old channel of a dried up river bed, are the ruins of a building and a small temple built of bricks supported by stone pillars. Underneath a tree on the mounds Buchanan noticed a collection of images representing, according to him, the Buddha and "the female destroying the man and buffalo" i. e. the goddess Mahishāsura--mardīnī Durgā. It appears some images lie concealed in the bed of the tank ; for Buchanan actually noticed two large figures projecting out of the tank. It is not clear from his description whether these figures were Hindu or Buddhist.

The ruins do not seem to have been noticed by any authority afterwards.

Buchanan, *Patna-Gaya*, I, p. 180.

391. **Sembua (RANCHI)—PREHISTORIC SITE (?)**

In 1916 S. C. Roy reported discovery of a slightly polished crude chisel of schist from a site near the village. It is now in Patna Museum.

S. C. Roy, *JBORS*, II, p. 72.

392. **Senegutu (RANCHI)—PREHISTORIC SITE (?)**

In 1916 S.C. Roy reported discovery of a broad polished axe of gneiss from a site near the village. It is now in Patna Museum.

S. C. Roy, *JBORS*, II, p. 72.

393. **Seor Muhammadabad (GAYA)—FORT, ANCIENT SITE, BUDDHIST AND HINDU TEMPLES—**

The village is situated some ten miles north-east of Kauva Kol (cf. p. 199 above). Its antiquity is found noticed only in Bengal List. It says there are ruins of a *gaḍh* i. e. fortress of a Kalal king but no further details about the history of the king or about the description of the fort are available. The List further refers to "extensive ruins of temples, Brahmanical and Buddhist. The remains of the Brahmanical period date to 250 B. C. and are thus unique in Bengal. A mutilated figure of Nandi, inscribed in the Aśoka character, deserves preservation; it is the earliest inscribed Nandi yet discovered." The information supplied by the List is quite interesting but it does not seem to have been verified afterwards. The List does not state its source of information. The place, therefore, deserves thorough exploration especially in view of the above inscription said to be of the time of Aśoka.

Bengal List, pp. 302-3

394. **Shahpur (PATNA)—SUN-TEMPLE (?) AND FORT :—**

The village is situated on the right bank of the Sakri river, about 9 miles to the south-east of Bihar-Sharif. It is also referred to as Shahpur Atma or Shahpur Tetravan by Beglar and Fleet respectively. Beglar was the first to casually notice its antiquity in his report for 1872-73. In 1879-80

Cunningham visited Shahpur and found the village itself situated on a mound and possessing "several pieces of sculpture in basalt, which are collected under a tree." The images include one of Vishṇu, the other of mother and child "having a staff in front marked with the *triśūla* of Śiva and the third of the sun-god on the pedestal of which was noticed an important inscription which was discovered by Beglar some time before. Cunningham had given a reading of the opening portion of the inscription in his report, but it was edited by Fleet later in his "Gupta Inscriptions". The sun-god is represented in the image as a standing human figure, 2' 10" high, holding a water-lily in each hand; and with, on each side, a small standing figure, that on the right being armed with a club, which was found on a mound in the lands of this village". In 1884, when Fleet got enquiries made about it, the image had disappeared from the place; but the inscription had been copied earlier. The inscription records a grant and the installation of the image in the year 66 (i. e. of the Harsha era ?) in the reign of Ādityasena by one *balādhikṛita Śālapakṣha* in the *agrahāra* of Nalanda. According to Fleet the image, being quite small and portable, may have originally belonged to a temple at Nalanda and later removed to this place. Fleet was not quite sure about the reading of the word "Nālandā" in the inscription. It is not, therefore, certain whether we should expect at the place the site of a sun-temple. But in view of the mound and sculptures referred to by Cunningham it is quite likely that we may get other ancient remains at the place if it is further explored more thoroughly. (cf. also p. 327 above.)

The Bengal List refers to "an old mud fort and an old two storied mud house connected with the ruins of the fort. The latter is a rare kind of building." The significance of this information given by the List is, however, not clear; nor is the source of its information mentioned by the List.

Beglar, *CASI*, VIII, p. 78; Cunningham, *ASI*, XV, Fleet, *Gupta Inscriptions*, CII, III, pp. 208-210; *Bengal List*, p. 274, Bhandarkar's *List* No. 1393.

395. **Shalput** (SANTAL PARGANAS)—MUSLIM TOMB AND BUILDINGS—

The village is situated about 6 miles north of Barkop. The District Gazetteer refers to the ancient remains which include the tomb of a Musalman saint named Pir Sagona Shah, and an old building inside the premises of the house of the descendants of Raja Ajit Barm which, it is said, originally belonged to the Nat Rajas. The saint is said to have performed

his devotions on the top of the Saurari hill nearby where some ruins are reported to exist. About the age of these ruins and the history of the saint, however, the Gazetteer gives no information.

BDG, Santal Parganas, p. 245.

396. **Shamshernagar (GAYA)**--FORT, MOSQUE AND TOMB--

The village is situated about 8 miles north-east of Daudnagar (cf. p. 97 above). The Bengal List first refers to the ancient ruins here, while the District Gazetteer only casually mentions them. Kuraishi describes the protected monument of a Muslim tomb more fully. The tomb consists, in plan, of a very extensive quadrangle with the main mausoleum built at its centre. The quadrangle is enclosed by a wall now mostly ruined and had a plain doorway in the middle of its western side. The tomb proper stands on a raised platform, 4' 6" high and 91' 6" square. At the four corners of the platform there were once octagonal towers about 8' in diameter but these have mostly disappeared. The building of the tomb itself occupies an area 75' 4" square and consists, in plan, of the tomb chamber, 19' 6" square internally, surrounded by a 9' 6" wide verandah all around. On each side the verandah has 5 arched openings and on the top of each of its corners is a small cupola carried on slender pillars. The verandah had once vaulted roof but it has disappeared already. The tomb chamber is internally a square at base, but at a height of 20' the walls assume an octagonal shape, which go higher above the roof-level of the verandah and are pierced with stone fret-work to provide for light and ventilation to the tomb chamber below. At each angle of this octagon is a slender minaret supporting a small pillared cupola above it. Above this octagon is a smaller octagon which supports the larger central dome on the top of which is a *kalaśa* type finial. Inside the chamber are the graves of Shamsheer Khan and of his wife. The building was plastered over and bears little of ornamentation except for the battlemented parapets on the walls of the verandah and of the tomb chamber and the stone *jālis* already referred to. Though smaller and simpler in construction the building otherwise appears to have been very pleasantly designed and well proportioned.

Kuraishi says that the original name of Shamsheer Khan was Ibrahim Khan and that he was a nephew of Daud Khan, the Governor of Bihar in the latter half of the 17th century. The title of Shamsheer Khan was granted to him as a reward for his service. He was *faujdar* of the district of Shahabad and for

some time was Subadar of Azimabad or Patna also. He died in 1712 A. D. The tomb was built by him during his own life-time.

To the north-west of the tomb there were, it is said, a well and a *sarai* for travellers. The District Gazetter further refers to the ruins of a fort and a fine mosque but curiously enough makes no mention of the above tomb unless it has wrongly confused the tomb with the "fine mosque".

Bengal List, p. 332 ; *BDG, Gaya*, 32 ; Kuraishi, List, pp. 51-53 ; Grierson, *Notes on the District of Gaya*, p. 48.

397. **Sheikhpura** (MONGHYR)—MUSLIM TOMB, TANK AND A ROCK-CUT PASS—

This is an important village in the south-western corner of the district. Its antiquarian character was first noticed by Buchanan and later by Beglar and Cunningham also. The Bengal List, however, adds some more information regarding a rock-cut pass near the village which is further amplified by the District Gazetter.

According to Buchanan the village had derived its origin and name from the tomb of a Muslim saint named Sayed, who was a Shaikh. The tomb was in a ruinous state in his time. None of the later authorities refer to it and it appears it no longer exists. Buchanan, however, refers to another tomb of a certain Saiyad Jusuf which was frequented as holy in his time and which had formerly long remained unnoticed. He gives its situation as four *coses* at Choyen south of Sheikhpura. He quotes an interesting legend how the dead saint manifested himself to a blind weaver, who recovered his sight and after locating the tomb hidden in the woods, made it a place of worship.

It seems the tomb near Sheikhpura referred to by Beglar and other later authorities is a different monument which they say was situated 2 miles to the west of the village on the bank of an old tank. This tomb is said to be of one Matokhar Khan, another saint, about whom also Beglar gives a rather curious legend which need not be mentioned here, for it gives no clue to the history and age of the saint. According to Beglar the *dargah* stands on the site of an earlier temple sacred to goddess Kālī since the tank nearby is called as Kālī-Matokhar Tal. Cunningham would suggest that the name Mathokhar was derived from Maṭha-Pokhar i. e. temple tank. It may thus have had nothing to do with a Muhammedan saint

of the name Mathokhar Khan who may be quite of an imaginary personality. Cunningham also surmised that Hiuen Tsiang passed through this area in the course of his travels from Gaya towards the east.

The Bengal List mentions a rock-cut pass at a place called Pachna about 3 miles east of Sheikhpura. It is an artificially cut pass about 100 cubits in length and its excavation is attributed to Sher Shah who, it is said, ordered the work to be carried out at the instance of a milk-maid who, as the story goes, watered the horse of the emperor and offered him milk to drink, when the latter was roaming about the region *in cognito*. The Bengal List and the District Gazetteer give slightly different versions of the same story, which explains, in a way, the local name of the pass as *Goalin-khand* or Milk-woman's road or pass.

The Bengal List further says that on the north side of the hill are "some very old Muhammedan tombs; these are said to contain the bodies of the 18 sons of an ancient saint called Makhdoom Devaz Manaria. All the 18 sons are said to have been born together." The List also states that there "is an inscription on a rock near the pass which archæologists have hitherto failed to read." No such inscription is mentioned by any other authority and the information of the List needs to be verified by way of further exploration of the area.

Buchanan, *Patna-Gaya*, I, pp. 178-80; Beglar, *CASI*, VIII, p. 116; *Cunningham, ASI*, XVI, pp. 12-13; *Bengal List*, p. 416; *BODG, Monghyr*, pp. 255-57.

398. Sheonagar (PATNA)—ANCIENT SITE—

This is a small village "on the branch of Lilanjan which flows past Biswak and about 6 miles below it." Its antiquity is mentioned only by Beglar who, however, did not visit it. He had only heard that it contains ancient remains which he considered to be likely "from the circumstance of its being situated at the point where, in all probability, the old road from Rajgir to Patna" passed. The place does not seem to have been explored afterwards.

Beglar, *CASI*, VIII, p. 74.

399. Shergadh (SHAHABAD)—FORT, TANK, MOSQUE, BUILDINGS—

Shergadh is situated about 20 miles south-west of Sasaram and about the same distance north-west of Rohtas-

gaḍh on the eastern bank of the river Durgavati. The fort of Shergaḍh was first described in details by Buchanan whose account is found utilized by the Bengal List as well as by the District Gazetteer. In 1902 Bloch visited the place giving some more information; but the latest and more informative account is that of Kuraishi in his List of 1929.

(i) *Topography and Situation*;—According to Buchanan the site was specially selected for the safe deposit of his family and treasure by Sher Shah; since it was better suited for that purpose than Rohtasgaḍh where he had commenced the work of fortifications earlier. The situation is “naturally exceedingly strong”, the river Durgavati surrounding the hill on two sides (i. e. the west and the south) with a magnificent scenery all around and with the plains to the north being “one of the richest in the world, and as salubrious as any in India”. Buchanan further adds: “On this, it is said, Sher Shah intended to have erected his capital city, to which the fortress would have served as an arsenal and citadel. So far is well, but in every other respect, as intended for the residence of women, the situation is as miserable as possible. The rock within the walls is almost everywhere bare, so that the heat must be intolerable, and the thinly scattered soil produces only a few stunted trees, so that within the fort there was nothing to relieve the eye from the parching glare of the sun. The surface also is exceedingly uneven, a small hill running along its eastern face and another on its south side.”

(ii) *The Fortifications* :—The rocks are not as lofty as at Rohtas nor is the area so extensive; for the total length of the fortifications encircling the hill is hardly four miles all around. Unlike Rohtas the fortifications here are quite impressive and give a considerable show from a distance even in their ruinous condition. They run all around the edge of the hill and consist of battlemented walls, about 27' thick near the main gate, the upper portion being made up of 10' thick loop-holed parapets and the rest of the thickness being used as a passage or terrace for defensive purposes, there being stairs at intervals, inside, for access to the terrace. The walls were provided, at irregular intervals, by kiosks and other buildings most of which have fallen. There appears to be only one main approach from the north to the fort within, the other gates, if any, are not mentioned by any of the authorities. Outside, the river defended the southern and western sides; while from the traces of a large earthen dam on the eastern and northern sides it appears a ditch once existed to protect these sides also.

The ascent to the main gate on the north is, what Buchanan says, “much grander than any of the approaches

to Rautas" (i. e. Rohtas). It consists of a flight of broad easy steps of stone masonry, now much ruined. The gateway here is quite large but is in ruins except for the bastion on its northern side which still exists. On the inner side of this bastion are the barracks for the guards which consist of a large pillared hall, 60' x 40', roofed over with stone slabs, the flat roof being surrounded, on the top, by a series of pillared kiosks or sentry boxes with low parapet walls in between.

(iii) *The Citadel* :—The plateau on the hill is divided into two natural elevations with a low depression in between occupied by a natural reservoir fed by rain water. The tank had been lined with masonry but is now mostly dry. The lower side of the plateau is now a thick jungle and possibly contained no buildings; but on the higher elevation, towards the south, is the citadel containing the palatial buildings erected by Sher Shah. This citadel was approached over a flight of steps which lead to the main gate, now in ruins, which is flanked, on both sides, by two large pillared and flat-roofed halls, measuring 30' x 18' and 41' 6" x 18' respectively. These halls, it is said, were once used as offices. Further up another flight of steps leads to a small gate, also in ruins, which was once elaborately decorated with carvings. Within a large court near this gate are two underground chambers, of which one contains a dome-covered well, surrounded by a 12-sided verandah, roofed by a vault with sky-lights above. The second underground chamber is 21' 3" square and is roofed over by 9 small domes resting on heavy arches. The purpose of this room is not clear and Kuraishi would suggest that it was perhaps used for arms, ammunition or provision stores. To the west of these chambers is a ruined mosque.

(iv) *The Palaces inside the Citadel* :—The real entrance to the palace area is through another small gate at the north-western side of the citadel. The palace buildings were arranged round two courtyards, of which the larger one was called as *Baḍā Aṅganā* and the smaller called as *Chhotā Aṅganā*. The larger court is 300' x 200' and is surrounded by a series of oblong rooms, meant for the attendants, galleries with covered stair and a set of ladies' chambers in the middle of each side. Some of the door jambs are seen with elaborate carvings in geometrical designs. The roofs are flat, supported on pillars and brackets. In the centre of this larger court is a tank, 23' 9" square and 11' deep, surrounded by a 12' wide covered and pillared gallery. Inside this courtyard there are besides three under-ground chambers viz. (a) in the south-western corner, called as *Nāch-ghar* or dancing hall. It consists of a 24' square chamber surrounded by 8' wide verandah and lighted by arched openings on all the sides (b) in north-

western corner called as *Rāniwās* and perhaps meant for the chief lady of the harem. It consists of a larger chamber, 59' x 37', with a narrow gallery on its east, and covered by a series of domes and vaults, supported on masonry pillars, and provided with square ventilators at the top; (c) to the north of the tank or to the east of the *Rāniwās* above, it is called as *Chhoṭā Rāniwās*. It consists of a small domed room only. Buchanan would suggest that these underground chambers were meant for the accommodation of the ladies in the time of a siege and as cool resorts in hot weather; but Kuraishi would take them to be merely as store rooms. In view of the strong plaster on their wall which had not suffered in the least till when Buchanan visited Shergadh there is reason to believe that they were used for residential purposes.

The *Chhoṭā Aṅganā*, or smaller courtyard, lies to the west of the larger court. It is square shaped and is enclosed by walls, with a small room at each of the four corners, and pillared galleries in between. Access to this court was through two covered stairways from the roof of the larger court to the east. According to Kuraishi the rooms here were used as kitchen or servants' quarters.

Buchanan, *Shahabad*, pp. 101-103; *Bengal List*, 374; Bloch, *An. Rep., ASI, B. C.*, 1902, pp. 23-24; *BODG, Shahabad*, pp. 189-90; pp. 189; Kuraishi, *List*, pp. 193-196.

400. **Sipur** (SANTAL PARGANAS)—ŚAIVA TEMPLES AND HOT-SPRING—

The village is situated 2 miles north-west of Maheshpur and its antiquarian remains are mentioned only by the District Gazetteer. The Gazetteer says that there are ruins of five Śaiva temples close to which is a sulphurous spring but gives no further details regarding the age and character of the ruins.

BDG, Santal Parganas, p. 284.

401. **Sihari** (GAYA)—TEMPLE—

This small village is situated about 8 miles west of Konch. The ancient remains here were only casually noticed by Beglar in 1872; but he did not visit the place. The Bengal List, however, adds that there exists here "a beautifully built small stone temple on the road-side. It is constructed entirely of Chunar stone, and was completed at Chunar and sent down ready for erection." The List gives no details regarding its character and architectural and other features, if any.

Beglar, *CASI*, VIII, p. 62 ; *Bengal List*, p. 332.

402. **Sihaul** (BHAGALPUR)—FORT—

This is situated near Sonbursa in the northern part of the district. The old fort here is mentioned by the District Gazetteer only, which says that it was erected by the Maharaja Amar Singh, one of the ancestors of the Sonbursa Raj family, in the 18th century. No further details about the fort are given by the Gazetteer.

BDG, Bhagalpur, p. 174.

403. **Sikandra** (MONGHYR)—FORT, STŪPA(?), MUSLIM TOMB AND MOSQUE—

This village is situated about 18 miles south-east of Sheikhpura and 13 miles west of Jamui. Buchanan refers to the existence of a fort built by the Gidhaur Raj family who resided here till a Muslim obtained the management of this part of their estate. The Bengal List, however, knows nothing of the fort; but on the contrary gives other information about the ancient site of a *stūpa*, with a Muslim tomb of a saint on it, carrying a curious legend about the saint. It may be noted that Buchanan says nothing about the tomb and the saint. The *dargah* or tomb is inside a small enclosure with a small mosque attached to it. The legend about the saint is that he belonged originally to Balkh in Turkestan of which he was once the king under the name of Shah Muzaffar. He came to India and became a disciple of the famous saint Shah Sharfuddin of Bihar (cf. p. 49 above) who once ordered the disciple to subdue the man-eating demon at Sikandra. Shah Muzaffar succeeded in this mission and performed the Muhammedan ceremony called "*chilla*" i.e. remained hidden in devotion for 40 days. After this he, in fact, went away and was not really buried at Sikandra; but at the spot where the '*chilla*' is believed to have been performed a *dargah* now stands and is held sacred by the local Muhammedans. The historicity of the saint does not seem to have been seriously verified. The District Gazetteer, it is seen, has taken its information from the Bengal list.

Buchanan, *Patna-Gaya*, I, pp. 180-1 ; *Bengal List*, p. 418 ; *BODG*, Monghyr, 257 cf. also Bloch, *An. Rep.*, *ASI*, B.C., 1903, p. 11.

404. **Sikligadh** (PURNEA)—FORT, MUSLIM TOMB, TEMPLE AND PILLAR—

There is some confusion about the situation of Sikligadh. Buchanan locates it 4 miles from Dhamdaha on the east side of

the Hiran river. The Bengal List, in addition to the Sikligadh of Buchanan, mentions another Sikligadh about 11 miles north of Dhamdaha Police station. The District Gazetteer, however, locates it near Dharara, 15 miles north-east of Dhamdaha and calls the ancient fort by the name of Satligadh, in place of the Sikligadh of Buchanan's description. The correct location of Sikligadh is, however, about less than a mile from Banmankhi railway station on the Purnea-Saharsa section of the North-Eastern Railway and it is the same as the Sikligadh of Buchanan. Sikligadh, as Buchanan says, is a Hindi word signifying the "chain fortress". The fort, as seen by him, enclosed an area nearly 2100' square. It was perhaps defended by two lines of ramparts, the outer one of earth and the inner one of bricks. Buchanan saw traces of two ditches on the north and west protecting both the ramparts. On each side of the fort there was possibly one gate. The area within the enclosure shows considerable heaps of mounds of bricks here and there and it is possible they conceal remains of buildings of a respectable size. The area is now occupied by fields and mango groves "in one of which a Fakir has placed the monument of saint". About 400 yards away from the north-western corner of the fort is a large brick-mound which, according to Buchanan, represents the remains of a temple; but no carvings, sculptures or any other signs of a temple are found mentioned by him.

To the east of the above temple mound Buchanan noticed, in a grove, a stone pillar standing erect. It was locally called as *Mānik-Thām* and the local people "paid a sort of worship to the stone". He describes the pillar as standing 9' above ground, looking like "a rude cylinder", 11' in circumference and having a cylindrical hole at its top" and intended to contain the stem by which some ornament of iron was supported. He does not mention any polish over the stone.

In 1890 or so Waddell examined the pillar more thoroughly and had it excavated. It appears three years earlier the then collector had also excavated it and had tilted it in order to reach its base. Waddell did not agree with Buchanan that the pillar was a *rude* cylinder; for, he says, "it is perfectly cylindrical and its surface is smooth and almost polished". He says he found this polish almost all over its extent. It was implanted for over half its length in a foundation of irregular layers of bricks and mortar. It measures 19' 11" in height, of which 7½' are above ground, and its circumference, at 3' from its top, is 112½ inches i.e. about 3' in diameter. The hole on its top is 12" deep and 5½" in diameter at top and 3½" in diameter at the bottom. Underneath the bottom of the pillar was found a gold coin of Indo-Scythic

character of king Vāsudeva (Bazodeo) of about the 2nd century A D. The legend on its reverse contains figure of Śiva, with a trident in one hand. and a humped bull behind him. In spite of a very careful search Waddell could not trace any inscription on the pillar. The local tradition is that a lion capital once crowned the pillar which was removed, hundreds of years ago, no one knows where. No such capital has been known to exist in the region for miles around.

It appears Waddell was under an impression that the pillar may have been an edict pillar and from his description that it was "almost polished" he would have us believe that it may be the one erected by Aśoka. It may, however, be pointed out that as compared with the other well-known Aśokan pillars in the western districts of northern Bihar this pillar is much smaller in length. The coin found at its bottom would also point to a later date. There are besides mounds of the fort and of the temple mentioned by Buchanan which have not been thoroughly explored. Such an exploration may perhaps throw some light on the history and age of this pillar. Local legends, of which Buchanan was told nothing in spite of his enquiries, now assert that this is the pillar which is mentioned in the famous epic or Purāṇic legend of Hiraṇyakaśipu and the Man-lion or Nṛsiṃha incarnation of Viṣṇu. The fort is, therefore, attributed to the "demon-king" Hiraṇyakaśipu. Some realistic colour is lent to this story by the name of Hiran of the river flowing nearby. The story is apparently purely mythical, and perhaps invented recently after Buchanan's visit in about 1812.

Buchanan, *Purnea*, p. 69; *Bengal List*, p. 430; Waddell, *Proc ASB*, 1890, pp. 243-45, with sketch of the pillar at plate IV; *BDG, Purnea*, pp. 186-88.

405. **Silao** (PATNA)—TEMPLE (?), MUSLIM TOMBS AND MOSQUE—

This large village is situated 3 miles south-west of Nalanda. Its antiquarian character is noticed first by Beglar in 1872-3 in his report for that year. In 1891 S. C. Das in his article on "Life of Atisha" also makes a reference to Silao and elaborates the theory of Beglar that Silao is to be identified with the famous Vikramaśilā, another Buddhist monastery or university of the later Pāla period. The Bengal List merely copies from Beglar's report; while the District Gazetteer mainly draws upon these previous sources.

The local tradition, as quoted by Beglar, ascribes the foundation of Silao to the legendary hero or king Vikramāditya who, it is said, settled here the local community of the

sweet-meat-makers or *halwāis*, the excellence of whose sweets are still famous in the region. Beglar was, therefore, inclined to identify the place with the Vikramaśilā of the Buddhist tradition. No extensive site representing a large monastic establishment of the Buddhists had, however, been noticed here by Beglar which would justify such a conclusion. The temple materials used in a local mosque, mentioned below, to which Beglar refers, are quite plain and there are besides "very few sculptured stones to be seen at Silao". There is thus nothing characteristically Buddhist about these carvings to support the identification which is, therefore, not generally accepted now (cf. Anti-Chak p. 4 above).

The only monument worth mentioning at Silao is a mosque which Beglar describes as of "the ordinary kind, without cloisters attached". It is built of stone and mortar and paved with stone, the latter material having been taken from some earlier Hindu monument. The stones bear little of carvings and sculptures which would indicate a later medieval age for the earlier monument from which the materials were taken. About the age of the mosque Beglar refers to a local legend making it contemporary "with the Masjid and *dargah* at Bihar" by which Beglar probably means the tomb of the famous saint Shah Sharfuddin, of Bihar Sharif. Beglar also refers to "numerous inscriptions in Persian and Arabic characters" but these have not been studied or edited so far. It is likely they may throw some light on the history of the mosque and perhaps of the village Silao itself. Beglar, besides, refers to two tombs but he gives no further information about them.

Beglar *CASI* VIII, 83-84; *Bengal List*, p. 276; S. C. Das, *JASB*, 1891, p. 46 ff; *BODG Patna*, p. 233.

406. **Simaria** (MONGHYR)—BUDDHIST AND ŚAIVA RUINS AND TANK—

The village is situated seven miles west of Jamui and its antiquarian remains are found noticed first by Buchanan and later by the Bengal List from which the District Gazetteer draws its information but adds a few more details. There are here, in all, six temples, presumably Śaiva, in a group, built inside a rectangular compound, on the banks of a large tank, which surrounds it on three sides, the access to the temples being from the south. The largest or main temple is dedicated to Dhaneśvara-nātha Śiva and it is said to be the earliest in the group, built some 500 to 600 years ago. The local tradition is that Raja Puran Mall, the ancestor of the Gidhaur Raj family built this temple at the instance of Lord Śiva himself who, in a dream, directed the Raja to build the shrine here to save him the

trouble of going daily to the famous shrine of Baijnath, a routine which the Raja was following with utmost devotion without any break from his residence then existing at Lacchaur (cf. Deoghar p. 103 and Lachhaur p. 227 above). The Bengal List adds that the other temples were built about 100 years ago (i.e. before 1896) by the ancestors of the Maharaja of Gidhaur. Bloch would, however, assign all the temples to a date "scarcely more than 200 years old" (i. e. before 1903). The List further says that the temples "exhibit interesting features of architecture and sculpture" but these are not elaborated therein.

The Gazetteer, however, gives a slightly different version of the legend. It says that the *līnga* now in worship was discovered under a potter's wheel as a result of the indication given by the god in the dream. This is a feature of the legend obviously added to explain the fact that the potters i.e. *kumhārs* are the officiating priests of the temple. Bloch, however, informs that inside the minor temples are several sculptures which include Buddhist images also. Out of these Buddhist images one is a large statue of the Buddha, with an inscription on its pedestal, which refers to the name of the donor as one *Thakkura Buddhasena* and contains the Buddhist creed "very ungrammatically written." The inscription is not noticed or edited anywhere else. The name Buddhasena, it may be added, occurs in inscriptions from Janibigha and Bodh-Gaya. (cf p 66 No. xxi and p. 182 above).

Buchanan, *Bhagalpur*, p. 109; *Bengal List*, p. 420; *BODG*, Monghyr, pp. 258-9. Bloch, *An. Rep. ASI, B.C.*, 1903, p. 11.

407. **Simraun (CHAMPARAN)—FORT, TANK AND BUILDINGS—**

The village is situated on the north-eastern boundary of the district just inside the Nepal territory. Its antiquarian importance was first brought to notice in 1835 by B. H. Hodgson, the then Resident in Nepal. Cunningham refers to the history of Simraun in his report of 1880-81; while Hunter in his Statistical Account mentions the place as partly in British territory and then describes it mainly on the basis of what Hodgson had written about it. Hunter is followed by the Bengal List; and in 1901-2 Bloch is found stating that the place is within Nepalese territory to which he refers only briefly. The District Gazetteer also places it in Nepal territory and describes the ancient ruins briefly.

According to Cunningham, after the decline and fall of the Pāla and Sena dynasties in Bengal, an independent dynasty was founded by one Nānyūpa or Nāna Deva in Tirhut or north-western Bihar with his capital at Simraon. The date of

foundation is given variously as 844, 1097, 1150 A. D. etc. but in any case not later than 1200 A.D.

It appears from Ferishta that Ghiasuddin Tughlaq, the Sultan of Delhi, invaded this region in about 1323 and the then Raja of Tirhut was defeated in battle and fled into Nepal towards his capital at Simraun, which was laid siege to by the Sultan and the Raja and his family were taken prisoners. This Raja was Hara Singh Deva. The Sultan destroyed the city completely filling up the ditches and bringing down the walls in three weeks. It is said that ever since the city had been deserted. Ferishta describes the capital as "a fort surrounded by seven ditches full of water and a high wall", a description which very well tallies with what Hodgson wrote in 1835 about the ruins.

Hodgson says that some time before him the ruins were surveyed and a plan prepared by one Lieutenant Boileau ; but what had happened to it is not known. The fort or city ruins are situated in a dense jungle and they roughly cover an area in the form of a "parallelogram, surrounded by an outer and inner wall, the former of unburnt, the latter of burnt, brick—the one having a compass of seven *cos*, and the other, of about five *cos*." Hodgson could trace six or seven wet ditches on the eastern side of the fort outside the *pucca* wall and three or four similar ditches on the western side also. Inside the city are the remains of a palace, called as Raniwas or Mahal Sarai, and of the temple of the tutelary goddess. These were built of "finely carved stone basements, with super-structures of the same beautifully moulded and polished bricks for which the temples and palaces of the valley of Nepal are so justly celebrated". The basement stones are as large as $5' \times 1\frac{1}{2}' \times 1\frac{1}{2}'$ and were, perhaps, brought from a distance of more than 25 miles, as they are not readily available in the surrounding area. Near the palace was seen a causway over a distance of 50 to 60 yards constructed of bricks or tiles as heavy as one maund in weight and about a cubic foot in volume. It is also surmised that the streets in the city were also paved with this material. Hodgson could recover about 20 stone images of Hindu deities which he considered to be "superior in sculpture to modern specimens of the art." The identity of the images had not been made out nor are they found noticed after Hodgson. The citadel inside the fort is called locally as Kotwali *Choutara* and is situated in the northern quarter. Besides these ruins of buildings Hodgson also noticed four or five *pucca* wells within the walls of the city.

About $\frac{3}{4}$ th of a mile from the north-eastern corner of the walls of the city is a large tank called as Isra Pokra which

was still well-preserved in 1835. Hodgson gives its dimensions as 333 × 210 paces and says that it was bounded by walls or sides of "finest burnt bricks, each of which is a cubit square and nearly a maund in weight." A Sanskrit couplet current in the locality, quoted by Hodgson, says that all the wealth of the ancient kings, viz., Rāma, Nala, Purūravas and Alarka was preserved in this tank and guarded by a snake. But Nānyūpa Deva killed that snake and with the help of that wealth built the fort and city of Simraun. But as Fate would have it, proceeds the couplet, his descendant Hari Singh had to fly from the city to the wilds of Nepal in the year Śaka 1245 (i. e. A.D. 1323). The traditional couplet would give an impression that the city was totally deserted after 1323. But Bloch says that near the above tank he noticed in 1902 a *maṭh* and a temple of Kaṅkali with an inscription of 1747 A. D., which, he says, belonged to some other structure. Another similar *maṭh* was also seen by Bloch and it contained a large temple of the Nepalese style enshrining images of Rāma and Sītā. The inscription, however, is not noticed elsewhere.

The ruins, it appears, had never been thoroughly explored, the account given by Hodgson, as he himself admits, being based on a "hasty visit". Hodgson's account seems to have been the basis for the information contained in all the later authorities and though Bloch furnishes a few more details about the minor monuments, he too did not explore the ruins fully. Since Simraun had been the seat of an important dynasty ruling over Tirhut for more than a century before its occupation by the Muhammedans such an exploration is considered absolutely necessary. Besides from the sketchy account of Hodgson the ruins appear to be full of architectural and historical interest and thus need to be more fully known.

Hodgson, *JASB*, 1835, pp. 121-124; Cunningham, *ASI*, XVI, pp. 2-3; Hunter, *Statistical Account*, vol. XIII, pp. 252-53; *Bengal List*, pp. 376-378; Bloch, *An. Rep*; *ASI*, *B. C.*, 1902, p. 7; *BDG*, *Champanan*, pp. 176-7.

408. **Simraun** (GAYA)—TEMPLES (?)

The village is situated five miles to the south-west of Jethian. A. Stein alone noticed the ancient remains here in about 1900. He saw at Simraun ancient sculptures collected at various places some of which were then used for worship. He does not, however, furnish further details about the images and their probable age.

A Stein, *Ind. Ant.*, XXX, p. 63.

409. **Singhasini (CHAMPARAN)—ANCIENT SITE AND ROAD.**

The place is situated about 7 miles north of Sugaoli and its antiquity is first found noticed by Garrick, Cunningham's assistant, in his report of 1880-81. Garrick's report is found reproduced *verbatim* by the Bengal List; while the District Gazetteer draws substantially from it.

About half a mile to the west of the village is a mound simply called as *gaḍh* which Garrick found "covered in parts with broken brick". It measures 130' × 100' and is only a few feet higher above the surrounding ground-level, except that at the four corners the level is considerably higher, the southwestern corner being about 8' high above the field-level. One of the corners was excavated by Garrick and at 3' below surface he found 5 courses of solid brick-work, of irregularly rounded form, below which was only the earth-work. It is likely the brick-work was meant to be a bastion, if the mound is taken to represent a fortress or castle. One of the sides of the mound was excavated by Garrick but he found only stray pieces of bricks here and there, there being no trace of any masonry work of a rampart or wall. In the centre of the mound also Garrick sunk a trench where he found portions of four large bricks and nine pieces of bone with a few heads, possibly human; but how they came to be here is a mystery which has not been solved. Garrick was further struck with the existence of a "winding road", about 14' wide, leading from the northern face of the mound towards the south-westerly direction which he could trace for a distance of nearly half a mile. The road, he says, was still used by the bullock carts and "though very ruinous on the sides by age, does not seem to suffer from this traffic". He does not, however, say how the road was actually constructed.

About the history and age of the mound Garrick could get no clue from the local people who seem to have had no stories or traditions about it.

Garrick, *CASI*, XVI, pp. 100-103; *Bengal List*, pp. 392-94; *BDG, Champaran*, p. 177.

410. **Singia (DARBHANGA)—FORT—**

The village is situated about 20 miles north-east of Rusera and its antiquarian remains are found noticed only by the District Gazetteer. The Gazetteer says that this village is situated 2 miles north of the Karai river; while 2 miles to the south of the river is an old fort called as Mangalgadh. The location as given in its map is, however, different; for here the place Singhia (i. e., presumably Singia) is shown 2 miles to the south-west of the river, while the place Mangalgadh is shown

about 5 miles to further south-west. These locations therefore need to be verified.

The fort is described by the Gazetteer as a "large enclosure about $1\frac{1}{2}$ miles in circumference, surrounded by what are now mud-walls, 30 or 40 feet high, and by a deep ditch. The interior is under cultivation; but the ground is strewn with large bricks $1\frac{1}{2}$ to 2 feet in length, showing that there must have been considerable buildings inside." Local tradition says that the Raja Bal of Balrajpur (ct. p. 13 above) attacked this fort and destroyed Raja Mangal after blowing down the gates. The fort has not been explored by any archaeologist and in view of the size of the bricks further exploration may prove to be of some interest.

BDG, Darbhanga, p. 156.

411. Siris (GAYA)—MOSQUE—

The village is situated on the eastern bank of the river Punpun about 2 miles south-west from the Jamhor railway station. The only ancient monument here is a mosque, which, according to Grierson, was built by Aurangzeb who rested here when marching through Bihar. Grierson gives no further details about the building.

Grierson, *Notes on the District of Gaya,*

412. Sitā-kund (CHAMPARAN)—FORT, TANK, SAMĀDHIS AND TEMPLES.

This village is situated 10 miles to the south-east of Motihari near the Pipra railway station. The ancient remains here were first noticed by Cunningham whose account is seen followed by the later authorities like the Bengal List and the District Gazetteer.

The village possesses an ancient site of a fort which "is evidently an old one, but nothing whatever of its history, and not even its name, is known to the ignorant *joyis* who now live there." The ramparts of the fort are $21\frac{1}{2}$ ' thick and consist of two separate brick walls, the outer one being 10' thick and the inner one 3' thick, the space in between them, i. e., $8\frac{1}{2}$ ', being a filling of earth. The area enclosed is an irregular square of 450' (cf. Plate VIII, of *CASI*, XVI). At the corners and at salient points of the sides of the walls are some projections perhaps representing the bastions. Cunningham considered the original height of the walls to have been at least 30 to 35 feet for, at the time of his visit, the heights of the brick walls and the earthen ramparts were 13' to 12' and 20' respectively. He could also notice traces of a ditch on the western and northern sides. At

their base the walls were as thick as 50' to 60'. On the north side there were, it appears, two gates, while on the other sides there was a gate each. Cunningham thought it to be a fort of pre-Musalman times, but there is nothing found here to indicate this age; for, neither the temples nor the images found inside a temple, to be referred to below, necessarily belong to pre-Musalman days.

Inside the enclosure is the sacred circular tank known as *Sītā-kunḍ*, surrounded on three sides by stone and brick built stairs or *ghāṭis*. Near the northern stairs Cunningham had noticed a broken stone figure of a bull and a *liṅga* and traces of the floor of an old temple, apparently of Śiva. South-east of the tank he saw a brick temple of Mahādeva called as *Girijā-Nātha*. He gives no details regarding the age and architectural features of the temple and presumably it is not very old.

On the southern ramparts were two places of worship viz., (i) *Gaḍh-Devī*, i. e., the tutelary goddess of the fort and (ii) *Baran Bir* i. e., a shrine of a deified ghost of a man who met with a violent death. On the western rampart Cunningham noticed a platform called *Jogi-kā-baiṭhak* or Hermit's seat but nothing is said by him regarding its historical significance, if any. In the northern part of the fort were a few *samādhis* or tombs of former *jogis*, showing that the place had been in occupation of the *jogis* for quite some time before 1880.

On the western side of the tank is the main temple of *Sītākunḍ* which Cunningham suspected to have been once a Muhammedan tomb appropriated by the Hindus; for, the building consists of a domed chamber, 27' square, with octagonal turrets at its four corners. Inside the chamber under a separate canopy were enshrined seven black stone images representing Hindu deities like the Sun-god, *Durgā*, *Gaṇeśa*, *Mahishāsura-marddinī* *Durgā*, *Vishṇu* and a more interesting figure of a male with 5 heads and 20 arms, which Cunningham thought to be that of *Rāvaṇa* and which the local people worship as *Vishṇu*. Cunningham says nothing about their probable age and the style of carving. It is not clear whether we should accept his conclusion that the temple was once a Muslim tomb; for to the Hindus appropriation of a Muslim tomb for purposes of a place of worship would in no way appear to be agreeable. However, the point needs to be examined in detail. Cunningham says that the place was originally dedicated to the worship of *Rāma* and *Sītā*; though he was struck by the total absence of any image of *Rāma* or *Sītā*. On the contrary there is clear evidence of its being a place of Śaiva worship. The *Rāma* cult, it is known, is not a very ancient one. There are, however, a

number of places of Śaiva worship hallowed by their association with Rāma and Sītā; and it seems more likely that the Sītā-kuṇḍ was one of such places.

It is, however, not clear how the fort was connected with the temples in points of age and historical associations. That it was an exceptionally strongly fortified place is evident from its above description. Was it created to protect the shrines or was it an earlier construction and the situation was later utilized for the shrines? These are points which still remain to be answered. Cunningham noticed another large tank about 100' square outside to the north-east of the fort. But this, he says, may be quite of a recent date.

Cunningham, *ASI*, XVI, pp. 22-25; *Bengal list*, pp. 382-84; *BDG, Champaran*, pp. 177-78.

413. **Sītākund** (MONGHYR)—HOT-SPRINGS, TANKS AND ANCIENT TEMPLE (?)—

The place is situated four miles east of Monghyr. Buchanan notices the hot springs and the other tanks in his journal and he also quotes the local legend associating the spring with the story of Rāma and Sītā as narrated in the Epic. Rāma, as it is known, had suspicions about Sītā's chastity during her captivity with the demon king Rāvaṇa. But Sītā ultimately had proved her chastity through the fire ordeal, as an after effect of which the hot spring is believed to have been left at this site. The hot spring is therefore called as Sītā-kuṇḍ while the other ordinary four tanks are known as Rāmakuṇḍ, Lakshmaṇa kuṇḍ, Bharata kuṇḍ and Shatrughna-kuṇḍ. Buchanan does not refer to any antiquities or ancient ruins near the springs or tanks; but the Bengal List says: "There are a few old sculptures, chiefly broken, built into the walls of the fort. One or two pieces of late Gupta sculpture alone remain to mark the age of the original temples." The District Gazetteer makes no mention of such ruins of the images or temples. The information of the Bengal List therefore needs to be verified.

Buchanan, *Bhagalpur*, pp. 9616; *Bengal List*, p. 419; *BDG Monghyr*, pp. 259 ff.

414. **Sītāmadhi** (GAYA)—ROCK-CUT CAVE TEMPLES (?) AND MUSLIM TOMBS.

Sītāmadhi is the name of an isolated rocky boulder situated about 1½ mile south of Gaya—Nawada road and six miles south-west of Hasua. The rock-cut cave or chamber in this boulder was noticed by Buchanan in about 1812; but in his report of 1872-73 Beglar describes it a little more fully.

Beglar's account is seen adopted by the Bengal List, Grierson as well as by the District Gazetteer.

The cave, as described by Beglar, measures 15' 9" x 11' 3" and its doorway, like the doorways at Barabar caves, is in "Egyptian form", i. e., it has sloping jambs, the top of the entrance being 1' 1" wide, the bottom being slightly wider, i. e., 2' 1" wide. The roof inside is however somewhat different from those in Barabar or Nagarjuni caves. It is semi-elliptical in shape, its vertical major axis being only 6' 7" in height above the floor. Beglar has given drawings of the plan and section of the cave (cf. plate V). The interior is highly polished and can be compared, in this respect, with the finest of the polished caves in the Barabar and Nagarjuni Hills. At the time of Beglar's visit the interior was found considerably spoiled by smoke. Two small images were noticed to exist inside the cave by Buchanan, who took them to be Buddhist, though he was told that they represent Rāma and Sītā; while Beglar later saw here a number of images which, though he considered them to be Buddhist, were locally believed to represent Sītā, Lava, Kuśa and Lakshmaṇa. In addition to these he noticed images of a goddess on lion (i. e., Durgā) and a long wavy mark on the wall locally called as Hanumān's tail.

Local belief associates the cave with the story of Sītā and her two sons, Lava and Kuśa, who, it is believed, resided in this cave for some time. From the characteristic polish of its interior and from a comparison of its architectural features with the caves at Barabar and Nagarjuni hills, about 25 miles towards the north-west, there seems to be no doubt that the cave was excavated during the Mauryan period (i. e., during 3rd or 2nd centuries B.C.). It seems, however, the cave had not attracted sufficient notice from later authorities and had not thus been fully examined and explored afterwards. No inscription has been reported to exist at the cave so far as is to be found in most of the caves at Barabar and Nagarjuni hills. Further exploration of the cave to trace an inscription, if any, is therefore considered necessary.

About a mile to the east of the boulder Beglar noticed, on one of the hills near Rasulpura, a tomb of a local Muslim saint, named Shaikh Muhammad. It consists of a court-yard, with towers at the corners, and a plain square-domed chamber inside. Beglar was inclined to consider the tomb to be of a very early period from the style of its dome "which is without a neck and is surmounted by a very small top-knot". "Facing the east entrance of the *dargah* is a *liṅgam* doing duty as a lamp post. The foundations of the building are of rubble, the bricks used are of various sizes; there is no doubt it

occupies the site of some older Hindu temple." Beglar refers to similar tombs on the other nearby hills towards north and north-east. The hills, it is seen, have not been explored after Beglar and from the existence of the Mauryan cave near them, further exploration of the area may prove interesting and promising. (cp. also Barat p. 20 above).

Buchanan, *Patna Gaya I*, p. 167, *CASI*, VIII, pp. 106-7; *Bengal List*, pp. 300-302; *BDG Gaya*, p. 237.

415. Siur (GAYA)—ANCIENT SITE

The village is situated about 5 miles north-west of Govindpur in the south-eastern portion of the district. Only Grierson casually states about its antiquity that it "is remarkable for some very large mounds of ruins, as yet unexplored." This part of the district has not been properly explored uptil now.

Grierson, *Notes on the District of Gaya*, p. 26.

416. Siwan (SARAN)—ANCIENT BUDDHIST SITE (?)

This is an important town in the district. Hoey was the first modern authority to refer to the antiquity of the place in about 1900. He was of the opinion that Siwan, or Sewan as he called it, represents ancient Kuśinārā, the place of Buddha's death. He would derive the word Sewan from the Sanskrit *Saya-vana*, i. e., "the forest of sleep" or litter or bier, indicating that it owed its name to the fact of its being the scene of Buddha's death in the famous Śālavana. The derivation has been regarded as far-fetched, and the identification is no longer accepted now. In support of his view he refers to a mound near the railway station with a "tree of great age" called as Jagattra or "protector of the world" which the Hindus regarded as "ill-omened". "The late Raja of Hathwa desired to enclose all this spot, but the Pandits told him that the act would bring him bad luck. He enclosed a large patch but left the tree outside the walls. He died soon after. This Jagattra is looked upon as the oldest place about Sewan, and its name and associations are significant. There is also a very old mound not far off which has not been explored. I can have no doubt that Kuśinārā lies somewhere close to Sewan if not Sewan itself." The Gazetteer however states that the tree no longer exists and the story of the death of the Raja of Hathwa as told by Hoey is not correct. It, however, mentions another legend regarding the Jagattra mound. This legend would make the mound represent a fort of one Raja Jagattra who was defeated, slain and beheaded at the spot by two Shaikhs. The Raja's ghost, it is said, haunted the fort and the Shaikhs, in order to appease the spirit, granted lands to Brahmans and Fakirs.

There are two spots on the mound called as Brahmasthan and Kalisthan and it is obvious the mound has nothing to do with the story of the Buddha. No Buddhist antiquity is noticed here upto now and it is seen from Hoey's account that he did not actually visit the site. The mound would, however, appear to be quite ancient and should thus deserve careful examination and exploration.

Hoey, *JASB*, 1900, p. 80 ; *BODG, Saran*, pp. 153-55.

417. **Sodag** (RANCHI)—PRE-HISTORIC SITE (?)

S. C. Roy discovered here a "highly polished wedge-shaped chisel of dark green quartzite". The piece is now in Patna Museum.

S. C. Roy, *JBORS*, II, p. 66.

418. **Soh** (PATNA)—TEMPLE (?)

The village is situated a few miles north of Bihar Sharif. The ancient remains here were only casually noticed by Beglar in 1872. He refers to a modern temple built partly of older temple materials but he gives no other details. In that year Broadley also writes that he saw here many grey-stone columns of considerable size. The information by both the authorities is quite vague and needs therefore to be verified.

Beglar, *CASI*, VIII, p. 77 ; Broadley, *JASB*, 1872.

419. **Sonepur** (GAYA)—ANCIENT SITE.

The village is situated about 3 miles west of Bela railway station on the Patna Gaya line of the Eastern railway. The antiquity of the site near the village was first brought to notice by V. K. Mishra in 1956-57. He carried out a small excavation here and concluded that the site is as old as 600 B. C., if not earlier, and dates down to about 50 B. C. He would divide the history of the site into five periods, viz., (i) when "the coarse black-and-red ware" was used ; (ii) when this ware is found used side by side with fine grey ware and the N. B. P. usually assigned to 600 to 200 B. C. ; (iii) when the N. B. P. was largely used along with other wares, such as pottery painted with deep-red or black bands ; (iv) when the N. B. P. is found used in a deteriorated quality (v) when the red ware was largely used and brick-structures appear for the first time and found associated with punch-marked and cast coins. It is interesting that a few neoliths were found in the excavations in association with the 3rd phase but Mishra thinks that it was an example of re-use of the material. With this period are also associated a number of terracotta beads and

glass, ivory and iron objects. A fuller report of the excavation is still awaited.

Indian Archaeology, a Review, 1956-57, pp. 19-20.

420. **Soparan** (RANCHI)—PRE-HISTORIC SITE—

In 1916 S. C. Roy brought to notice the antiquity of this site. He reported discoveries of a small polished celt of gneiss, a partly polished and partly chipped chisel of grey quartzite and two broken chisels of gneiss from here.

S. C. Roy, *JBOES*, II, pp. 68, 76-7.

421. **Śrinagar** (BHAGALPUR)—FORTS, TANKS, ŚAIVA TEMPLE (?)

The village is situated about 10 miles north-west of Madhipura. The antiquity of the place is found mentioned only by the District Gazetteer. It says that there are here remains of two forts, two tanks and a temple of Śiva. The Gazetteer gives no further details about the forts and of the tanks it only says that one is called as "Harsar" and the other as "Gupa". About the temple, however, it is stated that it contains stone pillars with faint inscriptions, which could not be deciphered, and a broken stone door-frame, which is also inscribed, the record being a reference to "Magaradhaja Jogi" and containing the date 100 in an unknown era. It may be pointed out here that the mention of this Makaradhvaja Jogi is found in similar inscriptions in some eight or ten different places in India as stated by Cunningham according to whom he was a simple Hindu mendicant who visited most of the holy places in India where he had left inscriptional records followed by the number 700 except in case of the Bhagalpur pillar (in Gorakhpur District of Uttar Pradesh) where the date is 007. The present inscription would appear therefore to be another record of the mendicant's visit and the date may possibly be 700 instead of 103 as mentioned in the District Gazetteer. Garrick and Cunningham would take the date to refer to Śaka era. If this is the case the inscription and perhaps the original temple may possibly belong to the late 8th century A. D. Another reference to Magaradhvaja Jogi occurs in an inscription from a temple at Baidyanath in Shahabad District of Bihar (cf. p. 9 above).

The information supplied by the Gazetteer about the history of the ruins is quite vague and incomplete. It quotes the local tradition that a Raja named Śrī-deva lived here, who had two brothers, viz., Bijal-deva and Kupa-deva who had their own forts built at Bijapur and Kupagadh respectively. Śrīdeva, it is said, was a Bhar chief who lived probably three

to four hundred years ago. But in view of the inscription referred to above this information does not appear to be quite correct and complete. The place would therefore deserve further exploration.

BDG, Bhagalpur, pp. 42, 174-5; Cunningham, *ASI*, XIII, p. 8, Garrick, *CASI*, XIX, p. 31 ff. and note by Cunningham.

432. **Sringirikh** (MONGHYR)—TANK, ŚAIVA AND BUDDHIST TEMPLE (?) AND SATĪ PILSAR (?)—

This is a hill situated about 20 miles south-west of Monghyr and about 6 miles from Kajra railway station. In his report for 1872-73 Beglar refers to this place and its ancient ruins, which were also noticed later in 1879-80 by Cunningham. The Bengal list contains a short notice based on Cunningham's account; while the District Gazetteer adds some more information especially regarding the tank and the temples.

According to the local legend, quoted by Beglar, the famous sage Rishyaśringa of the epic and Purāṇic tradition, lived at this place; while the version, as quoted by Gazetteer, would make it the place where the sage performed a sacrifice. The legend is told obviously to explain the name of the hill, which has been a place of pilgrimage for some time past. At the foot of the hill is a reservoir holding the water which comes down from a gorge amongst the hills, near which, it appears, some ancient Buddhist and Hindu temples existed in the past, but whose sites are no longer traceable now. The carvings and images, which belonged to them once were noticed both by Beglar and Cunningham. According to Beglar the sculptures include a sculptured *Satī pillar* in three panels showing *liṅga* in one, two elephants in the second and three women in the third panel. He then states to have seen three inscribed statues one of Hara-Gaurī, the other of a female figure and the third a broken piece. He adds that the inscriptions on them refer to the usual Buddhist creed formulae the existence of which on the image of Hara-Gaurī is not understood. Beglar refers further to the existence of a natural cave nearby. Cunningham's account slightly differs from that of Beglar. He claims to have seen both Brahmanical and Buddhist images and two inscriptions. Of the inscriptions one is a long line containing the usual Buddhist creed which is engraved under a line of several figures of which the chief one is that of the Buddha. It further refers to the name Savatha, perhaps of the donor. The second inscription is in three lines and is dated 35 of an unspecified era. Cunningham has given his own reading of it; but it does not seem to have been carefully examined afterwards, nor does Bhandarkar include it in his

List. - Cunningham is silent on its probable date and historical significance, if any. The discrepancies in the descriptions of Beglar and Cunningham also need to be verified and cleared up.

Beglar, *CASI* VIII, pp. 127-28 ; Cunningham, *ASI*, XV, pp. 19-20 ; *Bengal List*, p. 410 ; *BODG, Monghyr*, p. 262.

423 Subhegadh (MUZAFFARPUR)—FORT MOUNDS, ANCIENT SITE AND MUSLIM TOMBS.

This is a name of a ruined and deserted fort situated about 18 miles to west-north-west of Muzaffarpur on the bank of the Joga river, an old branch of the Baghmatai, which surrounds it on all sides. The place was noticed for its ancient ruins by Cunningham in his report for 1880-81 and his account seems to have been adopted without much change by the Bengal List and the District Gazetteer.

The fort mound covers an area 1300'x400', its height being about 10' above the surrounding country, except for the interior which is about 2' to 3' lower. It appears the fort walls were of bricks measuring 13"x8½"x2½", which had mostly disappeared in Cunningham's time, except on the sides facing the river. Inside, at the centre, is a higher mound, about 150' square, representing probably the citadel or residence of the Raja or chief of the fort. At a short distance to the south of this are the Muslim tombs of Ghulam Mahiuddin and Muhammed Jubar which, says Cunningham, were only 50 years old at the time of his visit (i. e., in 1880). Further south is another tomb with a small Idgah attached to it. Cunningham is silent about its age. (cf. Plate IX for the site-plan). Cunningham noticed only one ancient broken sculpture, i. e., a stone pedestal of an image "with fine small figures carved on the lower part." He did not attempt to identify the image and it is not known whether it was a Buddhist, Jain or Hindu image. This image was probably broken by the Muhammedans and in course of time, when the main portion was lying underground and the detached head was lying close by, the villagers invented a curious story regarding the history of the fort and the image.

The story or local tradition goes that the fort originally belonged to one Raja Suhā De, who is variously told to have been a Rajput, a Babhan or Brahmin cultivator or a Chero. It is said this chief had a beautiful daughter named Subahi Devī—(according to another version this was the name of his queen). After the chief's death many princes sought her in marriage, but it was decided by her mother (or by the daughter herself as the versions of the story go) that she would marry only that person who would successfully count the innumerable

palm-trees which covered the area of the fort then. A low-caste Dusadh named Nonachar of the nearby village of Sugari or Sukari succeeded in doing this by tying pieces of string to each tree and by counting them afterwards. The princess was overcome with shame and disgrace at the prospect of marrying a Dusadh and prayed that the earth may swallow her up, a prayer which was granted by the earth-goddess. But as she was sinking, when the earth under her opened to swallow her, the Dusadh rushed forward and succeeded in cutting her head off and put a red mark on the forehead with a piece of brick. The story is quite fantastic and can hardly give any clue about the origin and history of the fort. It should be noted that in this region there are a number of such mounds credited with similar fantastic stories in which the Dusadhs are more or less intimately associated. Some of the mounds are quite ancient (cf. Jauri Dih p. 171 above). There exists also an ancient site called Nonachar (cf. p. 339 above) some 50 to 60 miles north-west of Subhegaḍh in the adjacent district of Champaran. This site is also associated with a Dusadh chief. It appears the mound at Subhegaḍh had never been examined carefully after Cunningham; the latter did no trial digging to ascertain its probable age and character. Further exploration is therefore considered necessary.

Cunningham obtained from this mound two coins of Tughlaq Shah, i. e., Ghiasuddin Tughlaq, who, it is known, invaded this region in about 1323 A. D. (cf. Simraon p. 541 above). The other mound at Sagari is only casually noticed by Cunningham, and therefore needs to be explored.

Cunningham, *ASI*, XVI, pp. 30-32 *Bengal list*, p. 402; *BDG*, *Muzaffarpur*, p. 158.

424. **Sufaran** (MANBHUM)—ANCIENT SITE.

The village is situated ten miles north-west of Dulmi and its antiquarian remains (i. e., some low mounds) were noticed only by Beglar as early as 1872-73. He does not, however, give any further details about the mounds except that they represent ruins of some royal residence; since the Inda Parab festival of the local tribes is annually held here and festivals of this kind are usually associated with the ruling families amongst the tribesmen. Beglar had proposed to identify Sufaran with the Kirana Sufalana (i. e., Karṇa-suvarṇa, the capital of king Śaśāṅka of Bengal) but this has not been accepted now.

Beglar, *CASI*, VIII, pp. 189-91,

425. **Sultanganj** (BHAGALPUR)—BUDDHIST MONASTERY AND STŪPA.

Sultanganj is an important town and railway station in the district and is situated on the southern bank of the Ganges. The ancient sites and ruins near Sultanganj at Jahngira and Karnagadh have already been mentioned separately earlier (cf. pp. 178 and 194 above). At Sultanganj itself a large quadrangular brick mound, 1200' x 800', was noticed in about 1864 by R. L. Mitra in the area between the market and the railway station. This mound seems to have escaped the notice of Buchanan when he visited Sultanganj. As the railway line construction was going on, at the time of Mitra's visit, a very large portion of this mound was dug away to provide brick ballast for many miles of the railway line. Mr. Harris, the then Railway Engineer, had built a house for himself on the highest part of the mound. Since in the course of excavation brick walls had begun to appear Harris attempted to explore the mound more carefully while the digging was going on. The result of this digging is contained in the notice made by R. L. Mitra as referred to above.

From the account of the excavation as furnished by R. L. Mitra, it appears the excavated portion of the mound represented the remains of a large Buddhist monastery which probably consisted, in plan, of a court-yard lined with small cells or cloisters on all the four sides. Remains of one large gateway with side-pillars were also disclosed which may have formed an entrance to the court-yard. The cells or chambers excavated on this occasion were from 12' x 10' 6" to 14' x 12' and perhaps had concrete and stucco floors; and in front of these chambers there may have been pillared verandahs opening out into the court-yard. The verandah floor was also laid with concrete and stucco and "painted over in fresco of a light ochrous colour." Inside the court-yard there were traces of drains consisting of "water-pipes of granite". It appears the building was surrounded by a thicker compound wall traces of which could then be noticed on the western and southern sides. By the side of the pillared verandah—which is mentioned as a "hall" by R. L. Mitra—a colossal copper statue of Buddha, 7'3" in height, in a standing position with his right hand raised in the attitude of teaching, was found. Along with this copper statue were also discovered two smaller basalt images of the Buddha. The colossal copper statue seems to have been forcibly moved from its pedestal of granite, 6'11" x 3'9" x 9½" which was found lying more or less in its original position. The copper image was secured to the stone pedestal by two bolts the remains of which were still visible. This image, it appears, from what

Bloch states in 1903, had been carried away to Manchester and its present whereabouts are not known. Bloch, however, mentions it as an image of brass instead of copper.

Cunningham noticed the ruins and the images in his report for 1879-80. On the pedestals of the two smaller images he noticed short inscriptions containing the usual Buddhist creed formula in Gupta characters. The same formulae was found engraved on the backs of these images. Cunningham therefore concluded from these inscriptions, as well as from the style of its execution, that the huge copper image also belonged to the Gupta age. In addition to these images Harris had discovered miniature terracotta *Chaityas*, containing, inside, seals of the Buddhist creed, red-glazed handles of terra-cotta brasso redievo figures, a terra-cotta head of *Vishnu* "with seven-headed cobra over-head" and other stucco pieces.

It will be obvious from the above description that the monastery was a very ancient one and belonged to Gupta period (4th or 5th century A. D.) From the antiquities found here and from the extent of the ruins it appears the place was quite an important or reputed one. It is not, however, mentioned by Fa Hian; and though Hiuen Tsiang speaks of ruins of several large monasteries near the Bhagalpur region, his description does not specifically indicate the monastery here. It is quite likely that during the days of Hiuen Tsiang's visit the place had fallen to ruins and was deserted. It is however strange that no local tradition is quoted regarding the mound and its history and about the original name of the site. The modern name Sultanganj is a Muhammedan one attributed vaguely to "a prince of the house of Akbar", about whom no further details are available.

The other higher portion of the mound on which Harris had built a house could not, however, be explored till 1879. The house was pulled down when Harris left and later in 1879 Cunningham excavated it and the work was completed by Beglar afterwards. The mound was found to represent a brick-built *stūpa*, built on an octagonal plinth, about 94½' in diameter, the *stūpa* itself being about 90' in diameter. The top of the *stūpa* was found to be about 48' × 43' with a height of 28' above the floor level of the nearby monastery. At the bottom of this *stūpa*, inside, was found another smaller brick *stūpa*, 8' in diameter, standing in the midst of a square compartment, the intervening space being filled with earth. Inside this small *stūpa* was discovered an earthen vessel containing the "Seven Precious Things" of the Buddhists, viz., (1) gold (2) silver (3) crystal (4) sapphire (5) ruby (6) emerald (7) jasinth or Zircon (cp. Plate X *CASI*, XV). Two silver coins, one of *Mahā*

Kshatrapa Swāmi Rudrasena, the son of Mahākshtrapa Satya, or Surya Sena, and the other of Chandragupta Vikramāditya or Chandra-Gupta II, were also found inside the vessel. The earthen vessel was kept on a brick which, when removed, disclosed a cavity, 9"x6", in which was found a bone, 11/8"x5/8" embedded in some fine red clay. This was found a few inches above the water level. It will thus be seen that here we have a real relic *stūpa* which can be dated earliest to about the 3rd or 4th century A. D. It is however not clear from Cunningham's report whether both the larger and smaller *stūpas* were of the same date or the larger one was built later. A few stucco heads and pieces of sculpture were also found in the course of excavations which on stylistic ground can be taken to belong to early Gupta age. From these finds Cunningham concluded that "the whole of the exterior of the *stūpa* was thickly plastered and divided into compartments by pilasters, each compartment being filled with a figure of Buddha with various attendant figures."

From the ruins at Jahngira and Karnagaḍh close by Sultanganj and from the above ruins at Sultanganj itself, it will be seen that the place was quite an important and ancient one; but it is quite strange that it does not figure by any well-known name in ancient Buddhist or Hindu literature; nor is it found specially mentioned by any of the Chinese pilgrims. Its identification with any of the ancient important places so far known to exist in this part of the country has not been attempted so far. It appears that the monastery and the *stūpa* of Sultanganj were either contemporary with, or slightly earlier than the earliest of the monasteries and *stūpas* at Nalanda; but, unlike the latter, it did not continue to flourish in the later days. Recently it was reported in the Hindusthan Standard (Delhi Edition) of May, 23, 1960 that some labourers "while digging a well last week near a place of worship at Sultanganj unearthed a small golden statue of Goddess Saraswatī, two gold coins, a nose ring, an armlet and a gold ring all stated to belong to belong to the Gupta period." The report remains to be verified but indicates the importance and antiquity of the place. The Karnagaḍh mound to the west of the town still remains to be explored. In the circumstances it is considered very necessary that these sites are thoroughly explored again.

Buchanan, *Bhagalpur*, pp. 86 ff; R. L. Mitra, *JASB*, XXXIII, 1864, pp. 360 ff; Cunningham, *ASI XV*, pp. 24-31 and Plate X; *ASI*, X, pp. 127-8; *Bengal List*, p. 420; Bloch, *An. Rep.*, *ASI*, *B. C.* 1903, p. 7; *BDG*, *Bhagalpur*, p. 175; *JBORS*, V, 600.

426. **Sumeshwar** (CHAMPARAN)—FORT, TANKS, AND TEMPLE.

This is situated on the north-western border of the district along the Nepal territory on the top of the Sumeshwar hills. The fort stands in ruins, on the edge of the precipice. Inside the fort are rock-cut reservoirs for storage of rainwater and it appears a temple once stood on its eastern side with its "bell of remarkably sweet tone; which is an object of considerable veneration" in the locality. This information is contained only in the District Gazetteer which does not, however, give any more details regarding the history, age and other important features about the fort.

BDG, Champaran, p. 179.

427. **Surajgarha** (MONGHYR)—FORT, SITE, TANKS AND TEMPLES.

This is an important village situated on the southern bank of the Ganges, about 25 miles south-west of Monghyr. The name of the place would literally mean "the fort of the Sun or Suraj" and would otherwise indicate that it should be very ancient. Its antiquity was first noticed by Buchanan who found a large ancient mound representing remains of an extensive fort, not at the present site of Surajgarh, but about five miles towards its east. This mound was compared by him to the mounds at Karnagarh and Sultanganj and he thought it to be "in Hindu style, which I consider to be the greatest antiquity." The mound, as described by Buchanan, is quite large, about 1500' square, and is full with bricks. It may have been, according to him, a "rather large palace or castle than a fortified town." It was perhaps once surrounded by a ditch which was later filled up by the "extra-ordinary inundation" which took place some ten years before Buchanan's visit to it. On the east of the fort mound Buchanan observed other lower mound, about 1200' square, similarly scattered over with bricks. Further east were some 5 or 6 tanks which, Buchanan thought, may have been excavated to provide for the earth required for the manufacture of the bricks used in the buildings which once existed at the sites.

Buchanan was told of a local tradition that the origin of the place is attributed to the king Parikshit, the descendant of the famous Pāṇḍavas of the Mahebhārata; but to Buchanan this appeared improbably since the capital of the Pāṇḍavas and their immediate successors was at Hastināpura too far away in the north-west. The mound, it is seen, was not explored and examined afterwards and in view of its reported antiquity it is worthwhile to explore it more thoroughly.

Two or three miles east of Surajgarha, Buchanan noticed, at a place called Abgel, ruins of "a Moslem city of considerable

size; but the river has there, for some years, been making great encroachments, and I could see no remains of buildings on its banks, except a ruinous mosque of brick, and that of an insignificant size. During the former encroachments of the river it is, however, said, that every year the foundations of large buildings were exposed to view."

The District Gazetteer gives an altogether different information about Surajgarha, and quotes a tradition that the name is derived from Suraj Mal, a Hindu Raja, who ruled over the area till the Muhammedan conquest. It is further added that a large part of the ancient village was swept away by the Ganges and that the fort built by the Raja was also mostly washed away. "It is reported that about 60 years ago (i. e. before 1926) the encroachment of the river laid bare an underground room with a shelf on which were some old turbans, that crumbled into dust when touched." Near the ferry *ghāṭ*, says the Gazetteer, are several images both Brahmanical and Buddhistic. The source of this information of the Gazetteer is not known; nor does that authority say anything about the probable age of the images. On the whole, it is now quite clear that the area about Surajgarha contained ancient ruins of some historical and archaeological significance which deserve to be explored more thoroughly.

Buchanan, *Bhagalpur* pp.105-6; *BODG Monghyr* p. 263.

428. **Sutiambe** (RANCHI)—BUILDING OR PALACE—

This very small village or hamlet is situated 10 miles north of Ranchi and its antiquarian importance is referred to by the District Gazetteer. The only ancient remains here are those of a palace, which has not been described fully by the Gazetteer, nor does it say definitely about its age. According to the local legend the Nāgavaṁśī Rajas of Chhota Nagpur had their original capital at Sutiambe with Phani Mukut Ray as the founder of the dynasty. It is said that for four generations it continued to remain the capital of the Rajas but later the fourth Raja, Partap Rai, removed it to Chutia (cf. p. 87 above). About the age of Phani Mukut Ray there are different versions, one taking him to the 1st century A. D., while the other would bring him down to Akbar's time (i. e., to the 16th century A. D.). The annual Inda Parab festival is also held here indicating the association of this place with the ruling royal families, in accordance with the common practice amongst the aboriginal tribes in this area.

BDG, Ranchi, pp. 258-60,

429. **Suissa** (MANBHUM)—ŚAIVA AND JAIN TEMPLES AND
BHUMIJ BURIAL SITE—

The village is situated about 12 miles north-west of Dulmi (cf. p. 89 above). The ancient remains are first noticed by Beglar in his report for 1872-73. He noticed here images, both Jaina and Śaiva, but his identification of the images does not appear to be quite correct. The images include representations of Durgā, perhaps of Viṣṇu, some *liṅgas* of Śiva and a number of Jain figures. He does not refer to the existence of temple or temples, as such, at the place, which would naturally be expected to exist nearby. He saw the images collected under a tree, which, he was told, were brought from the nearby jangal where the temple sites are to be looked for. But Beglar does not seem to have explored further in that direction ; nor had such an exploration ever been made afterwards. It may be worthwhile to do so now.

The village also contains a burial place of the Bhumijas or aborigines of the area. It is "full of tombs, consisting of rude slabs of stone raised from 1 to 4 feet above the ground, on four rude longish blocks of stone, which serve for pillars ; people say that when digging for fresh tombs, they often come upon the slabs of old tombs now buried ; and from the profusion of tombs in all stages of freshness and decay there can be no doubt it has long been a chosen cemetery for the aborigines, the Bhumij as or Bhumiyas." Beglar, however, says nothing about the probable age of the site ; nor has it ever been carefully examined by any authority afterwards.

Beglar, *CASI*, VIII, pp. 190-191 ; *Bengal List*, p. 556 ; *BDG*, *Manbhum*, p. 270.

430. **Tamol Gaḍh** (PALAMAU)—FORT.

This is situated in the extreme south of the district in the Chechhari Tappa on the northern side of a large valley. The Bengal List refers to the ancient fort here for the first time. It describes it briefly as "a magnificent building ; probably the fortified residence of some chief" ; but says nothing about its history and age. The Gazetteer, however, states that it is said to have been built by the Raksel Rajputs.

Bengal List, p. 558 ; *BODG*, *Palamau*, p. 179.

431 **Tapoban** (GAYA)—HOT-SPRINGS, HINDU TEMPLES AND
BUDDHIST RUINS.

This is situated about 2 miles south-west of Jethian along the southern side of the ridge. The hot springs and other ancient ruins were noticed by Buchanan in his journal. Later

in about 1900 A. Stein visited Tapoban and described the ruins and his account seems to have been drawn upon by the District Gazetteer.

Buchanan mentions, in all, five springs, four of which are hot-springs. He quotes a tradition that the famous epic king Jarāsandha was born near Tapoban. He gives the names of the springs as Chanda-Kaushik, Hangsatirtha (i. e., Haṁsa-tīrtha), Purna-Hangsa (i. e. Pūrṇa-haṁsa), Sanātana-kuṇḍ and Sanak-tīrtha. Stein, however, names only the largest spring as Sanat-kumar-kuṇḍ. All the springs are enclosed by stone walls, with stone-built steps leading down to water. Buchanan refers to a number of sculptures or images collected round the springs, which according to him represented Śiva, Viṣṇu, Hara-Gaurī, Śiva *liṅgas*, i. e., mostly Hindu deities. The ancient temples to which they may have once belonged had perhaps disappeared already and were replaced by later Śiva temples, of which three are referred to by Buchanan.

Stein, however, noticed a large mound representing a *stūpa* in between the largest spring and the modern temple on the west. The *stūpa* was, at base, 75' to 81' in diameter, about 45' square at top and of about 10' height. Stein suggests that this was the *stūpa* which Hiuen Tsiang noticed as marking the spot where Buddha walked for exercise. The Chinese pilgrim further informs that "men from far and near flock here to bathe, after which those who have suffered from disease or chronic affections are often healed."

Buchanan, *Patna Gaya*, I, pp. 165-6 ; A. Stein, *Ind. Ant.*, XXX, p. 62 ; *BDG*, *Gaya*, p. 225.

432. Tapoban (SANTAL PARGANAS)--CAVE AND INSCRIPTIONS--

There is a solitary hill called Tapoban situated about 6 miles south-east of Deoghar (cf. p. 103 above). The hill seems to have been visited for its ancient ruins only by Beglar in 1872-73. Beglar refers to the existence of a natural cavern in the hill with a *liṅga* enshrined in it as an object of worship. It is said to have been the residence of a "Tapasya" (i. e., presumably a sage) of ancient times ; there is also a *kuṇḍ* (i. e., tank) known as Suraj Kuṇḍ, in which many pilgrims bathe. On a rock near the cavern are two inscriptions ; one is in a single line, and reads Śrī Deva Rāmapāla ; the other, in two lines, is quite "illegible." These inscriptions do not seem to have been ever examined afterwards and the information on them and on the cave is apparently incomplete. Beglar does not say anything about the probable date of the inscriptions and about the characters in which they were engraved. Further exploration is therefore necessary.

Beglar, *CASI*, VIII, 145.

433. **Telhara or Telarha (PATNA)—BUDDHIST RUINS OF MONASTERIES AND STŪPAS, MOSQUE, MUSLIM TOMBS AND BRIDGE—**

This ancient village is situated in a narrow strip of land between the Sona and Kattar rivers about 13 miles south-east of Masaurhi railway station and about 21 miles west of Nalanda. The ancient ruins here, though quite important, seem to have escaped the notice of Buchanan. In 1872 Broadley first brought to notice the real significance and importance of the ruins as seen from his account of the place published in that year. In his report for 1872-73 Beglar also describes the ruins in brief, while in the reports for 1875-78 Cunningham gives further information about them after his own exploration of the place. The subsequent accounts on Telharha such as those in the Bengal List and the District Gazetteer are based mainly on the above sources. Bloch's report of 1902 contains little of additional information on the place. After Bloch little effort seems to have been made in the collection of further information on the ruins.

Telhara is now a small straggling village with lines of old houses and shops but nearly third of them are lying unoccupied and falling into decay. Early in the last century it was a large town with a population of about 10,000; while under the Mughals it was a capital of one of the largest *parganas* in the region. In *Ain-i-Akbari* it is mentioned as the main seat of the district. Broadley was first to point out that it can be identified with the Tilas-akiya (*Ti-lo-tse-kia*) mentioned and described by Hiuen Tsiang who visited it from Pātaliputra or Patna. This identification was further confirmed by the discovery of inscriptions at the place by Cunningham which clearly mentions the name of the place as Telyāḍhaka or Telāḍhaka as will be seen below. It may also be added that the well-known Nalanda inscription of Bālāditya of the 11th regnal year of Mahīpāladeva also refers to Bālāditya, a *jjāviśa* of *Telāḍhaka*. (cf. R. D. Banerji, *Memoirs ASB*, V, p. 75). Hiuen Tsiang describes Telhara or Tilas-akiya as containing a number of monasteries or *vihāras*, about seven in number, accommodating about a thousand monks studying the Mahāyāna. These buildings, he says, consisted of court-yards, three-storeyed pavilions, towers, gates and were crowned by cupolas with hanging bells "The doors and windows, the pillars and the beams, are faced with bas-reliefs in gilded copper, mingled with rare ornaments. In the middle *vihāra* there is a standing statue of Tāra Bodhisattva, and to the right, one of Avalokite-

śvara. These three statues are of brass." It is obvious from his description that the place was an important seat of Buddhist learning, since the Chinese pilgrim also states that eminent men of letters flock to it in large numbers. The history of Tilas-akya or Telādhaka would thus be taken to 7th century if not earlier; but how far the ancient ruins discovered here testify to such an antiquity will be seen from below. In his report Cunningham gives a site-plan of the present village and the sites of the ancient ruins. They are seen to occupy an area about $\frac{1}{2}$ mile square with high mounds towards south-west and north-east of the village, which is itself situated on a mound.

(a) *The mounds at south-west of the village* :—In his site-plan Cunningham shows here a group of six mounds, with the highest or largest of them at the centre locally known as "Bulandi" or "high mound." In 1872 Broadley had described this "Bulandi" mound as an "enormous mound of irregular shape.....about fifty feet high"; but Cunningham in his reports of 1875-8 says that it is only 24' high 350 square' at base. The other surrounding mounds of the group are somewhat smaller in dimensions, the one towards the north being only 80' square.

The Bulandi mound is literally covered with Muhammedan graves and no attempt could therefore be made by Broadly or Cunningham to excavate any portion of it. In the course of digging for the graves, however, numerous images or sculptures of brass or basalt were frequently dug out. Broadly could himself secure some very beautiful basalt images. He could get no brass images as they were melted by the villagers for ornaments or other purposes. The mound is so rich in finds of this nature that Broadley felt sure that few places in India "would yield more archæological treasure than this great Tillarah mound, and a shaft might be very well cut through it, without interfering or in any way injuring the tombs on its surface." Of the images, which Cunningham noticed at the mound, three were found inscribed with the usual Buddhist creed and on two others he saw the words *Prajñā Sena*. On another image, which he obtained from the villagers, Cunningham found an inscription recording gift of the image of *Loha Engga Bhattāraka* and its installation at *Telyadhaka* by one *Vriḍdhuka*, son of *Vishnu*, the Teli. The representation is quite strange for it is not of a deity as such but of a "strongly-built two armed man ...holding a very thick club or bar with both hands." Neither Cunningham nor Broadley discusses the age of these antiquities and the mound.

(b) *The mound to the north-east of the village, with a mosque and tombs on it* :—The mound is described by Cunningham as 250'x100' approximately with a mosque built on its western side and the building of a *dargah* on it east. The mosque is known as Sangi Masjid and, as described by Broadly, it consisted of an enclosure wall of bricks with the mosque proper being inside. The mosque consists of an oblong chamber 41' x 21' (51' 3" x 29' according to Cunningham) with its roof supported on three rows of pillars, with separate capitals and bases. The roof is made up of huge slabs of stone resting on stone beams. The pillars, beams and most of the materials for the buildings were apparently taken from an earlier temple which may have existed at the site. On the lintel of the entrance of the mosque is an inscription in two lines read by Cunningham *Sri Teladhakah Jāru Bhaṭṭāraka Yasupateh ru*, the meaning of which is not quite clear. According to Bloch, this inscription would be "of the Pāla time" (i. e., of the period from 9th to 11th century A. D.). The court-yard, says Beglar, is paved with pillars, architraves, etc. all taken from temples and placed without any arrangement or regularity of a kind which "is unrivalled in the history even of Muhammedan vandalism." The entrance of the Masjid is on the east and is uncommonly very small. Outside the mosque are a number of graves, which when dug had yielded, it is said, many carvings or images; and Broadley adds that he himself got at the site "a splendid figure of Buddha."

The *dargah* or tomb stands inside the brick enclosure, the bricks of which measure $13\frac{3}{4}" \times 8\frac{3}{4}" \times 2\frac{1}{2}"$ indicating that they belong to pre-Muhammedan days. The *dargah* is said to be of a Musalman saint named Sayyid Yusuf Iqbal (or Abdal according to Bloch), who, says Broadley, had five brothers who are also held in reverence by the people of the locality. Broadley adds that the saint lived some 250 years before him (i. e. before 1872). Cunningham, however, states to have seen an inscription inside the enclosure dated A. H. 951 of the time of Sher Shah. The inscription is not found edited or examined afterwards and it is not clear whether it refers to the *dargah* of the saint or to some other monument.

Broadley thought that the mound underneath the mosque and the *dargah* represented the remains of a Buddhist temple while Cunningham was inclined to consider it to be a Brahmanical or Hindu site. In this connection he points out that on this mound Broadley had discovered images of Śiva and Durgā which render his contention more probable.

(c) *Ruins of Hindu temples, Bridge, Muslim Tombs etc. on other sides of the village*: These are mentioned only by

Beglar though they are shown in Cunningham's site-plan. Details about the Hindu temples, such as their age and history, are not furnished by Beglar, except that in one of them is a 18-armed female image of black basalt. Near these is a small domed brick building of a Muhammedan tomb. Broadley states that there exists here a "fine bridge of five arches" which till in 1872 spanned the dried up bed of the Sona river.

Cunningham would identify the ruins of the Bulandi mound with the remains of the buildings of the monasteries referred to by Hiuen Tsiang ; but it will be seen that neither he nor any of the other authorities had ever attempted to seriously discuss and ascertain the age of the antiquities and ruins actually seen by them on spot. The dates of the inscriptions referred to by Cunningham have not in all cases been given by him ; and they do not, in any case, take us beyond the 7th century A. D. Bloch takes one of the inscriptions to the Pāla age. The mounds could not be excavated because of the graves and perhaps the difficulty may still exist. But a number of images had been collected from the site by Broadley and Cunningham and they are still occasionally found. They do not seem to have been studied so far. Such an attempt appears necessary as they may throw some light on the history and antiquity of the ruins. Some measures, it appears, are necessary, to preserve the metal images if they are still found at the site as mentioned by Broadley in 1872. What is significant is the name Telāḍhaka or Telyāḍhaka of the place thus associating it with one of the known castes of Telis or Oilmen. The Teliya Bhandar (cf. p. 329 above) at Nalanda is also reminiscent of the Telis, who, says Cunningham, seem to preponderate in these parts of Magadha. The statue of "Loha-Engga-Bhaṭṭāraka" would further indicate some connection with the ancient site of Ongāri or Anggāri hardly 4 miles south-east of Telharha. This image is quite a curious and interesting one and from the significance of its representation it would be worthwhile to investigate into it further. The image is now in Indian Museum Calcutta and is referred to in Anderson's Catalogue (cf. Pt. II, p. 89) as "a very rude and badly proportioned figure of a Bodhisattva in relief" and the reading of the inscription on it is also differently given by R. L. Mitra, the name "Loha-Engga-Bhaṭṭāraka" being out of question in this case. The matter therefore needs further investigation.

Broadley, *JASB*, 1872, pp. 250-53 ; Cunningham, *ASI*, XI, pp. 165 and plate XLII ; Beglar, *CASI*, VIII, pp. 34-35 ; *Bengal List*, pp. 270-2 ; Bloch, *An. Rep* ; *ASI*, B. C., 1902, p. 18 ; *BODG Patna*, pp. 233-5.

434 **Teliagadhi** (SANTAL PARGANAS)—BUDDHIST TEMPLE ?
FORT, MOSQUE, AND
MUSLIM TOMBS.

This is situated at the other end of the famous Sakrigally pass (cf. p. 508) which in historical times was regarded as the gateway of Bengal; as it was then the only access to Bengal from the side of Bihar. Buchanan refers to it briefly in his journal while Cunningham also gives a short notice on it in his "Ancient Geography of India". The Bengal List relies on Buchanan for its information while the District Gazetteer gives some more details quoting from the account of Ives who visited the place in 1757 and from Sair-ul-Mutakharin also written in that century. In his report for 1903 Bloch adds some more details about the fort. The latest information is, however, contained in an article published in 1940 in the Indian Historical Quarterly, Vol. XVI, pp. 105-117.

(a) *Early Buddhist ruins (?) and fort called Yogi-gadh*:—Cunningham had attempted to identify Teliagadhi with the "lofty tower" mentioned by Hiuen-Tsiang; but no ancient ruins which can be dated to such an early age of 7th century A. D. have so far been reported from the place. Some time before 1940 a stone pillar with figures of the Buddha, carved on its four sides, was discovered at the south-western corner of the fort and is now in worship by the Santals. But no attempt seems to have been made to ascertain its date. On the adjacent hill is reported to exist a small stone structure called locally as "*Yogi-gadh*" which from its name may be an ancient one but it has not been more closely examined or explored as yet.

According to local tradition the name Teliagadhi is derived from a Teli Zamindar who was forced to embrace Islam; but the District Gazetteer would propose to derive the name from the Hindi *Telia* meaning "black" i. e., from the black colour of the stones largely used in the construction of the fort to be referred to below. It seems the origin of the fortifications can be dated to pre-Musalman times and the name is equally ancient.

(b) *The Fort and buildings*:—From the strategic situation of the place at the other end of the famous pass, it is reasonable to expect that in pre-Musalman times the pass was defended here by a sort of fort of which no traces now exist, unless it is the one already referred to above under the name of Yogi-gadh. With the capital of the Sultans of Bengal at Gaur or Pandua, about 40 miles towards the south-east of Teliagadhi, it is likewise reasonable to expect that some defensive works of fortifications must have been erected by the Sultans in the 14th or 15th centuries A. D. But these are also not easily traceable now. Bloch, however, informs that in the plains to the north of the fort he

noticed "traces of more ancient buildings....." amongst which was perhaps a mosque "in the old Bengali style". He adds that there are "at least carved stones, such as are found at Gaur" lying among the *debris*. The strategic importance of Teliagaḍhi is found mentioned in the *Ain-i-Akbari*, *Jahangir-nāmā* and other Muhammedan chronicles. From the fact that many a battle was fought here the *Jahangir-nāmā* nicknames the place as "burial ground." The existing fort ruins are, however, generally attributed to Shah Suja who was Governor of Bihar during the reign of his father, Emperor Shah Jahan and had his provincial capital at Rajmahal about 20 miles to the south. The fort stood on a plateau on the lower slope of the Rajmahal Hills, at the northern foot of which the river Ganges flowed formerly which has changed its course since in the last century. On the opposite side, on the south, the adjoining hill formed a natural barrier of protection. The fortifications, which once commanded the river in front, consisted of a rampart or wall with three octagonal bastions, one at each end and a third at the centre. Over the bastions were octagonal pavilions. Similar walls with towers protected the eastern and western sides and it appears there was a ditch outside the western wall. As stated by Bloch each of these side walls was about 250' in length with gates in the eastern and western sides. The area enclosed was, therefore, not quite extensive and was good enough for a small garrison or check-post. Inside the enclosure there were several rooms along the walls, to accommodate the garrison. A small mosque with three domes once stood in the north-western corner of the enclosure while in the south-eastern corner was an old bath traces of which were seen by Bloch in 1903.

Buchanan, *Bhagalpur*, p. 134; *Bengal List*, 462; Bloch, *An. Rep.*, *ASI, B. C.*, 1903, p. 12; *BDG, Santal Parganas*, pp. 284-5; *IHQ*, XVI, pp. 105-117; *JBORS*, XXI, p. 165.

435. **Telkupi** (MANBHUM)—ŚAIVA, VAISHṆAVA AND SUN TEMPLES AND TOMBS :

This is a small village situated on the south side of the Damodar river about 7 miles north-east of Cheliama. Beglar explored the ancient ruins here in 1872-73 and his is the only detailed descriptive account so far available on the place. It is this account which is largely utilized in his *Statistical Account* by Hunter, in *Bengal List* and in the *District Gazetteer*. Bloch also visited Telkupi in about 1902 but his information is very sketchy and of a casual nature.

According to Beglar the village Telkupi contains "perhaps, the finest and largest number of temples, within a small space that is to be found in Chutia Nagpur Circle in Bengal." The

temples and other ruins are situated in certain groups and may therefore be described accordingly as follows :—

(A) *The Temples and Wells situated on the bank of the river to the north-east of the village* :—This is the largest group consisting of 13 temples as under (beginning from the north) :—

(i) This is a Śaiva temple, consisting of a single cell.

(ii) This consists of the *sanctum* only. It is built of cut-stone without mortar with little of ornamentation in what is seen in the plain lines and mouldings. It faces south and has a *liṅga* in the shrine.

(ii) This is much like the above temple in the use of its materials and execution. It is also a Śaiva temple with a *liṅga* in the shrine, though over its entrance the Vaishṇava figure of Gaja-Lakshmī was seen by Beglar. It faces east.

(iii) This is also a Śaiva temple with a *liṅga* in the shrine. It faces west, and structurally is similar to No. (ii) above.

(iv) Structurally this temple resembles the above temples. It is, however, a Vaishṇava temple with a four-armed Vishṇu image in its shrine. It faces east.

(v) Structurally this resembles the other temples mentioned above and faces east. Over its doorway is a Gaṇeśa image; but Beglar is silent about the enshrined object.

(vi) This is the largest and the most important of the temples of the group. It consists, in plan, of the *sanctum*, the *antarāla*, the *mahā-maṇḍapa*, *ardha-maṇḍapa* and a portico. After a closer examination of the construction Beglar was of the opinion that the temple consisted originally of the *sanctum* and vestibule only. This is evident from the fact that the *sanctum* is built of finely cut and smoothed sandstone, while the *mahā-maṇḍapa* and other parts were built of coarsely-dressed granite; and further the line of junction between the two parts of the building is quite distinct. The tower or *śikhara* over the shrine was originally adorned externally with sculptures and mouldings; but these were later covered with two coats of plaster in which the original decorations were carried out in imitation. The original entrance of the shrine likewise underwent changes nearly four times. The *mahā-maṇḍapa*, it appears, had a domical roof which had collapsed already. Beglar was of the opinion that the later additions or changes were the work of Raja Man Singh's time. He is, however, silent on whether the temple was Śaiva or Vaishṇava.

(vii) Structurally this was similar to Nos. (i) to (v) above. On its doorway was a Gaṇeśa figure but in the shrine was an image of the Sun-god.

(viii) Like the temple No. (vi) above this also originally consisted of the *sanctum* and vestibule and was later enlarged with an addition of the *mahā-maṇḍapa*, but the *mahā-maṇḍapa* here is rather disproportionately larger and more massively built and heavily roofed over. Over the doorways of the *sanctum* as well as of the later *mahā-maṇḍapa* are the figures of Gaṇeśa and inside the *sanctum* is the *liṅga*. The temple was thus Śaiva and faced east. The later additions obviously belong to Raja Man Singh's time.

(ix) This consisted of the *sanctum* only and faced north. It had the Vishṇu image in the shrine. The Śikhara or tower over the shrine was heavy and pyramidal in shape and it was adorned with shallow carvings and sculptures. Beglar was of the view that it was a much later structure.

(x) This was a large temple, dedicated to Śiva, and consisted of the *sanctum*, its *antarāla*, *maṇḍapa* etc. The *maṇḍapa* had three entrances and had a low pyramidal roof. Over the shrine was a "straight-sided tower", cut into seven compartments by plain projecting bands. The spire on the whole resembled the spires of temples at Deoghar (cf. p. 103 above) and hence Beglar assigned the temple to a much later date, i. e., to the time of Raja Man Singh.

(xi, xii, and xiii) These were almost similar and structurally resemble the temples Nos. (i) to (v) above. They appear to have been Śaiva from the Gaṇeśa figure found on their doorways. In No. (xi), however, Beglar found on image of Āditya or the Sun-god which was, he considered, an intruder in the shrine.

Beglar further adds that he saw ruins of numerous other temples round about the above group, with *liṅgas*, *arghas* and cut-stone scattered about the area. Some of the shrines may have, according to him, been washed away by the river. He also noticed a number of miniature shrines or solid single-cell temples and pillars, which he thought to be Sati monuments.

A number of brick-built walls were also found exposed along the river bank ; but, as Beglar says, they were once far away from the river bank.

(B) *Vaiṣṇava Temples to the west of the village* :—Beglar describes in this group four temples but he does not give their location quite correctly. They were, all of them, Vaiṣṇava and were situated at some distance from each other. In one of them the enshrined image was of Nṛsiṃha, i. e., the man-lion incarnation of Vishṇu. Beglar does not discuss their age. The temples appear to have been of the single-cell type in plan.

(C) *The temples to the east or south-east of the village* :—Beglar describes these temples only summarily without discussing their

individual characteristics or age. One of these temples, he says, may have been Buddhist or Jain or more likely the latter. The rest of the shrines were either Śaiva or Vaiṣṇava. Of these one was somewhat larger in dimensions and its door-frame was seen by him profusely ornamented with sculptures representing incarnations of Viṣṇu, bearded sages, some obscene figures, and possibly scenes from Kṛiṣṇa's life.

(D) *Other ruins nearby the village* :—In addition to the above three groups of ruins Beglar noticed "numerous mounds, both of brick and stone, but more of brick; it appears that such brick temples, as once existed, have all tumbled down, as not one is now standing; some of the mounds are more than 25 feet high; there are also numerous tanks."

By the time Bloch visited Telkupi in 1902 the number of the well-preserved temples seems to have dwindled considerably; for, he mentions only ten temples, more or less complete, at the time of his visit. Bloch further says nothing about any Buddhist or Jain ruins at the place; for he adds that the enshrined deity is "a Mahādeva or *liṅga*, but a few *Sūryas* also exist."

The local tradition, as quoted by Beglar, attributes all the temples to *mahājans* or merchants and not to any chiefs or Rajas. Beglar therefore considered it most likely that the place rose to importance and was honoured with such a large group of temples because of its situation on the great trade-route from Bihar to Orissa which passed through this region and especially because of its being on the Damodar river which was the principal obstacle on the route. It is, however, strange that not a single inscription could be recovered by Beglar in spite of a deliberate search. He could trace only two characters or letters which, according to him, date to the 10th century A. D. This would thus give the earliest date for the ruins with some later changes or additions in Raja Man Singh's time (i. e., in the 16th century A. D.).

Beglar further quotes a local tradition explaining the name Telkupi of the place. It is said that the legendary king Vikramāditya used to come here daily to rub oil on his body before he would bathe in the Chhata Pokka or Umbrella Tank at Dulmi about 80 miles away (cf. p. 89 above). This tradition, however, makes no reference to the ancient ruins at Telkupi. The place is held sacred by the Hindus as well as by the Santals who flock here in large numbers on the occasion of the annual fair. Beglar quotes a peculiar Santal custom of allowing an unmarried girl to commit promiscuity once during her maiden-hood at this

place. The origin of this practice amongst the Santals and its particular association with this place have not been satisfactorily explained as yet.

Beglar, *CASI*, VIII, pp. 169-178; Hunter, *Statistical Account*, Vol. XVII, p. 299; *Bengal List*, p. 552; Bloch, *An. Rep. ASI, B. C.*, 1903, p. 14; *BDG, Manbhum*, pp. 287-89.

436. **Telpa** (SARAN)—MOUNDS—

A mound lying close to the east of Chapra town was first noticed by Hoey in about 1900. He derived the name from Sanskrit Talpa, i. e., "tower", the modern name Telpa being the corrupted form of the original Sanskrit word Talpa. Hoey was, therefore, of the opinion that the mound represented the Chāpāla Chaitya of Buddhist tradition, which was situated close to Vaiśālī and wherein were deposited "the bows and arms of the thousand sons". His identification was based on the assumption that the site of Chirand nearby represented the ancient Vaiśālī; but this is not accepted generally now (cf. p. 85 above). In 1902 Nandulal Dey also makes mention of earthen mounds here; but neither he nor Hoey seems to have examined the mounds carefully and noted their general characteristics and surface indications. No antiquities or other finds have been reported from the mounds so far.

Hoey, *JASB*, 1900, pp. 79-80; Nandulal Dey, *JASB*, 1903, pp. 89-90; *BODG, Saran*, pp. 137-38.

437 **Tetrawan** (PATNA)—FORT, BUDDHIST MONASTERIES, STŪPAS, TANKS ETC.—

The village is situated about 6 miles south-east of Bihar-sharif, and hardly two miles north of Ghosrawan (cf. p. 145 above). The ancient ruins here seem to have escaped notice of Buchanan; but later in 1847-8 they were noticed and referred to in brief by Kittoe. In his reports for 1861-62 and 1871-72 Cunningham mentions the ruins with some details; but a more descriptive account is to be found given by Broadley in his article on the Buddhist ruins in Bihar published in 1872. The *Bengal List* merely copied from the latest of Cunningham's reports. In 1902 Bloch visited Tetrawan but his information is very sketchy and brief.

Both Broadley and Cunningham had furnished site-plans of the ancient site, the one given by the latter being more accurate and intelligible. The ruins may be described as follows:—

(i) *The Ruins to the west of the village*:—Close to the west of the village is an extensive low mound, 750' x 450', on the top

of which a small ruined castle or fortress, about 100' square, was seen by Cunningham which, it appears, Broadly mistakenly took to represent a *vihāra*. This mound, has been frequently quarried away by the villagers for bricks. These operations were going on when Kittoe visited Tetrawan in 1847 and also when Cunningham examined it later. Kittoe says that he himself "descended into one excavation and removed a huge block of stone in which there were niches which had evidently contained relics embedded in some ruinous substance that had been partly charred by the fire which had evidently destroyed the building, for upon removing the stone which was much split I found a chamber filled with ashes and burnt bones and I was told that every place exhibited the same marks of destruction." From the large size of bricks (which is not specified) Cunningham concluded that the mound represents remains of one or two Buddhist monasteries ; and on its top the castle or fortress was erected in later times.

(ii) *Mounds to the north of and inside the village* :—To the north of the village Cunningham noticed another mound which, he thought, may represent the remains of another monastery. Inside the village itself, at a short distance to the south of the above mound, Cunningham refers to the existence of an oblong mound giving an appearance of a sort of platform, 58' x 32' and 20' high, on which, he says, two *stūpas* may have once stood. Outside the walls of this platform "there are several small rooms, from 8 to 10 feet broad, which I take to have been chapels for statues of Buddha, either standing or sitting". Further south, within the outskirts of the village Broadley refers to "a small temple, around which are grouped upwards of two hundred purely Buddhistic figures, many of them of exquisite beauty." This small temple is shown in Cunningham's site-plan ; but he does not refer to it in his account, nor does he make any mention of the large collection of Buddhist sculptures noticed by Broadley.

(iii) *Ruins near the Tank called the Balam or Bullum Pokkar* :—The tank is situated at a short distance south-west of the village. The tank is irregular in shape, about 1160' x 780', and is mentioned as Bullum or Bhairan Pokhar by Broadley and as Balam Tank by Cunningham. On the southern bank of the tank is a colossal statue of seated Buddha, placed on a brick platform, with its face towards the north, i. e., towards the tank, and being worshipped by the local people under the name of *ri Balam* or *Bhairava*. The name of the tank is apparently derived from this name of the image as given by the local people. The huge image is 7' high and 6'6" broad, seated in

padmāsana or lotus throne. The image, as stated by Broadley, is broken into two and was set up again after joining the two portions. On the pedestal or the lotus throne is an inscription containing the usual Buddhist creed formulae. Broadley further states to have seen an image of Vishṇu and other two Buddhist images placed in the niches on the sides of the platform.

Cunningham carried out a small excavation on both sides of the image and discovered remains of a *stūpa* on both sides, each of 18' diameter, the space in between them, on which the image stands, being also 18' distant. Cunningham therefore concluded that the colossal statue was originally flanked by a *stūpa* on both sides and should thus, presumably, be taken to occupy its original place. If this was really the case it would be quite a peculiar type of Buddhist sanctuary scarcely to be met with elsewhere in Bihar.

On the south-western side of the tank, in the portion of the land projecting into the tank, Broadley states to have observed another mound containing the ruins of perhaps a *stūpa*. On the northern side of the tank a similar mound was noticed by him. Both these mounds are shown in Cunningham's site-plan; but he does not refer to them in his account of the ruins.

(iv) Away to the north-west of the village is another large tank called as Digi Pokhar by Broadley and as Gidi tank by Cunningham. Neither of them, however, refer to any ancient ruins near it. To the west of the Digi tank Broadley noticed another large mound near the hamlet called Haragawan or Hargaon. Finding it covered with several carvings, he carried out an excavation and "uncovered a series of cells running north and south", about 12' x 4' or 5' wide and divided by partition walls "of great thickness." He recovered some Buddhist images a few of which are described by him.

It will be seen from the above account of the ruins that Tetrawan was once quite an important place but, as stated by Broadley, there exists no local tradition which explains the existence of the ruins at the spot satisfactorily. The local people attribute the ruins to Raja Bāṇāsura, the demon king who, it is said, consecrated the image of the god Balam, Bullum or Bhairava as already referred to above. The significance of this name Bullum or Balam (or *ri*-Balam as mentioned by Cunningham) is not quite clear. From its name Titarwan or Tetrawan Cunningham was first inclined to identify the ruins as those representing the famous Pigeon Monastery of the Buddhist tradition, as recorded by Hiuen Tsiang. In Hindi the word *Titar* means a pigeon and this led Cunningham to

the above identification which he discarded afterwards. (cf. Daryapur-Parbati p. 95 above). In the inscriptions found at the place (cf. Nos. (a) and (b) below) the place itself is mentioned as *Tentadi* or *Tantara* from which, according to Cunningham, the modern name of the place is possibly derived.

It is seen that the place was not examined carefully by any archæologist after Cunningham; for, Bloch's visit of 1902 seems to have been quite a hurried one. Kittoe had a suspicion that the local people were digging at the site for treasure or "metal idols" rather than bricks. No metal image has so far been reported from the site unless, like the images from Telhara, when found, they too had been quickly melted away. A further exploration of the ruins is considered essential.

(v) *Inscriptions* :—Broadley had made a large collection of sculptures or images from the ruins at Tetrawan which are now in the Patna Museum. They are all Buddhist sculptures some of which were described by Broadley in his article under reference. The inscriptions which were noticed on some of them are as follows :—

(a) On the pedestal of a female figure holding a child in her lap. which Broadley identified as that of Vasti, the goddess of fecundity. According to the reading given by Cunningham the inscription records that the image was set up by one Chandraka, son of Vishṇu, at a place or village called Tentadi-grāma, i. e., presumably at the site itself. The name Puṇḍeśvarī occurring in the inscription may, according to Cunningham, be a reference to the image itself. The inscription does not seem to have been more closely examined afterwards (cf. Broadley, *JASB*, 1872, p. 280; and Cunningham, *ASI*, XI, p. 184).

(b) This is an inscription referred to by Cunningham but he does not state where it occurs. It only records gift (of an image ?) by one Alteka (?) of Tantara. This inscription is also not found more closely examined afterwards. (cf. *CASI*, XI, p. 184 and Bloch *An. Rep.*, *ASI*, B. C., 1902, p. 18).

(c) This is on the image which has not been identified by Broadley who mentions "a cobra's head shown as peeping over its left shoulder". The record is much damaged and thus illegible. It was read by R. G. Bhandarkar and records a gift by one Sai Jena. It gives the date V. S. 892 (?) (i. e. A.D. 837 ?). (cf. *JASB*, 1872, p. 281).

(d) This is on the pedestal of a female figure identified by Broadley as that of Māyādevī. It records gift of the image by one Bhaṭṭa Ichcha in the reign of the Pāla king Rāmapāladeva, in the 2nd year of his reign. Cunningham earlier read the name

of the king as Mahīpāladeva. (cf. Broadley, *JASB*, 1872, p. 282; *CASI*, I, p. 39; III, p. 124; N. Chakravarti *JPASB*, 1908, vol. IV, p. 109 and Bhandarkar's *List* No. 1634).

Kittoe, *JASB*, 848, pp. 538-9; Cunningham, *ASI*, I, pp. 39-40; III, pp. 124, 151; XI, 182-84; Broadley, *JASB*, 1892, pp. 377-83; *Bengal List*, p. 270; Bloch, *An. Rep*; *ASI, B. C.*, p. 18; *BODG, Patna*, p. 235.

438. **Thakurganj** (PURNEA)—ANCIENT SITE—

The village is situated on the Burhi-Ganga river about 5 miles north-west of Kaliaganj in the extreme north-eastern portion of the district. The District Gazetteer quotes a local tradition that there was here the palace or residence of the king Virāṭa of the Mahābhārata story. It does not specifically state whether any ancient mounds exist at the village in support of the local belief; but it adds that at the time of the trigonometrical survey "some stones with inscriptions were dug up here by the surveyors, which the villagers declared were the remains of Virat's palace." Nothing is heard of these inscriptions, their contents and dates, on which the Gazetteer also throws no light.

BODG, Purnea, p. 203.

439. **Tilmi** (RANCHI)—FORT AND WELL WITH INSCRIPTION—

The village is situated in Pargana Sonpur and Thana Karra. The District Gazetteer states that it contains the ruins of a fortress of the Hindu Nāgavamśi Thakurs. Inside the fort is a stone-built well with Sanskrit inscription, dated V. S. 1794 (A. D. 1737), recording its construction by one of the Thakurs named Akbar. No other necessary details giving the age and other features of the fort are furnished by the Gazetteer.

BDG, Ranchi, p. 203.

440. **Tilothu** (SHAHABAD)—MOSQUE AND BUILDING—

The village is situated about 12 miles south-east of Sasaram and the ancient ruins at the place are referred to only by the District Gazetteer. It mentions a mosque of the time of Aurangzeb with perhaps an inscription datable to A. D. 1677. There is also a palatial building of approximately the same date but the Gazetteer gives no more details about the structure.

BODG, Shahabad, pp 190-191

441 **Tiharia** (SARAN)—BUDDHIST SITE (?)

The place is situated to the west of Siwan between the Daha and Sondi river. Only Hoey refers to the existence of ancient ruins here which he visited in 1899. He refers to "a

very bold and massive *stūpa*", which is visible from a great distance. He was of the opinion that the mound represents the remains of the *stūpa* which marked the spot where the bird i. e. *titar* or partridge) plunged into water and flying up shook its wings to extinguish the forest fire as narrated in the well-known story of the Buddhist tradition. The story is quoted by Hiuen-Tsiang and from the name of the village and from the existence of the mound near it Hoey concluded that this is the place referred to by Hieun Tsiang. If this is the case then, adds Hoey, "the huge *stūpa* in the neighbourhood would probably be that before which stood the pillar recording the fact of the Nirvāṇa". Hoey could not see the *stūpa* at close quarters, as the land surrounding it was flooded after rains, at the time of his visit. The mound, it is seen, was never explored carefully afterwards.

Hoey, *JABS*, 1901, Pt. I, p. 29.

442. **Toner (RANCHI)—ASURA (?) SITE--**

The village is situated on the bank of river Bonai about 6 miles from Murhu. S. C. Roy explored this place in about 1915. He says: ".....there is a plot of upland, known as *Ītāhāsa-tānr* on which a large number of Asura bricks may be seen. On this *tānr*, I was told copper ornaments and worn-away bits of iron implements are from time to time dug up by the cultivators. And here one Kelo Munda is said to have found some bits of gold some time ago."

S. C. ROY, *JBORS*, I, p. 232 ff.

443. **Torangkhel (RANCHI)—PREHISTORIC SITE (?)**

In about 1916 S. C. Roy reported discovery of a broken part of a broad axe of gneiss. The piece is now in Patna Museum.

S. C. Roy, *JBROS*, II, p. 70.

444. **Tutrahi (SHAHABAD)—ROCK-CUT AND OTHER IMAGES, INSCRIPTIONS AND FORT.**

The place is situated 5 miles west of Tilothu, and is known for the water-fall of a small stream of the same name, which here falls over a sheer precipice of 180 to 250 feet and forms a pool at the bottom. The ancient remains near this water-fall were first brought to notice by Buchanan in his journal and his account is found reproduced by the Bengal List. In 1902 Bloch visited the place and added some more information regarding the inscription referred to below. The District Gazetteer has based its information on Bloch's account of 1902.

Buchanan refers to two images viz. (i) "a rude female figure carved on the rock and now totally neglected" and (ii)

“a slab carved in relief” and representing “a female with many arms killing a man springing from the neck of a buffalo. It is placed on the highest ledge of the sloping part of the rock, immediately under the water-fall.....” According to Buchanan the rock-cut image is the earlier, while the image of the Mahishāsura-marddinī Durgā was set up later, as will be clear from the inscriptions as mentioned below :--

(i) This inscription is engraved on the rock near the rock-cut image of Durga. It mentions Nāyaka Pratāpa-dhavala of Japila and gives the date as V. S. 1214 (i. e. A. D. 1158). It refers to the consecration of the nearby image of the goddess named as Jagaddhātrī. (cf. Buchanan, *op. cit.*, p. 107; Bloch, *op. cit.*, p. 20; Kielhorn, *EI, IV*, p. 311 and Bhandarkar's List No. 299).

(ii) It is not clear whether this inscription is on the image of Mahishāsura-marddinī Durgā or on the rock close by the spot where it is placed. Bloch's description would indicate that it is on the rock nearby the image, while Bhandarkar's List No. 1759 states that it is on the image at Tilotha though the information is based on Bloch's report. Buchanan refers to this inscription but he is silent on the point of its location. The inscription, as read by Bloch, records that the Nāyaka or chief Pratāpa-dhavala made a pilgrimage to the Tutrahi falls accompanied by his household and relations, such as his brother's wife, his three sons, five female slaves, his treasurer, door-keeper, court Pandit and other persons whose names are specified in the inscription. The inscription has not been critically edited so far. It appears this is the very inscription of which Buchanan gives the date V. S. 1389 (i. e. A. D. 1332); but Bloch makes no reference to this date of the inscription. According to Buchanan the image of Mahishāsura-marddinī Durgā had “probably been taken from some ruin and placed here.” The matter, therefore, needs further investigation and clarification.

Bloch further adds incidentally to suggest that there are “other records, which are found at the same place”, i. e., around rock-cut image already referred to above. Except that they are the “several centuries later”, Bloch furnishes no information about them. The information is quite vague and is a little confusing and needs, therefore, to be verified. The Bengal List makes a reference to “some indifferent Buddhist and Brahmanical figures, a few of which have disconnected inscriptions of one or two words in Kutila character of the ninth century A. D.” It does not, however, state the source of this information. Buchanan's journal, does not contain it.

On the route to Tilothu from the Tutrahi waterfall Buchanan noticed two ruins attributed to the Cheros viz. (i) at

Chandanpur consisting of a mound and (ii) at Rampur having a small fort with square rampart with bastions at corners and a ditch all around. Inside the fort was a Muslim tomb of a saint of whom Buchanan only says that he belonged to comparatively recent times.

Buchanan, *Shahabad*, pp. 105-7 ; *Bengal List*, p. 362 ; Bloch, *An. Rep., ASI, B. C.*, 1902, pp. 20-21 ; *BODG, Shahabad*, p. 191.

445. **Umarpur or Amarpur (BHAGALPUR) — FORT, MOSQUE, TOMBS AND TANK—**

The village is situated about 20 miles south or a little south-west of Bhagalpur. Buchanan mentions the place as Amarpur and refers, in brief, to the ruins at Banhara and Dumariya (i. e. Bonhara and Dumraon as referred to below). The ancient ruins here were also noticed by R. B. Bose in 1863 whose account has been the only available source of information for the later authorities like the Bengal List and the District Gazetteer.

Close to Umarpur is a small village of Bonhara, by the side of a large *dighi* or tank, about 1300' x 700'. Along its eastern bank were seen traces of *ghāṭis* or flight of steps leading down to water. By the side of the eastern bank of the tank, local people say, once stood a mosque of which only the brick foundations were visible then. It is further said that a covered passage once gave access to the tank from the mosque ; but Bose does not say whether he actually saw any traces of it. Buchanan had seen the tank and the mosque earlier and describes them saying : "It (i. e. the tank) possesses neither great size nor elegance, and consists of a small tank surrounded, without the mound thrown out from the cavity, by a rampart of earth and ditch....." About the mosque he says that it was erected at one corner of the tank and consisted of three small rooms with no external opening except one door over which he saw an inscription "which no person in my company nor in the vicinity could read". The mosque is believed to have been as lofty as a palm tree and a curious story is told how it was pulled down by the local Hindu Zamindar named Beniprasad Chowdhary, some two generations ago, (i.e. before 1868), for some hidden treasure it contained, such as gold and silver coins which took seven days and nights for the Zamindar to carry. But as Fate would have it, the Zamindar was completely wrecked by misfortune afterwards and in a mood of repentance he rebuilt a tomb of one Lal Khan, which also he had pulled down earlier and on the grave he fixed the marble tablet which previously belonged to the mosque. The inscription on the tablet was deciphered by

Blochmann. It is in Tughra characters and records construction of the mosque called as Jami Masjid by Sultan Alauddin Hussain Shah of Bengal in A. H. 908 (i. e. A. D. 1502). The opening passage of this inscription is almost identical with that of the inscription of the mosque at Chirand (cf. p. 85 above). The local tradition, as quoted by Buchanan and R. B. Bose, would ascribe the mosque to Prince Shah Suja, son of Emperor Shah Jahan and Governor of Bihar in the middle of the 17th century A. D.; but the inscription would take it back by more than a century.

About a mile north of Umarpur is another small village of Dumraon, where R. B. Bose saw remains of an old fort of mud walls about a mile in circuit and surrounded by a ditch. Buchanan had earlier described it only casually as containing "no traces of splendour, nor of any considerable strength. The only approaches to the fort were by seven large gates, some of which are still to be seen. The walls near these gates are tolerably high, but in most places they are scarcely more than two or three feet above ground, while in few places they have been levelled with the ground by the cultivators' plough. There was a small fort within the fort for the accommodation of the women and in it there is a small tank which still goes by the name of 'Ranee Gurra' or the Ranee's Tank. Near this tank lie some bricks to mark the spot where stood the palace of the Raja or his Seraglio."

Bose refers to the local tradition which ascribes the fort to the Khetauri Rajas, the last of whom, Devi Raja by name, was destroyed by the Muhammedans, an event about which a story has been preserved and is current in the locality. It is said that the Raja abandoned the capital with a band of devoted followers who included a pregnant washer-woman. Being jeered at for not keeping pace with the party she retorted that had she known that the Raja would so cowardly desert the capital she would not have been what she was. The Raja came to know of this and ashamed he returned to his capital to fight to the last man. It is not known how far this legend is historically correct. Buchanan knew nothing about it and he thought the fort to have belonged to the Khetauri Raja "who refused to submit to Shah Suja and was destroyed by that prince." But from the inscription deciphered afterwards, as stated above, it appears more likely that the Raja was destroyed by the Sultans of Bengal in early 16th century A. D. The ruins of the fort are not known to have been explored afterwards

Buchanan, *Bhagalpur*, p. 78; R. B. Bose, *JASB*, 1870, pp. 232-4; Blochmann, *Proc. ASB*, 1870, pp. 297-8; *Bengal List*, 428; *BDG*, *Bhagalpur*, pp. 164-65, 176.

446. **Umga (GAYA)—HINDU TEMPLES (SUN AND ŚAIVA), TANKS, FORT, TOWN-SITE—**

The village is situated more than a mile south of the Grand Trunk road near Madanpur. The village of Deo (cf. p. 98 above) is about 8 miles to the west. Buchanan did not survey this part of the district; but, later in 1847, Kittoe visited Umga and described the ruins somewhat fully. Cunningham visited Umga in about 1876 but he does not supply much of additional information. Beglar only casually refers to the ancient ruins in his report for 1872-73, for he did not visit the place. The Bengal List also contains an account of Umga but it does not state the source of its information. Bloch visited the place in 1902, but his account is very brief and sketchy. In 1906 Parameshwari Dayal noticed an inscription from Umga. The latest account on the ruins, however, is the one contained in the District Gazetteer which quotes mostly from the earlier sources.

Kittoe has not furnished any site-plan showing the location of the ruins, but they may be grouped and described as follows :—

(i) *The Main Vaishṇava (now Śaiva) Temple on the western slope of the hill :—*

The site of this temple commands an excellent view of the plains below where the old town of Umga was situated. The temple was seen in a well-preserved condition by Kittoe. It measured 68' 6" × 53' and had a height of about 60 feet. In plan it consisted of the usual *sanctum*, the *mandapa* or pillared hall in front and with porches on both sides as well as a larger porch in the front of the *mandapa*. The exterior as well as the interior of the building was found practically devoid of any ornamentation whatsoever, except for the bold mouldings and recesses on the exterior. Inside the *mandapa* were the four large columns with the usual bases, capitals and brackets but bearing little of decoration. Against the wall, facing the entrance, was a platform or pedestal for the enshrined images; but it was occupied only by broken pieces of images when Kittoe visited the temple. According to Kittoe the temple was that of Jagannātha and the enshrined images were of wood and represented "Sri Jee, Bulbudra and Subhadra" (i.e. Kṛishṇa, Balarāma and Subhadrā) as in the famous temple at Puri. This is further confirmed by the inscription referred to below. In about 1877 Cunningham states to have seen "three wooden blocks" in the shrine. But the Bengal List refers to the existence of Śiva *linga* in the shrine of which neither Kittoe nor Cunningham say anything. The structure was built of hard and coarse grained granite which would not admit of minute ornamentation. A

monolithic pillar, 14' high, stood in front of the entrance porch, but its crowing ornament, which according to Kittoe was a Garuḍa, or the famous "eagle", the vehicle of lord Viṣṇu, was no longer to be seen. Upto 1896, as seen from the Bengal List, the temple was in good repair.

Over the entrance doorways, pillars and architraves were once engraved a number of short records containing extracts from the Koran as well as the word "Alla" in Kufic character. How and when these records appeared here has not been fully explained by Kittoe. He, however, adds that, at the suggestion of some European officer and under orders of the late Raja of Deo the extracts from the Koran were scratched out and the Nagari words like Ramji, Śrī Rāma, Śrī Gaṇeśa, Śrī Jagannātha, Balabhadra etc. were engraved in their places. The Kufic inscription over the doorway appears to record the victory of some Muslim conqueror, whose name is lost, since the record was scratched away. As already stated by Cunningham it is most likely that the temple was desecrated and used as a mosque by the Muhammedans for some time.

Kittoe discovered a large slab of stone lying outside in the premises of the temple, with a long inscription of which he furnished the text and English translation also. The inscription records the genealogy of the chiefs of Umga, called as the lunar race or Soma-varṁśa, which commenced from Bhūmipāla down to Bhairavendra, the 13th successor in descent. It refers to the name of the town as Umaṅgā-Nagarī and records that the king Bhairavendra built the temple and set up the idols of Kṛiṣṇa, Balarāma and Subhadrā. In addition he built other temples, sank wells, excavated the tanks and set up a fine pillar in the great tank. The inscription is dated. V. S. 1496 (i. e. A.D. 1439). (cf. Kittoe, *JASB*, 1847, pp. 1220-1228 ; *IA*, *XIX*, p. 32 ff. and Bhandarkar's *List* No. 782).

(ii) *The Ancient Town-site of Umga, Tanks, Fort and Palaces:-*

Lower down the hill towards the south is a large tank about 600' x 400' and beyond it, towards the east side of the tank, are the remains of the palace of the Rajas of Umga. It appears the town was protected by mud-walls which were surrounded by a ditch. Inside the tank was an elegant monolithic pillar of granite, about 20' high. This pillar, it will be seen, is referred to in the inscription already noted. About two furlongs towards west is another tank about 200' square. Kittoe also refers to the remains of a fort, which, he says, "has been very injudiciously placed"; but he does not indicate its correct location.

(iii) *The Temple of Umañgeśvarī and Other Saiva Temples, Tanks, Rock-cut inscriptions etc. on the hill top and on the nearby hills :—*

Higher up the hill from the Main Temple, Cunningham noticed two ruined temples, one of which was called as Umañgeśvarī Devī temple which is still held sacred by the local people. There are besides a number of natural hollows converted into reservoirs. Closeby, but further up the hill, on a granite block, Cunningham noticed an injured old Nāgari inscription which he could not read. The Bengal List refers to several illegible inscriptions on the rocks in this area. In 1901 Paramesvari Dayal discovered a stone slab with inscription amongst the ruins on this hill-top. It mentions the name of the place as Umaga and also refers to the king Bhairavendra of the Soma dynasty. It records consecration of the temples to Umā, Maheśa and Gaṇeśa in V. S. 1500 (i. e. A.D. 1443).

As stated by Kittoe and the Bengal List there appear to be a number of non-descript temples on the nearby hills, mostly smaller in dimensions, dedicated chiefly to Mahādeva and Gaṇeśa but these have still to be explored.

From the inscription of V. S. 1496 (A. D. 1439) of Bhairavendra it would appear that the history of Umgā goes back at least to the 12th century A. D. though most of the ruins may be attributed to Bhairavendra, i. e., to the 15th century A. D. How and when Umgā was destroyed or deserted is a question not satisfactorily explained as yet. Kittoe quotes a tradition that the last chief of the Umgā dynasty was one Purbeel (Parabala) Singh who was attacked by some Muslim conqueror and his town and palace were sacked. He was taken to Aurangabad, the town 14 miles to the west, and there blown from the muzzle of a gun. It is, however, generally believed that the erstwhile Rajas of Deo (cf. p. 98 above) once ruled from Umgā. The Gazetteer quotes from the family tradition of the Deo Rajas which says that Bhan Singh, a younger brother of the Maharana of Udaipur, while on his way for the pilgrimage to the famous shrine of Jagannātha at Puri, halted at Umgā and was adopted as her son by the widow of the Umgā chief who had recently died. Bhan Singh settled at Umgā and some of his descendants also lived at Umgā but later shifted to Deo. This tradition is not quite consistent with the tradition quoted by Kittoe earlier. The matter therefore needs to be investigated into further. It is, however, interesting to note that the inscription of V. S. 1500 mentions temples of Umā, Maheśa and Gaṇeśa. The first letters of these deities make up the name Umgā, a coincidence which

is quite unusual, though it would otherwise appear to be accidental. Has the name of the Umaga or Umga anything to do with such a derivation ?

Kittoe, *JASB*, 1847, pp. 656-661, and pp. 1220-1228 ; Beglar, *CASI*, VIII, p. 63 ; Cunningham, *ASI*, XI, pp. 140-141 ; *Bengal List*, pp. 338-340 ; Block, *An. Rep.*, *ASI*, B. C., 1902, p. 13 ; Parameshwari Dayal, *JPASB*, 1906, pp. 23 ff ; *BDG*, *Gaya*, pp. 238-41.

447. **Uren (MONGHYR)**—BUDDHIST MONASTERIES, STŪPAS, ŚAIVA TEMPLES, ROCK-CUT SCULPTURES, INSCRIPTIONS, TANKS ETC.—

The village is situated 5 miles west of Kajra railway station on the main line of the Eastern Railway. Buchanan surveyed this part of the district ; but the ruins here seem to have escaped his notice. In about 1892 Waddell first discovered and examined the ruins carefully and brought to notice their significance amongst the Buddhist ruins in Bihar. A decade later Bloch also visited Uren but his account is very brief and is based mostly on the above two sources.

The ruins, as fully described by Waddell, may be grouped and described as follows. Waddell's account is not accompanied by a site plan thus making it difficult to follow the correct location of the ruins.

(A) *The Buddhist Ruins on the Hill*: (i) A little below the south-eastern side of the summit of the solitary hill near the village is a spot called as Lorik-kāghar. It is 'surrounded on three sides by vaguely columnar rock, slightly suggestive of rude walls'. Lorik is one of the most famous legendary heroes known to the folklore of Bihar. Waddell would, however, identify the spot with the house of the man-eating Yaksha Bakula of the Buddhist tradition which claims that Buddha ultimately converted the Yaksha. Hiuen Tsiang refers to this tradition and to the *stūpa* which was erected to mark the spot of conversion. Though the Lorik and Bakula stories have nothing to do with each other Waddell explains the association of Bakula here otherwise. He says that the adjacent Singhol hills are historically known to have been a regular haunt of bandits who were mostly aboriginals. The local people had been holding them in awe and dread and considered them to be Rākshasas or demons who, they say, were also cannibals. Five miles away is the village of Bakura, a name which, according to Waddell, is reminiscent of the Yaksba Bakula of the Buddhist tradition. In further support of his view Waddell mentions the prevailing worship of the image of Ban-Bakura-

Nāth or "Savage Lord Bakura" at the village Jalalabad 8 miles away (cf. p. 181 above). The other Buddhist ruins discovered by Waddell on the same hill, which are referred to below, also tend to confirm Waddell's identification.

(ii) *Foot-print mark and rock-inscriptions*:—A little to the north of the spot called *Lorik-kā ghar* was seen by Waddell a large foot-print mark on the rock facing north-north-east measuring $23'' \times 10\frac{1}{2}''$ and $1\frac{1}{3}''$ to $1\frac{1}{2}''$ deep into the rock. Waddell noticed here a number of traces of inscriptions on the rock but they were illegible. According to him the foot-print was originally intended to represent the foot-print of the Buddha.

(iii) *Stūpa ruins near the Foot-Print mark*:—At a short distance from the above spot Waddell found a small brick mound with traces of thickly plastered walls. It appears on the top of the mound was built in later times a Hindu shrine, the traces of which were also observed by him. He was told that a black-stone slab (of sculpture or inscription?) was carried away by the overseer in charge of the quarries nearby. According to Waddell this was the site of the *stūpa* which marked the spot of Bakula's conversion by the Buddha and which is the same as seen by Hiuen Tsiang in early 7th century A. D.

(iv) *The rock-carvings near the Stūpa site*:—Nearby the *stūpa*, on the rock, Waddell observed "figures of *stūpas* or *chaityas* of most elaborate patterns", supplemented in some cases with figures of *loṭā* or water vessel, the latter being very specially and prominently displayed. These are besides, on the rock, other carvings representing some religious marks and emblems. The presence of these symbols and marks with the representations of "loṭā" or water vessel is rather unusual at Buddhist sites elsewhere. They therefore lend a special significance to the site. Local people call the water-vessel marks as signifying *Lorik's loṭā*; but Waddell would, without much hesitation, explain them as representing the *loṭā* of Buddha, about which there exists already a Buddhist tradition quoted by Hiuen Tsiang. It is said that in the course of the wanderings in this region Buddha once set down his *kuṇḍika* or water vessel which is believed to have left its impression on the stone which Hiuen Tsiang claims to have seen himself. Waddell was told by the local people that the portion of the rock, all around this *loṭā* mark, was highly polished and "covered with numerous inscriptions in unknown characters". But a portion of the rocks was blasted away in the course of quarrying operations and only a small patch of the polished surface could be seen in 1892 by Waddell. The blasted away part of the rock, it is said, also contained other foot-print marks which, according to Waddell, may have represented the

foot-prints of the demon or Yaksha Bakula himself. Amongst the rock-inscriptions which were mostly illegible, Waddell saw one on a *chaitya* carving which, he says, was in the characters of 7th or 8th century A. D.

(v) *Rock carvings and a cave (?) in the south-eastern corner of the hill* : Waddell was told by the local people that some rocks had been blasted away from here which contained carved representations of two *stūpas*. Waddell could, however, see numerous traces of illegible inscriptions, one of which only he could make out with certainty as reading *Jāju-ghar* or Jaju's house or cave. Waddell thought that the blasted away rocks possibly contained a small cavern or rock-cut cell to the excavation of which the inscription may have referred. There is, however, no local or other known tradition about this person named *Jaju*. The inscription is in later Nagari characters.

(vi) *Buddhist monastery site at north-eastern foot of the hill* : The rocky spur of the hill on this side is seen divided into various terraces which were seen littered with bricks, pieces of Buddhist images, hewn stones, door-lintels and frames etc. by Waddell in 1892. The mounds of ruins are locally known to represent the site of the fort of Raja Indradyumna, the last Hindu king of the region ruling at the time of Muhammedan invasion (cf. *Indpe* p. 173 above). The ruins cover a very extensive area but no fortifications as such are described by Waddell in this connection. It is therefore more likely that the site is that of a Buddhist monastery and not that of a *gaḍh* or fort as asserted by the local tradition. Most of the bricks were already quarried away for the railway works ; and it is said that in the course of the diggings a large number of small rooms or chambers were exposed which may have belonged to a Buddhist monastery. The bricks used in the buildings measured 18" × 16", the thickness being as of modern bricks.

In the course of the quarrying operations for the bricks, it is said, numerous Buddhist images were recovered some of which were still seen by Waddell, in 1892, scattered about the village, which lies close to the west. Some of the images were seen also by Bloch in 1902 and he says that they were all Buddhist with the exception of one of Gaurī-Śaṅkara and the other of Agni. Waddell noticed one life-size image of Buddha of which Bloch makes no mention. Waddell had also seen a multitude of inscribed images and votive *chaityas* of high artistic merit. He states that nearly every image bore an inscription mostly containing the usual Buddhist creed formulae. Four of the inscriptions were in the "curious cuneiform headed character" (i. e. in the "shell characters" ?) which has not been

deciphered as yet. The other inscriptions include one which, according to Waddell, refers to the pious gift of one Udaya. The inscriptions, says Waddell, are mostly datable from 8th to 12th centuries A. D., and the sculptures and carvings represent the Hināyana School of Buddhism. It is further believed that the Buddhist monuments were destroyed by Bakhtiar Khilji at the end of the 12th century. Waddell had strongly recommended further exploration and excavation of the site ; but later Bloch was of the view that the local people would oppose it and that the work, if done, would be met "with little result". How far Bloch is correct, it is difficult to say, for his report itself does not show clearly that he had very carefully examined the site. The place does not seem to have been examined by any archaeologist afterwards and considering the large number of inscriptions and inscribed images, as reported by Waddell, further attempt at exploration is certainly necessary. It may be added that none of the inscriptions from Uren are elsewhere found noticed or examined afterwards ; nor are they seen included in Bhandarkar's List.

(vii) *Mound on which the village is situated* :—Bloch in his report of 1902 says that the largest mound at Uren was the one on which the modern village of that name is now situated. It may, according to him, be the site of various monasteries and temples. He does not, however, furnish any more details.

(viii) *Hindu Temple ruins to the north-west of the Hill* :—This was also noticed by Waddell with brick ruins and Hindu images like those of Hara-Gaurī, Durgā, Gaṇeśa etc. scattered about the site. The place is now called as Kālī-matā shrine. The Hindu image is of coarse workmanship and may indicate a later medieval date (i. e. about 11th or 12th century A. D.) There were also a number of Buddhist images and sculptured stones, taken obviously from the nearby Buddhist monuments. These are collectively worshipped at the mound as *grāma-devatās*, the pieces of Buddhist *chaityas* being worshipped as *liṅgas* of Śiva. Many of these Buddhist images had inscriptions which Waddell noticed as mostly spoiled or covered with vermilion coating. Of the Hindu images, the one of Gaṇeśa had an inscription in medieval Nagari script.

(ix) *Tanks* :—Waddell states to have seen in all nine tanks at Uren the local names of which are also given by him.

Waddell, *JASB*, 1892, pp. 1-22 ; Bloch, *An. Rep.*, *ASI*, B. C. 1903, pp. 10-11 ; *BODG*, *Monghyr*, pp. 263-67.

448. **Utrain (GAYA)—ŚAIVA TEMPLES, FORT AND MUSLIM TOMBS :—**

The village is situated near Pali and its antiquarian remains are found noticed only by Beglar and Grierson who mostly quotes from the former. To the west of the village Beglar noticed remains of a Śaiva temple of which only a *liṅga*, some carved pieces and broken statues were left at the site. Near it was another large mound, 300' × 200' and 25' high, with an enclosure on its top called as Himmat-Khan's *gaḍh* i. e. fort. But, in fact, it appears to have been a grave-yard since only graves are to be seen inside. In the entrance of the enclosure, old temple materials, like door-jambs, architraves etc. were found used. According to Beglar the mound underneath represents ruins of some Hindu temple.

To the east of the village Beglar noticed ruins of another Śaiva temple with numerous fragments of images such as of Gaṇeśa, Hara-Gaurī, Nandī etc. On the top of the ruins of an older Śaiva temple another temple was built with a vaulted roof which too had fallen to ruins. The bricks used measure 11" × 8" and 9" × 6". Beglar says nothing about the age of the ruins nor does he quote any local traditions associated with them. It is further not known who Himmat Khan was.

Beglar, *CASI*, VIII, p. 62., Grierson, *Notes on the District of Gaya*, pp. 21-2.

GENERAL INDEX

- Abbu Sarwani, Shaikh, 518.
 Abdal, Meer Q̄itab 265.
 Abdal, Sayyyid Yusuf, 564.
 Abdul Latif, 472.
 Abdur Rehman Sajjad, 418.
 Abdul Wahhab, Shah Diwan, 52.
 Abdush Shakur, Maulavi, 267.
 Abgel (site), 558.
 Abhayachandra, Muni, 226.
 Abhinandana (Jain Tirthaṅkara), 454.
 Abhirāma, 430.
 Abu Chak (or Chak Abhora), 32.
 Abul Muzaffar Hussain Shah of Bengal, 86.
 Abul, Shah Fateh, a saint, 167.
 Abu Ula, Mirza, 501.
 Adam Sufi, Shah, 15.
Adhikarāna, 334.
 Ādigadādhara, 133.
 Ādinātha (Jain Tirthaṅkara) 79, 274, 349, 461.
 Ādisir̄ha, 122.
 Āditya, 27, 90, 569.
 Ādityasena, 5, 105, 254, 258-59, 327, 530.
 Afganistan, 33.
 Afzal, Mir, 48.
 Afzalpur Saranda, 1.
 Āgam Kuan, 381, 403, 404.
 Aganur, 1.
 Aghsar, (i.e. Buxar), 74.
 Agmahal (Rajmahal) 472.
Āgni Purāna, 457.
Agrahāra, 327, 520.
 Agrawal, V.S. 326, 327 fn.
 Ahalyā, 1, 74.
 Ahalyāsthāna, 1.
 Āhavamalla, 143.
 Ahiari, 1.
 Ahilyābāi Holkar, 129, 139, 142.
 Ahirs, a caste, 154, 248, 385, 446.
 Ahiya (Yahya) Maneri, 261-62.
 Ahmadganj, 98.
 Ahmad Khan, 98.
 Ahmad Samarqandi, Khwaja, 79.
 Ahmad Shah, Saiyad, 277.
 Ahmad Syed, 509.
 Ahmadulla, 517.
 Aina (Shish) Mahal, 497.
Ain-i-Akhari, 23, 59, 270, 377, 425, 562, 567.
 Aini Rāmka Mathia, 86.
 Aini Sahi, Thakur, 177.
Aitareya Brāhmana, 486.
 Ajātasatru, 22, 373, 398, 411, 433, 435, 445, 447, 448, 453, 461, 462, 467, 468, 469, 471.
 Ajātasatru stūpa, 469, 471.
 Ajayapala, 136.
 Ajayapura, 11, 66, 290.
 Ajgebinātha, 178-79.
 Ajita, 122.
 Ajitanātha, a Jain Tirthaṅkara, 274, 454.
 Ajit Barm, 530.
 Ajivikas, 16, 17, 455.
 Ajmer, 283.
 Ākarshikā, 375.
 Ākāśagamgā, 257.
 Ākāśalochana, 218.
 Akbar, 10, 39, 51, 59, 159, 169, 229, 253, 268, 283, 286, 337, 358, 377, 381, 408, 409, 425, 468, 472, 478, 489, 500, 556, 559, 471.
 Akbarnagar, 473.
Akbarnāmāh, 152.
 Akbarpur, I, 196, 491, 494.
 Akram-ul-Haq, Shaikh, 386.
 Akshaya-Tritiyā festival, 279, 285.
 Akshaya-vaṇa, 127, 136, 137.
 Akshobhya, image of, 166, 167.
 Alamnagar, 2.
 Alarka, 543.
 Alaaddin Hussain Shah of Bengal, 42, 184, 410, 411.
 Alaaddin Khan, 524.
 Alaaddin Masud Shah, Sultan of Delhi, 54.
 Albiruni, 279.
 Aligaḥ, 19.
 Ali Khan, 19.
 Aldad Araffin, Hazrat Shah, 286.
 Aliwardi Khan, Nawab of Bengal 275, 479.
 Alinagar, 2.
 Allahabad, 378.
 Alms bowl of Buddha, 32 ff.
 Altar (see also Fire altar), 444.
 Alteka (?), 574.
 Altekar, A.S. 27, 30, 32, 372.
 Alwal Khan, 524.
 Alwara, 2.
 Amaithi, 2.
Āmalaka stūpa, 402.
 Amaradeva, 59, 67.
 Amaradvīpa, 65.
 Amaranātha, 21.
 Amarapur, 3.
 Amar Singh, 3.
 Amar Singh of Bodh Gaya, 70.
 Amar Singh of Jagdishpur 493.
 Amar Singh of Sonbursa Raj, 537.
 Amar Simha of Ujjain, 235.
Amātya-Dhruva-Vihāra, 65.
 Amawan (Amauna), 3.
 Amaya, 3.
 Ambikā, 3, 330.
 Ambikāsthāna, 3.
 Amb, Khwaja, 415.

- Ami, 3.
 Amogha, 61, 64.
 Amrapalli, 32.
 Amṛita-manthana, 250.
 Anadnātha, 178-79.
 Ānanda, 28, 32, 86, 212, 398, 508.
 Ānanda-Bhairava, 107.
 Ānanda-Datta Ojha, 107.
 Ānanda's *stūpa*, 508.
 Ananta, 179.
 Anant Rai, 351.
 Anantavarman of Maukhari dynasty, 16.
 Anderson, 64, 118, 172, 173, 175, 213, 232, 225, 407, 472, 565.
 Andhārā Thāri, 4.
 Āndhras, 44.
 Aṅga, 77.
 Aṅgārā, 269.
 Aṅgāri, 342, 565.
 Anigārā, 4.
 Animal bones, 237, 239.
Animesha-chaitya, 68.
 Ānkh Daur (gate), 357.
 Ānikoṭha-sattagrāma, 334.
 Annā-sarovara, 481.
 Annapooruā (goddess), 106.
 Anot Lal, 190, 358.
 Anti-chak, 4, 202, 303, 370.
Āpanaka-mahāvihāra, 225.
 Apsad, 4, 5, 95, 105, 255.
 Apsidal *chaitya*, 392.
 Arafīn, Hazrat Shah Aidad, 286.
 Ārāmanagara, 5, 6, 274.
 Aranyā (goddess), 5, 6.
 Araraja (see Lauriya Araraja)
 Arch, 253, 315, 341.
 Arhats, 95, 399.
 Arif, Hazrat Momin, 262, 265.
 Arjun Singh, Kala, 181.
 Armenians, 51, 377.
 Arjanātha (Jain Tirthanikara), 110.
Ārogya-vihāra, Śrī, 392.
 Arrah, 5, 6.
 Arsa, 5.
 Arsalan, Tatar Khan, 54.
Arthasāstra of Kauṭilya, 374.
 Aruṇa, 141.
 Āryadeva, 302, 402.
 Arzani, Shah, 412, 413.
 Arzan, Shah, 229.
 Āsādevi, 147.
 Asaren (or Asraen) Bandh, 150.
 Asfundiyar khan, 426.
Ashes stūpa, 241.
 Ashraf, Mir, 418.
 Ashtaśaktis, 93, 139, 147, 334.
 Ashy layer, 387, 388, 389, 391.
 Asman Hussain Khan, 7.
 Asman Kāthi, 7.
 Āśoka, 6, 15, 16, 17, 29, 31, 60, 62, 63, 212, 233, 238, 302, 309, 340, 374, 379, 382, 383-88, 399, 402, 405, 406, 427, 433, 453, 455, 469, 516, 529, 539.
 Āśokā, a lady, 337.
 Āśokachalla (Āśokavalla), 66, 141.
 Āśokan capitals, 62, 210, 233, 235, 273, 393, 430, 469, 508.
 Āśokan inscriptions and Edicts, 5, 11, 15, 16, 483, 515, 539.
 Āśokan pillars, 6, 16, 232, 233 ff, 273, 384, 387, 388, 393, 396, 399, 403, 430, 469, 470, 482 ff, 506, 539.
 Āśura, 14, 57, 345, 423, 459.
 Asurgajh, 7, 13, 21.
 Asur Pokhra, 38.
 "Asura" Site, 4, 37, 38, 43, 74, 87, 120, 122-3, 125, 154, 193, 207, 220, 245, 294, 344, 361, 511, 512.
 Āśvaghosha, 492.
Āśvapati, 25.
 Atasarai, 175.
Āthārā-ganda-pokhar, 186.
 Atisha, 539.
 Atmi, 8.
 Aurangzeb, 6, 97, 215, 220, 226, 229, 235, 267, 283, 285, 337, 378, 416, 417, 426, 478, 498, 499, 517, 545.
 Avalokiteśvara, 3, 96, 116, 144, 223, 224, 319, 334, 428, 562.
 Avantivarman, of Maukhari dynasty, 298.
 Avatāras of Viṣṇu (see also Daśavatāa), 132, 143, 179, 201, 214, 257, 329, 368, 465.
 Ayodhyā, 122, 143, 256, 486.
 Azimabad, 378, 411, 416 ff, 532.
 Azim Shah, 285, 378, 411, 414, 416, 417.
 Aziz, Mirza, 412.
 Babar, 6, 81, 263, 282.
 Babsr Shah, 41.
 Badakshan, 265.
 Badam, 8, 247.
 Baḷe Chishtani, 47-8.
 Baḷi Dargah, 263, 267.
 Baḷi Pahādi, 47-8, 381, ff.
 Badri-Nārāyaṇa, 518.
 Badri, Shaikh, 418.
 Badruddin-Badr-i-Alam, 50.
 Bagh Pokhar, 336.
 Bahadurganj, 8, 13, 21.
 Bahadarpur, (Gaya district), 8.
 Bahadarpur (Patna district), 397-8.
 Baharagora, 8, 9.
 Bahaul Haq, 50.
 Bahawal Shahid, Shah, 503.
 Bahcya, 9.
 Bahram Shah, Muizuddin, Sultan of Delhi, 136.
 Baidyanātha, 8-10, 108, 275, 367, 482, 551.
 Baijnātha, 104, 107, 541.
 Baijnātha, Singh, 113.
 Baiju, 104, 107.
 Baikunthapur, 10, 11.
 Bairisal (Raja), 513.

- Bais Karan, 178, 179, 180.
 Bakarganj, 400, 408.
 Bakāsura, 6, 74.
 Bakhra, 21.
 Bakhtiyar, Khalji, 304, 324, 325.
 Bakhtiyar Khan, 7, 76, 77.
 Bakth Homa, 478.
 Bakraur, 11, 12, 66, 231, 290.
 Bakri, 6.
 Bakula, a Yaksha, 181.
 Bala (Raja), 8, 13, 205, 545.
 Balabhadra, 259.
 Balāchandra, Śri, 225.
Balādhikṛita, 25, 327, 530.
 Balāditya, 310, 311, 325, 332, 333, 562.
 Balāji, Pandit, 138.
 Balam (Bullam) Pokhar, 572, 513.
 Balaputradeva, King of Suvarṇadvīpa,
 333, 350.
 Balarāma, 172, 123, 373.
 Balban (Birbuna), 130.
 Balgudar, 12.
 Bali, 13, 35, 368.
 Bali-Akshaya, a prince, 73.
 Bali island, 224.
 Baliya, 12.
 Baliya Dih, 12.
 Balguzar Jhil, 428.
 Balkh, 537.
 Ballala Sen, 386.
 Ball, Valentine, 72.
 Balrajpur, 13, 545.
 Balrampur, 13, 14.
 Balwantrao, of Gwalior, 138.
 Bamni, 14.
 Bāpāsura, 6, 17, 198 ff, 271, 272, 573.
 Ban Bakura Nath, 181.
 Banda, 14.
 Bandawat Gadhi 528.
 Banerji, P.T., 269.
 Banerji R.D., 16, 17, 54, 66, 80, 130,
 134, 137, 140, 142, 158, 182, 186,
 292, 562.
 Banerji Shastri, 75, 202, 224 fn., 225,
 339, 430, 431.
 Bāneśvara, (Śiva), 82.
 Bangali Dih, 359.
 Bāngaigā, 451, 452.
 Bangaon, 14.
 Bangiya Sahitya Parishad, 44.
 Baniya (village) 29, 34.
 Banjara (caste) 55, 195.
 Bānkā-Ghāt, 14.
 Bankipore, 372.
 Bantara, 15.
 Baora, a chief, 94.
 Barabar hills, 15-18, 115, 158 fn., 170,
 198, 207, 231, 276, 294 ff. 298, 432,
 436, 453, 454, 455, 489, 548.
 Baradari 7, 10, 11, 129, 139, 479, 496.
 Baragaon, 300 ff, 305, 307, 308, 321, 329,
 333, 528.
 Baraipura, 18.
 Barakar,, 81.
 Baramula, 442.
 Baran Bir, shrine of, 546.
 Baran Malikul Ulama, 265.
 Barari ; 19, 79.
 Barari-ki-kuppa, 19, 79.
 Barat, 20.
 Barawang, 21.
 Barew, 21.
 Barh, 21.
 Bārhadrathapura, ie. Rajgir, 432.
 Barijan, 8, 21.
 Barijangadh, 7, 21.
 Barnes, Mr., 88, 370.
 Barnett, L. D., 287.
 Barrows, 236 ff.
 Barua, B. M., 60 ff, 128 ff., 391.
 Barunārak (see Deo Barunarak).
 Basant Sahi, 169.
 Basant, Shah, 413.
 Basarh (Besarh), 21 ff, 126, 129, 199,
 210 ff, 263.
 Basrah, 295.
 Basu, 138.
 Baṭeśvar Cave, 368.
 Baṭeśvara temple, 369.
 Baths (Hamams), 7, 322, 497, 526.
 Bauka, a Pratihāra king, 279.
 Bausi, 252.
 Bawan Bazars, 251.
 Bawangaḥi, 94.
 Bawangaigā 452.
 Bawan Pokhar, 35.
 Bawan Subah, 95, 96, 103.
 Bayley Sarai, 53, 55.
 Bazar, 94, 113, 185, 203, 251, 495.
 Bazar Mahal, 357.
 Bazodeo ie. Vāsudeva, 539.
 Beads, 14, 23, 25, 31, 43, 95, 120, 176,
 242, 245, 313, 320, 345, 393, 399,
 409, 403, 511, 512, 550.
 Beal, 455.
 Beavon, 71, 347.
 Bede, 296.
 Bediban, 36.
 Begam Haveli (site), 403.
 Begampur, 36, 300, 327, 328 ff. 478.
 Begu Hajjam, 411.
 Begusarai, 36.
 Behistan, 389.
 Bela 36.
 Bell (temple), 558, 562.
 Belwa, 37.
 Belwadag, 37.
 Bena-ka-dehra, 201.
 Benu (Raja), 8, 38, 202.
 Benugaḥ, 7.
 Benusagar, 38, 202.
 Berantpur, 39.
 Bernier, 81, 473.
 Bettiah, 39, 81, 184.
 Beveridge, 509.
 Bcwa (Site) 406.
 Bhaddalapurānagara, 219.
 Bhadrabāhu, 374.
 Bhagalpur, 19, 39, 77, 279.
 Bhagavacheandra, 331.

- Bhāgavata sect (see Vaishṇavism also),
 303.
 Bhagavatī temple, 273, 370.
 Bhagavat Rai, 351.
 Bhagiratha, 279, 285, 288.
 Bhagnāhgadh, 113.
 Bhagudalana, 292.
 Bhagwanganj, 40, 42, 55, 121.
 Bhagwanpur, 41, 125.
 Bhagwan Singh, 41.
 Bhairava, 92, 102, 116, 194, 198, 329,
 369, 370, 429, 572.
 Bhairavendra (king) 215, 581, 582.
 Bhaleminde, 463.
 Bhaluahi hill, 189.
 Bhāmini-ghāt, 140.
 Bhaṇḍadeva, 130.
 Bhan Singh, Rai, 98.
 Bhānumatī, 90.
 Bhars, a tribe 14, 37, 56, 114, 427, 482,
 551.
 Bharat Kuṇḍ, 547.
 Bharatpura, 40, 41.
 Bharat Singh, 41.
 Bharhut, 67, 68, 434.
 Bhaskinātha, 42.
 Bhat-binor, 42.
 Bhat-Pokhar, 41, 42.
 Bhaṭṭiprolu, 240.
 Bhausahab, Rao, 139.
 Bhavāni, 3, 193, 298, 429.
 Bhawara, 42.
 Bhikaban, 42.
 Bhikaband, 42.
 Bhikna Kunwar, 385.
 Bhikna Pahadi, 384 ff, 587, 400.
 Bhima (Bhim Sen, Bhim Mari or Bhim
 Singh), 6, 94, 210, 213, 235, 396,
 432, 452, 456.
 Bhimaka, 300, 330.
 Bhimakshudra, Śri, 428.
 Bhita, 384.
 Bhogārjuna, 332.
 Bhoja, 43.
 Bhojpur, 43.
 Bhojpur Jadid, 43.
 Bhojpur Kadid, 43.
 Bhula (village) 345.
 Bhuiyas (i. e. Bhūmiyas) 423.
 Bhūmiyas (or Bhumijas), 90, 191, 345,
 349, 423, 560.
 Bhuvaneshwar, 198.
 Bichna, 43, 207.
 Bihar Daṇḍī, 44.
 Bihar Museum, 48, 54, 147, 424, 425.
 Bihar Sharif, 15, 44, ff, 147, 163, 170,
 190, 231, 262, 276, 300, 304, 325,
 326, 377, 410, 411, 432, 464, 485,
 486, 488, 540, 550, 571.
 Bihia, 55.
 Bihruz, (king) 204.
 Bihta, 41, 55.
 Bijak Pahar, 55.
 Bijal, 56.
 Bijaladeva, 551.
 Bijalgadh, 56.
 Bijapur, 551.
 Bijjasura (family), 139.
 Bilonja, 56.
 Bimal Das, 299.
 Binibisāra, 187, 433, 440, 441, 445, 446,
 448 ff, 467, 470.
 Binibisāra jail, 439 ff, 445 ff.
 Bimla, 57.
 Bimligadh, 57.
 Binda, 58.
 Binda Parab (festivals), 143, 554,
 Bindras (site), 13.
 Birbandh, 57, 510.
 Birbuna (Balban) 130.
 Birendrasingh, 57.
 Birpur, 57.
 Bisālapuri, 44.
 Bisapi, 58.
 Bishuḡadh, 58.
 Bisudih, 59.
 Biswa (Biswak), 59, 533.
 Blakiston, 196.
 Bodawpaya, King of Ava, 64.
 Boddam, Mr., 11.
 Bodha-rakshita, 61, 65.
 Bodh Gaya (or Buddha-Gaya), 11, 59-70,
 146, 151, 157, 215, 246, 289, 307,
 310, 340, 391, 424, 434, 487, 541.
 Bodhisattva, 65, 116 ff., 165-6, 223, 470,
 565.
 Bodhi Tree, 59 ff, 67, 209, 330, 428, 487.
 Boileau, Lt., 542.
 Bone relics, 4, 11, 20, 117, 209, 236, 237,
 238, 240, 245, 276, 361, 511, 544,
 557, 572.
 Bose R.B. 250 ff.
 Boyle, V., 6.
 Brahmā, 2, 151, 138, 334, 432.
 Brahma-Gaya, 60.
 Brahma-kuṇḍa, 86.
 Brahmamitra (king) 61, 244.
 Brāhmaṇi, 144.
 Brahmapautra Saṅgha, 143.
 Brahmarasalmali, 122.
 Brahmasthan, (site) 550.
 Brohmayoni hill, 138.
 Brass statue of Buddha, 562-3.
 Bricks, 10, 13, 24, 26, 30, 31, 40, 72, 76,
 80, 85, 88, 89, 114, 117, 118, 121,
 122, 146, 152, 159, 162, 165, 171,
 176, 194, 195, 197, 202, 212, 214,
 221, 223, 236, 259, 246, 269, 308,
 340, 341, 354, 362, 381, 386, 388,
 468, 469, 481, 484, 506, 527, 542,
 544, 553, 564, 572.
 Bricks (polished) 481, 542.
 Bridges., 53, 118, 123, 287, 393, 396, 480,
 520, 522, 542, 564-5.
 Brihatkathā, 375.
 Brihadratha, 432.
 British Museum, 173.
 Bronzes, 9, 37, 38, 172, 207, 210, 222 ff,
 245, 312, 313, 319, 320, 321, 323,
 351 ff., 368, 510.

- Brown, Captain, 77.
 Brown, Coggin, 43, 44.
 Buddha, 6, 28 ff., 31, 32, 41, 43, 59 ff.,
 78, 201, 212, 285, 288, 289, 301,
 302, 306, 373, 383, 410, 432, 433,
 434, 445 ff., 456, 549, 550, 555,
 564, 566, 572.
 Budhai, 18, 19.
 Buddha (crowned) image, 223.
 Buddha Gaya (see Bodh Gaya).
 Buddha, incarnation of Vishnu, 179.
 Buddha-Pokhar, 63, 69, 507.
 Buddhapur, 70, 73, 356, 358.
 Buddhasena (*āchārya*), 66, 198, 199, 541.
 Buadhavana, 70.
 Buddhśvara (Śiva), 70.
 Buddhist Councils, . . . 453, 461, 462.
 Buddhokhar Tal, 425.
 Buddhagupta, 331, 336.
 Buddhain, 70.
 Budheśa, 19.
 Buddhanātha Mahādeva, 336.
 Budhroop temple, 227, 270, 371.
 Bukhari, 262, 267.
 Bulandi (Bilandi) 307, 563, 565.
 Bulandibagh, 393 ff., 396, 397, 398, 401,
 412.
 Bull, 28, 123, 253, 272, 355, 461, 499, 508,
 529, 539, 546.
 Bull capital, 430, 484, 508.
 Bundu, 71, 123.
 Bundugi Pir, Shah, 286, 287.
 Bundugi, Shah Yusuf, 347.
 Buram (Boram), 5, 72, 356.
 Burgess, 453.
 Burha, 72.
 Burhadi, 72.
 Burial sites, 4, 87, 117 ff., 120, 142, 159,
 191, 207, 234, 236, 245, 344, 345,
 349, 423, 511, 560.
 Burju, 72.
 Burrow, Reuben, 233, 235.
 Buruhatu, 74.
 Butnagar, 48.
 Buxar, 74 ff. 196, 417.

 Capitals (See Aśokan capitals).
 Capuchin Mission, 39.
 Carlyle, 12, 85, 86, 119, 234 ff., 482 ff.,
 515.
 Casket (relic) 31, 118, 209.
 Ceylon (see also Lanka) 182, 232, 375.
 Chache Nawatoli, 75.
 Chainpur, 7, 41, 75 ff. 275.
 Chaitya 47, 61, 64, 72, 80-1, 85, 91, 116,
 190, 222, 556.
 Chaitanya, 138.
 Chakai, 77.
 Chakradharpur, 77.
 Chakraghat, 189.
 Chakrapura, 5.
 Chak Ramdas, (site) 29.
 Chakravāḥa, 141.
 Chaman tank, 387.
 Champā (Champāpuri, Champānagar),
 20, 39, 77 ff., 179, 186, 192.
 Champakpur, 181.
 Chāmundā, 197.
 Chanaka (King) 80.
 Chananniyam Dih 248.
 Chānd (Raja), 196.
 Chandan Das, 516.
 Chandan Shaheed, 515, 516.
 Chandan Shaheed hill, 515, 516.
 Chanda, R. P., 54, 182, 407, 460.
 Chandel Rajputs, 2, 148.
 Chandī (goddess), 18, 19, 280.
 Chandimau, 79.
 Chandisthāna, 286.
 Chand-Kaushik, a spring, 561.
 Chand Pokhar (or Chandokhar Tal),
 115, 116.
 Chandradatta, 201.
 Chandragadh, 294.
 Chandra, G. C., 319, 320, 321.
 Chandragupta (Gupta), 22, 279, 285,
 288, 388, 399, 557.
 Chandragupta (Maurya), 372-74, 386.
 Chandraka, son of Vishnu, 574.
 Chandraketu (Raja), 217.
 Chandrakūpa, 106.
 Chandras of Vikramapura, 487, 488.
 Chandrasena, 115, 116, 231.
 Chandravatī, 294.
 Chandrawat (chief of Kahars), 150.
 Chandu hill, 188.
 Chānkigadh (Jānakigadh), 80, 243.
 Chānūra, 368.
 Chāpāla-Chaitya, 571.
 Charam Posh, Shah Ahmad, 47, 50.
 Charana (see Foot-Prints).
 Charana-Nārāyana, 190.
 Charaut, 81.
 Charcoal, 237, 316, 318, 319.
 Chariot wheel, 395.
 Charitravana, 75.
 Charra (Chhorra, Churra), 81, 86, 144.
 Chaturbhujā (a chief), 106.
 Chauhan Rajputs, 294.
 Chaumukha (Jain) 454.
 Chaurasi-muni, 368, 369.
 Chechgaongaḥ, 2, 58, 82, 83, 94.
 Chchelsuttoon, 414.
 Chandgutū, 83.
 Chenegutū, 83.
 Cheon, 84, 108.
 Cheros, a tribe, 13, 43, 55, 75, 93, 97, 98,
 103, 110, 111 ff., 114, 119, 122,
 125, 183, 194, 195, 198, 215, 270,
 276, 292, fn., 293, 337, 350, 351 ff.,
 391, 485, 488, 518.
 Chhapra, 81, 85, 119, 269.
 Chhata hill, Rajgir, 437, 449.
 Chhatānara, 332.
 Chhata Pokhar, 90, 570.
 Chhateśvara, 332.
 Chhatiapati of Ujjain, 235.
 Chhatrapati, 252, 260.
 Chattrasena, 254.

- Chhattris, ic. cenotaphs 11, 129, 139, 250, 494.
 Chhinda (family), 66, 141.
 Chhingala, 122.
 Chhota Pohar, 84.
 Chhota Raniwas, 536.
 Chhota Takia, 51, 52.
 Chhoti Dargah, 50, 263 ff.
 Chhoti Pahadi, 382 ff.
Chichitāgara, 83.
 Chihadanta, 180.
 Chilla, 229, 277, 295, 464, 537.
 Chilla Shah, 464.
 Chillor, 85, 293.
 Chinese inscriptions, 67.
 Chintaman Das, 161.
 Chirāgdān (cave) 516.
 Chirand (Cherand or Chiran), 6, 22 28, fn., 81, 85 ff, 121, 598, 571.
Chirānda-Māhātmya, 86.
 Chishtane, Bade, 47.
 Chishti, Sayyad Hussain, 161.
 Chitravana, 74.
 Chitraśvara (i.e. Śiva), 9.
 Chittagong, 50.
 Chokahatu, 71, 87.
 Chola (Country) 196.
 Chola (king), 105, 251, 254, 257, 258.
 Cholapura, 254, 255.
 Chopra (tribe), 299.
 Chouparah, 81.
 Chowrie, bearers, 406, 407.
 Choyen (site) 532.
 Chulhas (ovens), 315, 317 ff., 324.
 Chunda, 361.
 Chunilal Ray, 168, 248.
 Chutia, 87, 121, 559.
 Chyavana, 86.
 Cleveland, Augustus, 40, 186.
 Clive, Lord, 283, 346.
 Coins, 10, 14, 20, 23, 24, 27, 30, 31, 37, 38, 62, 95, 97, 119, 120, 221, 236, 238, 242, 272, 317, 320, 361, 388, 390, 391, 393, 395, 399, 400, 404, 468, 473, 451, 507, 515, 538, 550, 554, 556, 557.
 Colgong (Kahalgaoon), 20, 88 ff., 346, 367, 368, 370.
 Concrete, 555.
 Conjeevaram, 224.
 Copper bolt, 483.
 Copper objects, 4, 9, 14, 25, 38, 43, 120, 125, 175, 193, 204, 207, 243, 245, 335, 345, 361, 403, 423, 461, 483, 495, 511, 562.
 Copper smelting, 505.
 Copper statue of Buddha, 555, 556.
 Cow (worship or temple), 143, 190, 262, 363, 368, 511.
 Crawford, Col., 284.
 Crystal, 385, 556.
 Dadhar, 89.
 Dai Thakurani, 513.
 Dak Pokhar, 21.
 Daksha, 3, 104, 429.
 Dakshina-Bhavana, 193.
 Dakshinadeśa, 224, 226.
 Dakshināgāra, 45, 141.
 Dakshina-mānasa-tirtha, 141.
 Dalbagh, 426.
 Dalbhum Rajas, 143, 363.
 Dalmi (Dulmi or Diapur Dalmi), 89, 170, 345, 560, 570.
 Dalton, Col., 13, 71 ff., 87, 89, 90, 97, 98, 143, 356.
 Damdama Kothi, 282.
 Damodarlal Dhokri, 135.
 Dancing (see Nachghar).
 Daṇḍa Bihar, 44.
 Daṇḍin, 124.
 Danta, 45.
 Dantar, 217.
 Dantiwara, 268.
 Danyal (prince), 283 ff, 288.
 Danzig, 377.
 Dapthu, 90, 230 ff, 247.
 Darauli, 3, 92.
 Darbhanga, 42, 93.
 Dargah or Hazi hill, 85.
 Dargama, 93.
 Daiika, 94.
 Daroga, 1, 491, 501.
 Darwabari, 94, 245.
 Daryakhan Zangi, 169.
 Daryapur-Parvati, 4, 95, 574.
 Darya (or Duriyar) Singh, 229.
Dasa-kumāra-chcritam, 124.
 Daśaratha (epic king), 142.
 Daśaratha (Mauryan king), 296, 298, 453, 455.
 Daśavatāra, 131, 329, 465.
 Dasgupta, 143.
 Dasnami Sannyasins, 176.
 Dattasena, 130.
 Dattātreya, 140, 463.
 Daud Bigha (site), 397.
 Daud Khan (Afgan Chief), 7, 77, 531.
 Daud Khan, Mughal governor of Bihar, 97, 98, 215, 220, 337, 361 ff.
 Daudnagar, 3, 97, 98, 270, 353, 531.
 Daud, Sayyid, 49.
 Daulat Shah Maneri, 263 ff.
 Daur Bandh, 357.
 Daya Ram Sahni, 435, 468, 469, 471, 482 ff.
 Deane, John, 6.
 Dehcka, 486.
 Deo, 98, 111, 214, 215.
 Deo Barunarak, 99 ff, 215, 246, 423.
 Deogan, 103.
 Deoghar (Monghyr District), 103, 161.
 Deoghar (Santal Parganas Dt.), 14, 193 ff, 254, 255, 259, 541, 561, 569.
 Deokuli, 108.
 Deokund, 108.
 Deokut, 109.
 Deoli, 109.
 Deo Mārkaṇḍeya (Barsar, Barsand), 110 ff, 183.

- Deo Parhu Baram, 114.
 Deprcc, Major, 120.
 Devadatta, 449, 464, 465.
 Devadatta's house, 464, 465.
 Devapāla I (Pāla king), 147, 168, 278, 287, 303, 313, 318, 319, 320, 333, 350.
 Devapāla II, 303.
Devapāla-gandha-kuti, 335.
 Deva Rāmapāla, Śri, 561.
 Devasimha, 334.
 Dewal Tand, 114.
 Dewan Shah Ali, 167.
 Dewaz Manaria, Makhdum, 533.
 Dey, Nandulal, 86, 261 ff., 571.
 Dhabauli, 114.
 Dhamdaha, 115, 537, 538.
 Dhaneśvaranātha (Śiva), 540.
 Dhansar (tank) 149.
 Dharawat (Dharmapuri, Dharmapur, Dharmāwar or Kānhanpur), 115 ff., 245.
 Dhāraṇī (magic litany), 166.
 Dharhara, 119, 538.
 Dharmachakra, 334.
 Dharmadatta, 332.
 Dharmagupta, 65.
 Dharma-Mahāmātras, 25.
 Dharmapāla (Pāla King), 65, 202, 303, 313, 332, 376.
Dharmapāladevī-gandhakuti, 335.
Dharma-rajika stūpa of Sarnath, 469.
 Dharmasvāmin, 66.
 Dhawa, 109.
 Dhenukāraṇya, 143.
 Dhobi (washerman), 363.
 Dhobinath Temple, 121.
 Dhongra hill, 289.
 Dhruvasvāminī, 25.
 Dhum Shah, 416.
 Diamond throne (Vajrāsana), 60 ff.
 Dice, 324.
 Dickson, Mr. 476.
 Didarganj, 407, 408.
 Dighcc Pokhar, 328.
 Dighwa-Dubaoli, 119.
 Digri, 120.
 Dikshit, K. N., 504.
 Dit (Daitya), 512.
 Divvākara, 332.
 Diwān-i-Ām, 284, 475, 476, 497, 498.
 Diwān-i-khās, 475, 498.
 Diwānkhānā, 476.
 Dobra (tank), 149.
 Doisa, 120, 355.
 Dol-jatra (festival), 107.
 Dombs, 384.
 Domkaṭars (tribe), 91.
 Dom Buzurg, 41, 42, 121.
 Drains, 314, 316, 317, 319, 320, 396, 397, 399, 401, 408, 555.
 Dravida, 457.
 Droṇa (Brāhmaṇa), 40, 121.
 Droṇāchārya (sage), 121.
 Droṇa *stūpa*, 40, 42, 86, 121.
 Droṇāyana-shadha, 121.
 Drums (iron) worship, 511.
 Drupada, 108.
 Dudhapani, 123, 488.
 Dulmi (see Dalmi).
 Dulua, 122.
 Dumraon Maharaja, 6.
 Dumraul, 122.
 Dungan Singh, 490.
 Durbijja Singh, 371.
 Durgā (goddess), 17, 38, 56, 72, 73, 89, 94, 101, 106, 113, 138, 145, 146, 160, 191, 195, 199, 208, 224, 248, 291 ff., 363, 408, 486, 528, 546, 563, 564.
 Durgādāsa, 139.
 Durgāvati, 195.
 Durjan Sal, 120.
 Durllabh Ray, 134.
 Durukhiā Devi image, 336.
 Durvāsas (sage), 74.
 Dusadhs (or Doms), a low caste, 176, 270, 339, 384, 385, 554.
 Dutch cemetery, 81.
 Dutch settlement, 81, 178, 230.
 Dvāpara Pokhar, 100, 102, 111.
 Earth goddess, 5, 238.
 Education system, 305, 306.
 Ekachakra, 5, 6.
 Ekāgarra Dih, 343.
 Ekhtiar Khan (i. e. Bakhtiar Khan ?), 123.
 Eksar or Eksaran, 122.
 Eksaria Brahmins, 122.
 Elahabad, 128.
 Elliot, J. B., 201.
 Elliptical structures, 448.
 Elphinstone, J. R., 215.
 Embankments, 57, 438, 439, 510.
 English settlement, 81.
 Eran in Madhya Pradesh, 5.
 Erkia, 123.
 Etre, 123.
 Ewer, Mr., 494.
 Fa Hian, 22, 32, 33, 69, 94, 126, 153, 155, 289, 300, 302, 306, 376, 379, 380, 383, 385, 405, 434, 440, 450, 459, 469, 470, 471, 556.
 Fakruddin, Syed, 203.
 Fakruddin Hussain, 7.
 Fakruddowla, Nawab, 413, 419.
 Faqih, Taj, 263, 363.
 Fariduddin, 162.
 Farrukhsiar, 414, 417, 526.
 Fatchgadli, 77.
 Fatch Jung Khan, 473, 478, 479.
 Fatch Khan, 76.
 Fatchpur Sikri 41, 75.
 Fatch Sahi, 169.
 Fatch Singh of Tekari Raj, 122.
 Fatua, 123, 417.
 Fazlullah, 54.
 Fergusson, 453.
 Ferishta, 261, 493, 542.

- Fire Ordeal, 547.
 Fire sacrifice, 26, 527, 391, 431.
 Firoz Jung Khan, 411.
 Firuz Rai, 261.
 Firuz Shah of Bengal, 50, 52.
 Fleet, 5, 46, 103, 197, 259, 487, 503, 504, 529, 530.
 Floods, 372.
 Fo-lu-sha (Peshawar), 33.
 Foot-print worship, 1, 26, 103, 126, 128ff, 132, 140, 180-81, 190, 218, 251, 257, 286, 299, 361, 365, 384, 393, 421, 463, 465.
 Foucher, M., 23.
 Franklin, Col., 44, 46, 53, 78, 79, 250 ff, 421.
 French Settlement, 81.
 Fuhrer, 382, 383.
 Fulwari Sharif, 123, 373.
 Funeral Hymn of the R̥gveda, 238.
 Gadadhara (Vishṇu), 71, 132 ff.
 Gadālol, 137.
 Gaṅh-devī, 546.
 Gādhinagara, c. Kanauj, 517.
 Gaggara, 78.
 Gahadvālas of Kanauj, 262, 409, 410.
 Gajagaon, 124.
 Gajalakshmi, 26, 61, 160, 327, 362, 568.
 Gajarathapura, 58.
 Gaja Sena, 136.
 Galunātha, 504.
 Ganbharia Rajputs, 513.
Gandha-hasti-stūpa at Bakraur, 11, 12.
 Gandhara sculptures, 25.
 Gaṇeśa, 18, 38, 52, 56, 59, 73, 89, 92, 100-2, 106, 112, 123, 125, 139, 131, 147, 166, 172, 179, 199, 206, 214, 224, 229, 248, 255, 259, 275, 292, 355, 363, 423, 429, 442, 457, 499, 500, 546, 563, 569.
 Gaṇeśa-Kuṇḍ, 463, 464.
 Gaṅga (river goddess), 57, 179, 370, 429.
 Gaṅgādhara (a donor), 163, 169.
 Gaṅgādhara (a poet), 154.
 Gaṅgāsāgara (tank), 35.
 Ganj-i-Shahid, 512.
 Garden (Phulwari), 473, 497.
 Garden House, 479.
 Gargaon, 125.
Gārgi-Samhitā, 373 fn.
 Garohat, 125, 293, 366.
 Garrick, 9, 10, 92, 93, 191, 193, 110 ff, 171 ff, 234 ff, 245 ff, 527, 528.
 Garstin, John, 429.
 Garuḍa, 363, 454.
 Gauhati (Gubākahatti), 40.
 Gaur, 472, 473, 478, 566, 567.
 Gauri, 106, 470.
 Gauri-Sānkara, 93, 113, 195, 369, 401.
 Gautama (sage), 1, 74.
 Gaya, 26, 36, 45, 59, 85, 126 ff, 187, 332, 354, 432, 436, 533.
 Gaya-gaja temple, 129, 133.
 Gaya-Kassapa, 128.
 Gayā-kūpa (well), 154.
Gayā-Mukhīmya, 127, 135, 136.
Gayā-mushvina-paddhati, 129.
 Gaya-Pokhara, 506.
 Gayāsura, 126, 128 ff, 133-34.
 Gayāsuri or Gayeśvari (goddess), 139.
 Gayā-vishaya, 350.
 Gayāwāls 18, 127, 135, 137.
 Gayāśvara, 139.
 Gazi Mian, 263.
 Gazni, Mahmud of, 262, 515.
 Ghamandi Gir, Gosawi, of Bodh Gaya, 69.
Ghaṅṅā-stūpa, 402.
 Ghat-Bandhā-Tal, 197.
 Ghatiala, 279.
 Gharotkacha-gupta, 25.
 Ghatsila, 9, 143, 363.
 Ghatwala, 77, 83.
 Ghauspur, 98.
 Ghauth, Muhammad Shah, of Gwalior, 28.
 Ghazi Gate, 494, 500, 501.
 Gherjan, 144.
 Ghiasudōin Tughlaq of Delhi, 542, 554.
 Ghiath Beg, Mirza, 263.
 Ghoḷ-daud, 44.
 Ghoḷā-ghāt-gate, 492, 494.
 Ghoḷā-Pokhar, 35.
 Gholamara, 144.
 Ghosh, A., 88, 122-4, 159, 160, 175, 176, 193, 207, 220, 221, 234 ff, 241, 435, 437 fn., 442, 443, 449, 451, 456, 458-60, 463-4, 466-7, 471, 512-3.
 Ghosh, Maroranjan, 371, 380, 394-5, 399, 402, 405, 408, 411 ff.
 Ghosh, Upendra, 491, 494.
 Ghosrawan, 44, 145 ff, 332, 571.
 Ghost worship, 76, 142, 336, 402, 546, 549.
 Ghulam Haidar Khan, 196.
 Ghulam Hussain Shah, 413, 507.
 Ghulam Mahiuddin, 553.
 Ghulam Qadir, 196.
 Ghurgin Khan, 287.
 Gidhadvāra cave, 153.
 Gidhaur, 106, 147, 203, 227, 537, 540, 541.
 Gillinders, Francis, 131.
 Giriak, 79, 95, 143 ff, 300, 421, 436.
 Girijā-nātha (Śiva), 546.
 Girivraja (see also Rajgir), 432.
 Girnar rock-edict, 374.
 Glass, Mr., 78.
 Glass, 31, 209, 391, 395, 400, 551.
 Glass beads, 31, 209, 400.
 Glazed Tiles, 163, 184, 411, 414, 418, 521, 526.
 Goals (cowherds), 385.
 Goalin Khiṇḍ or pass, 533.
 Gobhaviṇī (queen), 110.
 Gobināth (Gabinātha or Ajgebinātha), 178.
 Goddard, General, 281, 497.
 Gogri, 153.

- Gola or Golghar, 419.
 Golakpur, 400.
 Gold coins, 10, 538, 557.
 Gold ear-ornament, 512.
 Gold image of Saraswati, 557.
 Gold plaque, 407-8.
 Gold ornaments, 557.
 Gold leaf with female figure, 14, 237, 239, 240.
 Gomati-khetṭaka (fort), 190.
 Gomibhatṭa, 292.
 Gomukhi, 272.
 Gondwa, 55.
 Goose monastery (*Hansa Saṅghārāma*), 151 ff.
 Gopāchala (Gwalior), 490.
 Gopāchala of Mukteśvara dynasty, 279.
 Gopāladeva I (Pāla king), 45, 330, 332.
 Gopāladeva II (Pāla King), 66, 370.
 Gopālitakrama, 288.
 Gopi (milk-maid) cave, 294-6, 298.
 Gopichandra (Gopichand), 331.
 Gopikā-kubhā, 295, 296, 298.
 Gora, 154.
 Gorai, 201.
 Gorathagiri, 15, 16, 17, 170.
 Goreya, 384, 401.
 Gorhi Dih or Fisherman's mounds, 74.
 Gosai-khaṇḍa (site), Rajgir, 396.
 Gosopalli, 154, 249.
 Govardhana Das, 299.
 Govindachandradeva (Gahaḍvāla king), 121, 261, 266, 279, 285, 409.
 Govindagupta, 25.
 Govindpur, 122, 154.
 Govind Singh, Sikh Guru, 420.
 Gowor, 154.
 Gridhrakūṭa hill, 385, 433, 439, 445, 449-51.
 Grierson, 21, 37, 58, 70, 84, 89, 92, 95, 97 ff., 108, 115 ff., 155, 162, 178, 184, 189, 190, 227, 230, 232, 277, 355, 384, 424, 430, 431, 545, 547-49.
 Guardian deities, 409-411.
 Gulgar Sept, 345.
 Gulzaribagh, 403.
 Guṇacharita, 155.
 Guṇamatī monastery, 118 ff.
 Guṇamati (teacher), 118 ff.
 Guṇasar (tank), 410, 412.
 Guṇāve (village), 261, 409, 410.
 Guneri, 154, 227.
 Guṇeśvara-sarman, 261, 409, 410.
 Gupa (tank), 551.
 Gupta Era, 3, 336.
 Guptagauh, 280, 285, 288.
 Guptas, 5, 22, 44, 100, 102, 105, 331, 336, 354, 360, 371, 376, 388, 391-2, 399, 442, 454, 468, 527, 547, 556, 557.
 Gupteśvara, 156.
 Gurpa hill, 156, 166.
 Gulpāsini Māi (goddess), 157.
 Guruki-bagh, 526.
 Gurupādagiri, 157.
 Gwālā, 42.
 Gwalior, 18, 88, 120, 138, 490, 494.
Gwalīyār nīmāh, 490.
 Gyangnagnanarda (Jnanananda or Yajnanarda?), 468.
 Habash Khan, 500, 501.
 Habib Khan, 47, 51.
 Habisak-mal, 131.
 Hafiz, Shamsuddin Ahmad, 261 ff.
 Haibat Jang, 414, 415, 418.
 Haibat Khan, 503.
 Haihayas, 514.
 Haji Chand, 415.
 Haji Chand Saudagar, 95, 96.
 Haji (or Dargah) Hill, 88.
 Haji Hurmayen, 295, 297.
 Haji Ilyas Shah, 158, 159.
 Hajipur, 158, 171, 379, 430.
 Hakim, Syed Ahmad Hussain, 419.
 Haldi, 270.
 Halwais, 540.
 Hamira, Virā, Sri, 357-9.
 Hammam (see Baths)
 Hammat Khatir Buzubir, 267.
 Hanṣa (King), 124, 159.
 Hanṣakumāra (King), 48, 488, 489.
 Hanṣapurānagara (or Hansu Tanr), 439.
 Hanṣa-saṅghārāma (goose monastery), 151 ff.
 Hansatirtha (or Hangsatirtha), spring, 561.
 Hanuman, 138, 179, 367, 504, 548.
 Hanuman Kabir, 106.
 Hara-dih, 160.
 Hara-Gaurī (see also Śiva-Pārvatī), 2, 92, 100, 101, 125, 147, 162, 179, 199, 214, 355, 368, 428, 457, 464, 517, 552, 561.
 Hara-mandir, a Sikh Temple, 408, 420.
 Haraṇa-parvata, 278.
 Hara Singh Deva, 542, 543.
 Hārḍapīṭha, 104.
 Hari Brahmachari, 87.
 Harideva, 130.
 Hārīdrapīṭha, 104.
 Harihara, 84.
 Hariharanātha, 184.
 Harihobans Rajputs, 55, 270.
 Harinātha, 106.
 Harinātha (king), 121.
 Harinātha Bhārati, 178.
 Haripur, 160.
 Hariśchandra (king), 486, 499.
 Hariśchandra temple, 499.
 Harisingh, 160.
Harivamśa, 487.
 Harivarma-mahāvihāra, 335.
 Harlājuri, 161.
 Harris, Mr, 555, 556.
 Harsar (tank), 551.
 Harsha (king), 303, 332, 487.
 Harsha era, 530.
 Harshu Panre (or Pangre), 76.
 Hasanpura, 161.

- Hasanpur Kako, 14, 162 ff, 262-3.
 Hasra Kol, 56, 157, 164 ff, 424.
 Hassan Ali, 418.
 Hassan Khan Sur, 76, 515, 518, 521, 525.
 Hastināpura, 556.
 Hastings Fort (see also Fatchgaḍh and Sarkarigaḍh), 77.
 Hathi Gate or Hathi Paul, 495, 496.
 Hathwa Raj, 169, 192, 549.
 Hatim Khan, 50, 52.
 Hātkeśvara (Śiva) temple, 463.
 Hāt-Mangalpur, 268.
 Hawkins, 497.
 Hayes, Dr., 143.
 Hazrat Jandaha, 167.
 Heber, Bishop, 509.
 Hemālpantḥi temple, 87.
 Hemantu Sadhu, 465.
 Hemat Singh, Raja of Karanpura, 8.
 Heracles, 373.
 Hesamuddin Shah (a saint ?), 199.
 Hiuen Tsiang, 6, 11, 12, 18, 20, 22, 23, 28, 29, 31, 32, 40, 47, 63, 66, 68-70, 88, 94, 96, 97, 118, 126, 151, 153, 157, 186, 187-89, 199 ff, 210, 212, 222 ff, 273, 278, 289, 302, 303, 306, 308, 310, 322 ff, 341, 375, 376, 379 ff, 427-29, 434, 440, 449-51, 459, 462, 464, 469, 471, 487, 533, 556, 561, 562, 565, 566, 573.
 Hill worship, 385.
 Hilsa, 49, 167 ff, 231, 278, 342-3.
 Hilsa Deo, 168.
 Hirananda Shastri, 301, 302 fn., 313, 315, 326, 327 fn., 330 fn.
 Hiranyakāśipu, 539.
 Hiranya-parvata, 278, 281.
 Hitutola, 169.
 Hodgson, 199 ff, 210, 233, 234, 541-43.
 Hoernle, 34, 173.
 Hoey, Dr., 21, 42, 43, 86, 87, 121, 154, 248, 269, 361, 511, 512, 549, 550, 571.
 Horn, J. V., 81.
 Horn-pins, 25.
 Horowitz, 2, 36, 48-51, 54, 55.
 Hos (a tribe), 423.
 Hotsprings, 456, 463, 543.
 Human bone relics (cp. also bone relics), 23, 237-8, 544.
 Human sacrifice, 143, 383.
 Hūṇas, 320.
 Hunter, 85, 86, 98, 99, 198, 120, 127 ff, 148, 156, 158, 177, 196, 215, 220, 222 ff, 230, 233 ff, 244, 250 ff, 281, 350, 356 ff, 365, 473, 491, 514 ff, 541-43, 567.
 Hunting Lodge (Shikarghar), 226, 338.
 Husen Ahmad, 162, 164.
 Husenpur, 169.
 Hussinabad, 182.
 Hussina, Bagh, 203.
 Hussain Khan, 265.
 Hussinpur, 162.
 Hussain Shah Lohari (a saint), 287.
 Hussain Shah of Bengal, 153.
 Hussain Shah of Jaunpur, 14, 176, 512.
 Hutchinson, Col., 194-5.
 Huvishka, 33, 38, 62.
 Hwui Li, 323.
 Ibrahim Bayu, Malik, 47 ff, 122, 168, 170, 184, 276, 488.
 Ibrahim Hussain Khan, 40.
 Ibrahim Khan, 531.
 Ibrahim Khan, Fath Jung, 263-5, 267.
 Ibrahim Khan, Qazi, 481.
 Ibrahim Lodi, 490.
 Ibrahimpur, 170, 183, 278.
 Ibrahim Shah of Jaunpur, 40, 168, 468.
 Ibrahim, Syed, 419.
 Ichagadh, 170.
 Ichak, 171.
 Ichcha, Bhaṭṭa, 574.
 Ichohos, 171, 190.
 Ikhlās Khan, 1, 491.
 Ikshvākus, 22, 486.
 Ikhtiyar Khan (see also Bakhtiar Khan) Khalji, 76, 282.
 Ilyas Shah of Bengal, 507.
 Imadpur, 171.
 Imām alias Tāj Faqih, 28, 262.
 Inda Parab Festival, 143, 554, 559.
 Indian Museum, Calcutta, 20, 48, 49, 51, 54, 61, 65, 66, 80, 144, 147, 167, 172, 182, 213, 222, 223, 225, 226, 285, 288, 292, 330-34, 345, 368, 386, 404, 407, 425, 428, 472, 483, 484, 486, 494, 505, 565.
 Indo-Bactrian coins, 361.
 Indpe (Indape, Indpiri, Impey or Impeyagaḍh) 173 ff.
 Indra, 153.
 Indra image, 102.
 Indra (or Śakra) tank, 69.
 Indradyumna, 148, 174, 185, 186 fn., 191.
 Indrāgnimitra, Kaushikīputra, 61.
 Indraśilaguhā, 47, 153.
 Ink-stand, 23.
 Inscribed seals (see also seals), 25, 27, 75.
 Inscription worship, 36, 163.
 Ionic capital, 393.
 Iqbal, Sayyed Yusuf, 564.
 Iron coffin (?), 236.
 Iron objects, 43, 207, 221, 237-39, 249, 276, 319, 320, 335, 393, 395, 397, 445, 446, 448, 450, 511, 512, 538, 551.
 Iron triśūla, 249.
 Iron trough, 405, 406.
 Isāna sinḥha, 334.
 Islampur, 1, 90, 175 66.
 Islam (or Salim) Shah Suri, 46, 468, 521-23.
 Ismailpur, 176.
 Israil, Hazrat Makhdhum, 262.
 Itā-danr (a site), 361.
 Itē, 176.

- Itkhori, 176.
 Itsing, 3rd, 306, 322.
 Ives, Mr., 509, 566,
 Ivory objects, 25, 62, 420, 551.
- Jackson, V.H., 15, 18, 170, 435, 440,
 445-7, 449 fn.
 Jadunath Sarkar, 472.
 Jafar, Mir, 480.
 Jagadamba, 253, 330, 343.
 Jagannāthpur (Ranchi District), 177.
 Jagannāthpur (Singhbhum District), 177.
 Jagannāth Singh, 177.
 Jagannāth temple at Doisa, 121.
 Jagannātha temple at Puri, 98, 137, 177,
 185, 186 fn., 358, 423.
 Jagat Seth, 78, 421, 481.
 Jagattra (King), 549.
 Jagattra (site), 549.
 Jagdishpur, 300, 302 fn., 329, 330, 493.
 Jahānabad, 122, 177.
Jahāngirnāmā, 567.
 Jahil (tribe), 136.
 Jāhnavi, 178.
 Jāhnavigiri, 178, 555.
 Jahngirā, 178, 195, 555, 557.
 Jahnu, 178.
 Jai Kishen, Mahant, 31.
 Jainarayan, 196.
 Jain images, 38, 47, 53, 109, 179 fn.,
 199, 216 ff., 348, 356.
 Jainism, 3, 5, 13, 34 ff., 53, 77 ff., 81 ff.,
 84, 109, 188, 199, 216 ff., 227, 251,
 257, 272-74, 299, 300, 305, 345, 364
 ff., 400, 420, 421, 433, 434, 444, 445,
 454-55, 460, 465, 505, 560, 570.
- Jaintgāḥ, 181,
 Jaitrapāla, 136,
 Jājilpārā, 370,
 Jalalabad, 181
 Jalalgāḥ, 7, 181.
 Jalal Mancri, Hazrat, 265
 Jalalpur, 162,
 Jalaluddin, Islam Shah, 162
 Jalaluddin Muhammad Shah of Bengal,
 164.
 Jalaluddin, Syed Muhammad, of
 Khagra, 181.
 Jalilul Haq, 267.
 Jalamandir, 365, 421.
 Jalan Kila House, 497.
 Jama, 291.
 Jamalpur, 182.
 Jambhala, 224, 384.
 Jambuvāni, 360.
 Jamui, 173, 203, 360, 537, 540.
 Jamunā Dih, 400, 401, 403.
 Janaka, 80.
 Jānakigāḥ (Chankigāḥ), 80.
 Janakpur, 159, 232.
 Janamthan (Jain), 227.
 Janapada, seals of, 334.
 Janārdana, 131, 135.
 Janārdana temple, 135.
 Jangalo Bibi, 190.
 Janibigha, 182, 541.
 Janumpiri, 182.
 Japila, 182, 504, 514.
 Japla, 182, 488, 493, 504.
 Jarādevi temple, 457.
 Jaran (or Taran), 114, 183.
 Jarāsāmdha, 11, 17, 148 ff., 205, 432,
 452, 456, 458, 561.
 Jarāmdhaki Baiḥhak, 151 ff., 458.
 Jaru (?), 564.
 Jaru, 170, 183, 276.
Jarut(tha)pattala, 261.
 Jasor (chief), 94.
 Jashṭivana (Yashṭivana), 188.
 Jaspur, 44.
 Jaswar Kahars, 44.
 Jaṭāpatha (deity), 181.
 Jāṭila (sect), 126.
 Jauri Dih, 171, 173, 197, 554.
 Java (see Yava-dvipa).
 Jayachandradeva of Kanauj, 66, 261,
 290.
 Jayadhwaḥja Siūha, King of Assam, 40.
 Jayamangala, 191.
 Jayamangalagāḥ, 191.
 Jayapura, 66, 290.
 Jayasena (*āchārya*), 66, 182.
 Jayaswal, K. P., 192, 222 ff., 224, 400,
 404, 407, 408, 413.
 Jayaswal Institute, Patna, 27, 30, 380,
 391, 403.
 Jaynagar (Darbhanga Dist.), 184.
 Jaynagar (Monghyr Dist.), 78, 185 ff.,
 191, 427.
 Jaynagar (Orissa), 129.
 Jaysingh, Raja of Kashmir, 140.
 Jchangir, 169, 178, 181, 204, 263, 413,
 489, 490 fn., 517.
- Jemina, 332.
 Jerusalem, 262.
 Jessur (Jessore ?), 225.
 Jethian, 2, 70, 187, 548, 560.
 Jethianghāt, 187.
 Jethuli, 14,
 Jethur, 190.
 Jeya, 190.
 Jhalda, 190.
 Jhariya, 190, 197.
 Jhariagāḥ, 190.
 Jharkhand, 190.
 Jhinjhi Pahadi (hill), 197.
 Jiach-kund (tank), 86.
 Jinadasa, Buddhist monk, 61, 66.
 Jinarakshita, 468.
 Jineśvara, 179 fn.
 Jivaka, 448-49.
 Jivakāmravans, 439, 447 ff.
 Jivitagupta, 100, 111.
 Jivitakunda, 268.
 Jūna-siūha, 144.
 Jodhpur, 274, 279.
 Jogipura, 382 fn., 398.
 Jones, Sir William, 378.
 Jora Pokhar (tank), 110.

- Julal, Syed Shah, 124.
 Juman Madari, 168.
 Jumla, Mir, 235.
 Jungleterry, 40.
 Jurdag, 191.
 Jusuf, Syed, 532.
 Jyāvishā, 333, 562.
 Jyotirliṅga, 104.

 Kabar Tal (tank), 191,
 Kabeer Durwesh, Shah, 526.
 Kabir, Hanuman, 106.
 Kahirpoor, 79.
 Kabiruddin, Shah, 520. .
 Kadam Kuan, Patna, 400, 401, 408.
 Kagol (or Khagaul), 186, 191, 228.
 Khalgaon (or Colgong), 88 ff.
 Kahars, 44, 150.
 Kailāsa, 104, 429.
 Kailās Pahadi (hill), 192.
 Kaijartaka, 400.
 Kaiwan Shikhoh palace, 416.
 Kajalgaura, 90.
 Kakka, Pratihāra king, 279.
 Kakkuka, Pratihāra king, 279.
 Kakra, 192.
 Kāla-bhairava, 106.
 Kalal king, 529.
 Kālāpahar, 252, 257, 258.
 Kāla-pinākagrāma, 334.
 Kalāsa (symbol), 26.
 Kaley, Shah, 417.
 Kālī (goddess), 37, 38, 101, 105, 193, 344,
 429, 532.
 Kālīsthāna (mound), 550.
 Kalki incarnation of Vishnu, 83.
 Kallu tank, 387.
Kalpasūtra, 78.
 Kalta, 192.
 Kalyana Ram, 140.
 Kalyanithan, 56.
 Kalyan Mall, 192
 Kalyanpur, 192.
 Kāma (country), 141.
 Kāmadava, 89.
 Kāmadhenu, 253.
 Kāmadhenunātha (Śiva), 253.
 Kāmīksha, 457.
 Kamalapura, 162.
 Kamalāvati, 201.
 Kamālo Bibi, 14, 162 ff.
 Kāmārekha ghāt, 75.
 Kamdar (Kaingar) khan, 21, 80, 149,
 328, 447, 459.
 Kāmeśvari dynasty, 193.
 Kāmrup, 184, 468.
 Kaihsa, 368.
 Kanaka (Kank or Kako), 162 ff.
 Kanauj, 66, 119-21, 261-2, 303, 332-33,
 378, 517.
 Kānchanpur, 115.
 Kānchī, 224.
 Kandaha, 192.
 Kandahar, 33.
 Kanishka, 33, 37, 147.

 Kaṅka, 162 ff.
 Kaṅkali (goddess), 543.
 Kaṅkhala-tirtha, 141.
 Kānta, 7.
 Kanthar toli, 193.
 Kanu Dih, 114.
 Kap (village), 56.
 Kapaitha, 193.
 Kapateśvari (goddess), 305, 330.
 Kapātya (village), 193.
 Kapia (village), 43.
 Kapila Gāi (or cow), 190, 358.
 Kapilnātha, 121.
 Karamar Tal, 425.
 Karan Chaura (or Chabutra), 280-82.
 Karaṇḍa tank, Rajgir, 470.
 Karangja, 193.
 Karanpura, 8.
 Karjain, 119, 194.
 Karla Caves, 406.
 Karmadeva, 180.
 Karṇa, 77, 78, 179, 194, 195, 280-82,
 286, 343.
 Karṇadeva, 119, 510.
 Karnagaḍh, 78, 179, 194, 280, 555, 557,
 558.
 Karṇajit, 102.
 Karṇa-suvarṇa, 487, 554.
 Kārshāpaṇa, 242.
 Kārtavīrya Arjuna, 514.
 Kārttikeya, 89, 106, 292, 327.
 Karusha.deśa, 273-4.
 Kasba, 195, 268.
 Kasim Ali, Mir, 283, 284 ff., 287, 415,
 419, 473, 479, 491, 493.
 Kasipur, 358.
 Kāshṭa-haraṇa-ghāt, 278-80, 285, 288
 Kāshṭa-haraṇa-parvata, 278.
 Kassapa (Kāśyapa), 126, 188, 208.
 Kasturiya, 195.
Kathā-sarit-sāgara, 375.
 Kathauli, 196.
Kathāvatthu, 374.
 Kathotiya Gate, 492-94, 504.
 Katihar, 196.
 Katra, 196.
 Katras, 83, 156-57.
 Kātyāyanī (i. e. Pārvatī), 298.
 Kausambi, 333, 375.
 Kaushikīputra Indrāgnimitra, 61.
 Kautilya, 374.
 Kauva Dol, 56, 198 ff.
 Kauva Kol, 199, 527, 529.
 Keith, 164 ff.
 Kekayi, 162 ff.
 Kensington Museum, London, 61.
 Kerala, 224, 226.
 Kern, Dr., 404.
 Kēsariya, 199 ff., 505.
 Kesho Rai, 261.
 Kesna (Raja), 202.
 Kesnāgaḍh, 38, 202.
 Kētakivana, 104.
 Keur, 202.
 Kewara, 203.

- Khadim Ali, 267.
 Khagaul (see Kagol).
 Khagra, 7, 181, 203.
 Khaira, 203.
 Khajuraho, 82-83.
 Khajuri, 203.
 Khalatika hill, 15, 17.
 Khalbirsthāna, 349.
 Khalimpur grant of Dharmapāla, 376.
 Khana Bagh, 476-7.
 Khanam-Konda, 204.
 Khanjarpur, 203.
 Khanpura, 204.
 Kharagpur, 204.
 Kharagpur hills, 279.
 Kharaunia (Patna Dist), 403, 405.
 Kharaunia Pokhar (or tank), 29, 30, 35.
 Kharwars, a tribe, 182, 220, 488, 518.
 Khasa (country), 66, 130.
 Khas Mahal, 284.
 Khasarapaṇa (image), 149.
 Khayāravala-vaṁsa (see Kharwars), 488.
 Khemjit Rai, 270.
 Khem Karan, 192.
 Kheri hill, 205 ff.
 Khetauri Rajas, 204, 229, 254.
 Khirni, 188, 189.
 Khojpur, 206.
 Khoribari Daur (gate), 357, 359.
 Khunti, 176, 423.
 Khuntitola, 207 ff., 220, 221.
 Khushal Singh, 248.
 Khwaja Pir, 512.
 Khwaja Saras, 263.
 Kielhorn, 122, 140, 141, 145, 287, 493, 504.
 Kila house of Jalan, 407.
 Kiln, 345.
 Kinda, Mahābhadrā, 429.
 Kiran Sufalana (Karna-survarṇa) 554.
 Kirttimukha, 60, 88.
 Kirttisingh, 490.
 Kishoravātaka, 100.
 Kiswa, 207.
 Kissen Jha, 115.
 Kitchen, 322, 497.
 Kittoe Major, 3, 4, 5, 11, 72, 85, 99, 111, 115 ff., 145 ff., 154 ff., 195 ff., 214 ff., 221 ff., 226, 250, 294 ff., 300, 421, 424, 435, 436, 452, 457, 468, 571 ff.
 Kiul, 186, 209 ff., 228, 229, 427.
 Koch (Konch), 92, 99, 213 ff., 246, 354.
 Kocheśvara Mahādeva, 213 ff.,
 Koka Khan, 412.
 Kolab, 289.
 Kolanch, 360.
 Kolarian race, 90.
 Kolhua, 21, 23, 34, 210 ff., 233-35.
 Kollāga, 34.
 Kols, 21, 142, 228, 254, 260, 270, 271, 276.
 Konadevi, 5, 105, 254, 255, 258.
 Konarak, 423.
 Konkani, 457.
 Koshadevi, 105, 254, 255.
 Koṭāghāt hill, 517-8.
 Koṭāghāt site, 515.
 Kothi, 215.
 Kṛimīla-deśa, 161.
 Kṛimīla-vishaya, 287.
 Kṛishṇa (god), 10, 16, 90, 92, 106, 135, 172, 179, 249, 286, 300, 327, 336, 368, 373, 468, 570.
 Kṛishṇa Deva, Śrī, 27, 326, 370.
 Kṛishṇa Deva Raya of Vijaynagar, 131.
 Kṛishṇa-Dwārakā temple, Gaya, 131, 135.
 Kshatra family, 4.
 Kshemakarṇa Ojha, 106.
 Kuar Singh, 493.
 Kubera, 26, 102, 275, 327, 463.
 Kukkuṭa-pāda-giri, 157, 158, 164 ff., 225.
 Kukkuṭa-pāda-vihāra, 225.
 Kukkuṭārāma monastery, 374, 402.
 Kulaachandra, Thakur, 45, 141.
 Kuleśvari temple, 217 ff.
 Kulika, 302 fn.
 Kuluha hill, 215 ff.
 Kumandih, 350.
 Kumal (Kamal), Pir Sayyed Shah, 347.
 Kumāragupta, 46, 302, 317.
 Kumārāmātya, 25, 27, 334.
 Kumārasvāmin, 360.
 Kumhārs (potters), 541.
 Kumrahar (site), 380 ff., 395, 401.
Kumudāsūtra-vithī, 350.
 Kunāra (tank), 162.
 Kunda, 220.
 Kuṇḍa-grāma, 34, 35.
 Kuṇḍilagrāma, 34, 35.
 Kuṇḍilapura, 231, 300 ff., 305, 330.
 Kundwa Tal, 271, 272.
 Kunjla, 122, 176, 207, 220, 221.
 Kunwa hill, 117.
 Kūpa-deva, 551.
 Kūpa-gadh, 551.
 Kūp-Patan, 114.
 Kurak-vihara, 225.
 Kurangi, 61, 62, 64, 67.
 Kurkihar, 158 fn., 221 ff., 344, 424.
 Kurma, 226.
 Kurmainc, 226.
 Kurmi (caste), 196, 343.
 Kurwa (or Kundwa), 272.
 Kusa, 548.
 Kuśāgra, 432.
 Kuśāgrapura, 432, 436.
 Kushi, 375.
 Kushan, 37, 38, 158, 221, 242, 340, 341-2, 390-92, 430.
 Kushinagar, 200, 201, 240, 248, 307, 361, 549.
 Kusinārā, 549.
 Kusuma, 375.
 Kusumadhawaja, 373.
 Kusumapura, 124, 373-75, 378.
 Kūtṭigara hall, 212.
 Kuṭuka (country), 269.
 Kutub Minar, 523.

- Kutumb, 227.
 Kyanzitta, King of Pagan, 64.
 Lābhpur, 227.
 Lachchaur, 227, 228, 541.
 Lai, 228.
 Lakhiapur, 228.
 Lākhisarai, 12, 186, 228 ff., 427.
 Lakragadh, 229.
 Lakri Dargah, 229.
 Lakshimī, 58.
 Lakshmaṇa, 55, 107, 547, 548.
 Lakshmaṇa (king), 332.
 Lakshmaṇa Kuṇḍ (or tank), 547.
 Lakshmaṇa Sena, 127, 268.
 Lakshmaṇa Sena Era, 58, 66, 182, 206.
 Lakshmi (see also Gaja-Lakshmi and
 Lakshmi-Nārāyaṇa), 60, 89, 144, 172,
 242, 249, 257, 408.
 Lakshmi-Nārāyaṇa, 92, 106, 271.
 Lal Darwaza (or Gate), 281, 493, 502,
 504.
 Lalgadh, 202.
 Lalganj, 230.
Lafita-vistāra, 59.
 Lamps, 444.
 Lampstand, 25.
 Langa Ghat, 503.
 Lanka (see also Ceylon), 65, 104, 232.
 Lar, 279.
 Lashkari Bibi, Patna, 382 fn., 397-8.
 Lat, 116, 230.
 Lathon-Dongri (hill), 349.
 Lauriya Araraj, 232 ff., 235.
 Lauriya Nandanagadh (see also Nan-
 danagadh) 234 ff., 484.
 Lava, 548.
 Lavatories, 315, 497.
 Law, B. C., 98, 79.
 Law, Mr., 21, 75, 128, 232.
 Lehra, 244.
 Letyamuman, King of Arakan, 64.
 Library, 324, 325, 327.
 Liehchhavis, 22, 29, 30 ff., 86, 201.
 Lime (or 'lime' plaster), 391, 399.
 Lincke, 171.
 Linga, 2, 4, 11, 12, 14, 15, 17, 18, 26, 33
 ff., 37, 63, 72, 73, 82 ff., 91, 93, 101,
 103 ff., 108, 109, 112-3, 115, 119, 123,
 133-4, 136-7, 142, 144, 160, 162, 174,
 180, 184, 186, 189, 193, 197, 206, 208,
 214, 224, 233, 235, 246-49, 270-2, 275,
 292, 298, 336, 338-39, 344, 349, 354,
 355, 367-9, 402, 429, 442, 461, 464,
 484, 485, 500, 541, 546, 548, 552, 560,
 561, 568, 569, 570.
 Lion capital, 211.
 Lion symbol, 26, 211.
Loha ṅga Bhaṭṭāraka, image of, 563,
 565.
 Lohanipur (site), 398-400, 406.
 Lohardaga, 120, 245, 350.
 Lohar, Pir Hussain Shah, 287.
Lo in-no-lo, 186, 210, 241, 427.
 Lokanātha, 223.
 Lomapāda (sage), 431.
 Lomasgiri (hill), 431.
 Lomas Rishi cave, Barabar hills, 16.
 Lonyara, 341.
 Lucknow Museum, 334.
 Lupungi, 245.
 Lynch, Mr., 236.
 Mackenzie, Col., 199 ff.
 Macnamara, Mr. 526.
 Madanapāla, a Suir or Śabara chief, 9.
 Madanapāla, Pāla king, 47, 54, 186.
 Madan Datta, 133.
 Madanpur, 114, 245.
 Madari sect, 168.
 Madari, Shah Juman, 168.
 Maderdowla, Nawab, 478.
 Mādhava, 118.
 Mādhava (prince), 493.
 Madheśvara temple, 269-70.
 Medhuban, 365.
 Madhu (demon), 257.
 Madhukar Chak, 245.
 Madhusūdana (i. e. Viṣṇu), 251-52,
 257, 260.
 Madhusūdan, 164.
 Madrasah, 500, 501, 518, 526.
 Maga (king), 44, 122.
 Maga (i. e. Śakadvīpa) Brahmins, 154.
 Magadhapura, 170.
 Magardhaja (or Makara-dhvaja), 9, 551.
 Maghaiya Sangat, 47.
 Maghiya (king), 44.
 Magis, 391.
 Mahabhadra Kinda, 429.
Mahābhārata, 6, 19, 432, 444, 456-58, 558.
 Mahabirghāt, 493.
 Mahābodhi, 59, 60.
 Mahadeopur, 245.
 Mahādeva (a Chakravartin king), 201.
 Mahādeva (i. e. Śiva), 33, 65, 169, 171,
 336, 344, 430, 405, 500, 570.
 Mahādeva gate, 148.
 Mahādevasthāna, 2, 431.
 Mahādevī, 25.
 Mahājans or merchants, 570.
 Mahākālī, 255.
 Mahā-Kasyapa, 166, 167, 225, 459.
 Mahal-sarai (palace), 495 ff.
 Mahā Māi (Mother Goddess), 97.
 Mahāmaya temple, 145.
 Mahāmoggalāna, 302 fn.
 Mahānāman, 65, 70.
 Mahānāyaka, 493.
 Mahant Purushottam Das, 362-4.
 Mahants of Bodh Gaya, 11, 68-9.
 Maharaja Khandā (site), Patna, 401-2.
 Mahārāshṭra, 457.
 Mahāsāmanta, 487, 504.
 Mahāsara (Masar), 273-4.
 Mahāsīmha, 235.
 Mahāśrama, 74.
 Mahaudi hill, 8, 247.

- Mahāvīra (Jain Tīrthamkara), 22, 34, 78, 79, 349, 421, 422, 433, 454, 460, 465.
Mahāvanso, 6, 59.
 Mahāyāna sect, 306, 562.
 Mahendra-pāla-deva, Pāla king, 54, 155, 177, 226.
 Mahendra-pāla-deva, Pratihāra king, 119, 142, 333.
 Mahendra's house, 381, 385.
 Mahendrarman, 375.
 Maheśvara (Raja), 83.
 Maheśvara (i. e. Śiva), 487.
 Maheśvari (goddess), 18, 19.
 Mahipāladeva, Pala King, 66, 146, 173, 288, 311, 333, 562, 575.
 Mahishāsura-marddini Durgā, 38, 56, 73, 82, 92, 106, 139, 142, 147, 154, 160, 199, 223-4, 249, 292, 482, 528, 546.
 Mahishmati, 514.
 Mahmud, 33.
 Mahmuda, 247.
 Mahmud of Gazni, 263, 515-16.
 Mahmud Shah of Jaunpur, 36, 51.
 Mahodaya, 120.
 Mahrattas, 473.
 Mahuagaḍhi, 247.
 Maina Bewa, 480.
 Maina Bibi, 479-80.
 Maina Talao or tank, 479-80.
 Mairwa, 248.
 Maitreya, 334, 551.
 Majhgaon, 248-49.
 Majhavlī, 413.
 Majumdar, N.G., 182, 234 ff., 238 ff., 292.
 Majumdar, R. C., 54, 73, 103, 173, 186, 487 fn.
 Majumdar Shastri, 167.
 Makhdm Kund, 463, 464.
 Makhsus Khan, 159, 288.
 Makula-parvata, 219.
 Mal (tribe), 350-51.
 Malada, 332.
 Malaya, 224, 226.
 Malika Banu, 413.
 Malla (Rajas), 227, 238.
 Mallagrāma, 334.
 Mallang, 507.
 Mallapura, 226.
 Mallapur, 227.
 Mallayashṭikā (village), 3.
 Malpali, 249.
 Māna (family), 122, 154.
Mānara-pāṭṭala, 261.
 Manasā (goddess), 444.
 Mānasarovara, 107.
 Manda hills, 72, 154, 249 ff.
 Maṇḍaleśvara temple, 292-93.
 Mandāra hill, 42, 105, 250 ff.
Mandāra-Mahātmya, 250.
 Mandaur, 260.
 Māṇḍava-maṇḍai, 218-19.
 Mandu, 28.
 Maner, 15, 28, 49, 163, 260 ff., 377, 409.
 Mangal, 268.
 Mangal (Raja), 545.
 Mangalāsvarmin, 182.
 Mangalgadh, 544.
 Mangal hāt (or Mangalpur), 268.
 Mangal Khan, 220.
 Mangles, Mr, 402.
 Mangles tank, 401-2, 498.
Maniāri (i. e. Maner), 261.
Maniāri-Pāṭṭaka, 261.
Maniāri-Pāṭṭala, 261, 409.
 Māṇika-stambha or Maniktham, 79, 538-39.
 Manik Chand, 460.
 Māvika, 213.
 Maṇināga, 444.
 Maṇiār Math, Rajgir, 437, 441 ff., 446, 447, 455, 458.
 Maṇjhi 55, 269 ff., 511.
 Maṇjuśrī, 224.
 Maṇjuśrīdeva of Nalanda, 168.
Maṇjuśrīmūlakalpa, 471.
 Maṇjuśrivarman, 334.
 Manmohan Dutt, 142.
 Manohar Kuṇḍ, 252.
 Manora, 270.
 Manoram Mahajan, 196.
 Manpatthar, 286.
 Mansar or Manasara, (King), 124.
 Mansingh, Akbar's general, 10, 11, 18, 39, 57, 107, 253, 268, 362-4, 408, 423, 426, 472-74, 478, 479, 481, 489, 492-94, 496, 498, 500, 504, 505, 568, 569, 570.
 Mansingh Tomar, 490.
 Man Simha, 334.
 Mantreśvara Kāmadeva, 136.
 Maqbarabagh, 426.
 Marble, 475-76.
 Marddakukshi monastery, 449.
 Mari Shah, Shaikh, 88.
 Mārkaṇḍeya (sage), 110.
 Markaṭa-hriḍ (Monkey's tank), 212.
 Marmadeva, 131.
 Marshall, Captain, 301.
 Marshall, Sir John, 437, 438, 441, 442, 449, 450, 453, 455, 459, 462, 466-7, 470, 471 fn.
 Mārtaṇḍa (sun-god), 110.
 Mārtaṇḍa-Pokhar, 12.
 Masar, 6, 271 ff.
 Maskan-i-Barari, 20, 79.
 Mason's marks, 389.
 Masum, Mirza, 412.
 Mata Mai, 404.
 Matāṅga-vāpi, tank at Bakraur, 11.
 Maṭha, 1, 68 ff., 81, 139, 430, 543.
 Maṭha-Pokhar, 532.
 Mathia, 234.
 Mathura, 340, 362.
 Matisara, 273.
 Matka hill, 85.
 Matokhar Khan, 532-3.
 Mātri dal, 299.
 Mātrikas (Mothers), 172.
 Maukhari dynasty, 16, 298, 331, 332.

- Maula Bagh Masjid, Arrah, 6.
 Maulanagar, 275.
 Maulana, Mubaraq, 49.
 Mauni Pokhar, 391.
 Mauryas, 15 ff., 24ff., 59 ff., 75, 235, 371, 373-6, 390, 433, 455, 458-59.
 Mauryan images, 399, 400, 407.
 Mauryan pillars, 21, 210, 232, 234 ff., 273, 387, 388, 399, 403, 430.
 Mauryan polish, 15-16, 26, 62, 234, 382, 387, 389-91, 396, 399, 403, 407, 413, 430, 453, 483, 484, 508, 516, 538, 548.
 Mayā-devī, 147, 441, 574.
 Mayūradhvaja, 86.
 Mazandran, 285.
 Mazurāi-khatta, 58.
 Mecca, 431.
 Medina, 275, 347.
 Medini Ray, 351, 354.
 Meerat, 50.
 Megasthenes, 371, 372 fn., 373, 376, 380, 394, 401.
 Mehra, Sri, 431.
 Memorial stones, 71, 73, 358.
 Mendhra gate, 492, 494.
 Mer, 275.
 Mera, 276.
 Meshika (village), 287.
 Metal objects (see also copper and iron objects), 395.
 Mewar, 294.
 Mills, C. A., 380, 386, 393, 396-8.
 Mint, 473, 481.
 Mir Abdul or Abdulla, 27-8.
 Miran, 480-81.
 Miranji, 23, 28.
 Miran, Sayyad, Juman Madari, 168-9, 277.
 Mirapur Nadera, 154.
 Mirara Ghāt Gate, 494.
 Mir Jafar, 480.
 Mir Jumla, 40, 235.
 Mir Qasim Ali, 283 ff.
 Mitrājī, Raja of Tekari, 91, 122, 131, 141, 232, 295.
 Mitra R. L., 60 ff., 104, 107, 127 ff., 145, 174 ff., 178, 259, 504, 555, 565.
 Mirza Abu Ula, 501.
 Mirza Aziz, 412.
 Mirza Manḍai, 296.
 Mirza Masum, 412.
 Mirza Muhammad Beg, 479.
 Mirza Noori, 415.
 Mirzapur Nadera or Miranpur, 276 ff.
 Mirza Safi, 413.
 Mishra, V. K., 550.
 Modagiri, 278, 280.
 Mo-ho-zo-lo, 273.
 Mojadina Suratrana (Sultan Muizuddin), 136.
 Momin Arif, Hazrat, 262, 265.
 Monasteries and Monastic system, 1, 11, 69, 70, 96, 115 ff., 165, 305 ff., 321 ff., 334, 341, 392, 393, 413, 448, 571 ff.
 Monghyr (Munger), 20, 78, 79, 161, 278 ff., 558.
 Mongolian legend, 295.
 Monkey island, 191.
 Moniruddowla, 418.
 Moon symbol, 26.
 Mora hill, 289.
 Moti, a Brahmana, 402.
 Muazzam Nazir Khan, 411.
 Mubaraq Muhammad, 48.
 Mubaraqpur, 290.
 Muchalinda, 69.
 Mudga-giri, 39, 278 ff., 287 ff.
 Mudgala (King), 281.
 Mudgala (sage), 278 ff.
 Mudgalagiri, 278 ff., 333.
 Mudgala-parvata, 278 ff.
 Mudgalapuri, 278 ff.
 Mudgalaputra, 278.
 Mudgalāśrama, 278.
Mudrā-Rākshasa, 516.
 Muhammad (Prophet), 7, 203.
 Muhammad Jabar, 553.
 Muhammad Murad Shahanshah Sufi, 412.
 Muhammad Said, Mulla, 284.
 Muhammad Shaikh, 548.
 Muhammad Tughlaq, 48, 51 ff., 263, 267, 282.
 Muinuddin Chishti, Khwaja, 283.
 Muizuddin Behram Shah, Sultan of Delhi, 136.
 Muzahid Khan, 526.
 Muzragah, 476.
 Mukerji, P. C 29, 33, 368, 380, 382-3, 385, 396-8, 393, 395-8, 401-3, 406, 413.
 Mukund Deo, Raja of Orissa, 56.
 Mukuteśvara family, 279, 288.
 Muladaha, 504.
 Mumtaz Begam, 413.
 Munḍa (king ?) 125, 293.
 Munḍas, a tribe, 87, 191, 279, 344, 511.
 Mundamālā, 489.
 Mundeśvari (goddess), 292 fn.
 Mundeśvari hill, 125, 275, 291 ff.
 Munga-giri, 279.
 Mungri, 279.
 Munigiri, 278.
 Muniparvata, 280.
 Munni Begam, 480.
 Muradpur (site), 400.
 Murali Hill, 158 fn.
 Murhu, 124.
 Murhut, 293.
 Murshidabad Nawabs, 346, 474, 477, 481.
 Murtizaganj, 401-3.
 Murud, 294.
 Musafi Khan or Muzaffar Khan, 2.
 Mustafa, 154.
 Mustafa Sufi, 286.
 Muzaffar Hussain Shah of Bengal, 288.
 Muzaffar Shah of Balkh, 537.
 Nabhūtishandaka, 122.

- Nabinagar, 294.
 Nāchghar, 497, 535.
 Nafath (Nufah), Pir Shah, 283 ff., 286.
 Nāgadevi, 61, 64.
 Nāgas and Nāgini sculptures, 442, 457.
 Nāgā-Nanda, 306.
 Nagara, 44, 377.
 Nagarahāra, 147.
 Nāgārjuna, 295 ff., 302.
 Nāgārjuni hill, 79, 294 ff., 548.
 Nāga Sālibhadro, 445.
 Nāgasthāna, 343.
 Nāgavamsā, 87, 177, 559.
 Nāgeswarabāgh, 479.
 Nagphani, 299.
 Nagpur, 87.
 Nagpuri gate, 353.
 Nahara, 332.
 Nakhaur, 299.
 Nakur Khan Newati, 295.
 Nala (king), 337, 543.
 Nalaka or Nalakagrama, 301, 306.
 Nalanda, 26, 29, 44, 45, 69, 145 ff., 168, 202, 231, 242, 278, 296, 300 ff., 376, 377, 392, 432-4, 442, 528, 530, 539, 557, 562.
 Nalanda-mahāvihāra, 168.
 Nalanda Museum, 458.
 Nalo, 300, 302, 306.
 Namkom, 335.
 Nanak-Panth, 1.
 Nanakund, 453.
 Nanda, Kumārāmātya Mahārāja, 3.
 Nandas, 371, 373, 386.
 Nanda Lal, 386.
 Nandanagrāma, 334.
 Nandanagaḍh, 37, 80, 233 ff.
 Nandapalli, 249.
 Nandavithi, 336.
 Nandi (see also 'bull'), 253.
 Nandini or Kapila Gāi or cow, 190.
 Nandpur, 336.
 Nandulal Dey, 86.
 Nanpai, 336.
 Nanpur, 336.
 Nānya of Kshatra family, 4.
 Nanyūpa (or Nana) Deva, 541, 543.
 Nara Panth, 134.
 Narasiṃhadeva, 193.
 Narasiṃhagupta, 331.
 Narawat, 336.
 Nārāyaṇa (King), 235.
 Nārāyaṇa (i. e. Vishṇu), 26, 103, 172, 190, 292.
 Nārāyaṇa Bhatta, 129.
 Nārāyaṇa-Pāla-Deva, Pāla King, 39, 44, 54, 130, 279.
 Nārāyaṇa temple, 103, 292.
 Narayan Das, 140.
 Narayanpur, 337.
 Narting, 425.
 Nasirganj, 110.
 Nasir-ibn-Baha, 51.
 Nasir Jung, 419.
 Nasiruddin Muhammad of Delhi, 54.
 Nats, a tribe, 229, 254, 347, 508, 509, 530.
 Nāthadeva, 272, 274.
 Naubat Khana, 52, 104, 352, 359, 481, 495.
 Naulagaḍh, 337.
 Naulakhagaḍh, 338.
 Nauratan Palace, 120.
 Nauratanpur, (site), 406.
 Navagrahas, 102, 116, 162, 224, 272, 429, 465, 512.
 Navandgaḍh (see Nandangadh also), 234.
 Navaratna (site), 56.
 Nawab Deori (palace), 481.
 Nawabgaḍh, 525.
 Nawadiya Sayyad, 297.
 Naya, 334.
 Nayaka, 493.
 Naya Kila, 351-53.
 Nayapāladeva, Pāla king, 132, 134, 135.
 Nayatola (site), 397.
 Negawan, Raja, 42.
 Nehalo, 299.
 Nema (Nima), 386.
 Neminātha (Jain Tirthamkara), 273.
 Neoliths (see stone implements also), 182, 550.
 Nepal, 94, 231, 234, 541-43, 558.
 Nepal Era, 173, 510.
 Ner, 338.
 Nidānasūtra, 331.
 Nilakaṇṭha temple, 106.
 Nindaur, 367.
 Nirvāṇa Era, 141.
 Nizamuddin Ali, Shah, 275.
 Nonachar, 339, 554.
 Nonachar (a Dusadh), 554.
 Nonachaur (king), 339.
 Nonggaḍh, 340.
 Northern Black Polished Pottery (N. B. P.) 25, 31, 43, 152, 172, 191, 261, 337, 395, 396, 400, 403, 550.
 Nrihari, 105.
 Nṛsiṃha incarnation of Vishṇu, 92, 132, 257, 275, 276, 368, 539, 569.
 Nṛsiṃha temple, 116, 132.
 Nur Jahan, 263.
 Nur, Maulana, 186, 191, 228.
 O'Donell, C. J., 383.
 Oilman or Teli, 329, 563.
 Oldham, 289.
 Omto, 344.
 Ongari, 59, 342, 565.
 Oraons, 488.
 Orel, 344.
 Oriṇa, 487-8.
 Oriup, 4.
 Oriya script, 55.
 Oskea, 344.
 Otantapuri, 48, 303-4 326.
 Pabanpur, 345.
 Pachar hill, 84, 108.

- Pādali, 261, 373, 409.
 Pādaliḡrāma, 373.
 Pādaiipura, 420.
 Padmachakra (king), 115.
 Padmachakra (king), 115.
 Padmapāṅi, Bodhisattva, 59, 116, 174, 334, 428.
 Padmaprahha, Jain Tirthaṅkara, 454.
 Padmaul, 345.
 Padmāvati (i. e. Pātali putra), 373.
 Padmāvatiपुरा, 273.
 Psdmodaya (king), 44.
 Page, Mr., 313, 315-18.
Pag-sam-Jon-Zang, 327.
 Paharpur, 51, 241 ff., 345.
 Paharpur in East Bengal, 303.
 Paibigha, 346.
 Paintings, 156, 352, 478-80, 496, 498.
 Pakbira, 347.
 Palas, 4, 44 ff., 54, 65, 66, 80, 130 ff., 146ff., 155, 332, 388, 337, 370, 376 ff., 434, 486, 589, 541, 564, 565, 574.
 Palāmaka (village), 350.
 Palamau, 97, 98, 349 ff., 488.
 Palang or Parang Posh, 191.
 Palapāla, Pāla king, 78, 186.
 Pali, 354.
 Palibothra, 371, 373, 378, 379, 472.
 Paliwar Rajputs, 113
 Palkot, 120, 355.
 Palma, 13, 356.
 Pañchādriśvara, 358.
 Panchet, 71, 190, 356 ff.
 Panch Kot, 356.
 Panch Mala, 502.
 Panchobh, 359-60.
 Panch Pahadi, Patna, 380 ff., 403.
 Panch Pāṅḡava Pillar, 143.
 Pāṅḡavas, 360, 381, 432, 558.
 Pandey, 37, 158, 182, 271, 430, 508.
 Pandey, Raja Bali, 422.
 Pandra, 360, 361.
 Pandu, 361.
 Pandua, 566.
 Panigrahi, K. C., 191, 291, 337.
 Pāṅiṅi, 374.
 Pansabde, 189.
 Pāpahāriṅi (goddess), 253.
 Pāpahāriṅi (tank), 252 ff., 257.
 Papapura or Pavapura, 361.
 Papaur, 361.
 Para, 249, 362.
 Parasnath Hill, 364 ff.
 Paraśurāma, 75, 113, 514.
 Paraśurāma image, 113.
 Parihāra (family), 42.
 Parihāsa Pokhar or tank, 162.
 Parikshit (king), 558.
 Parinirvāṅa sculpture, 330.
 Paritoshā, 134.
 Pārśvanātha Jain Tirthaṅkara, 5, 78, 84, 91, 216-19, 227, 272, 274, 349, 365, 441, 554.
 Parvata (i. e. Multan), 61, 66.
 Pārvaṅi (goddess), 54, 72, 73, 78, 91, 93, 102, 106, 268, 327, 368, 375, 402, 429, 430.
 Pārvaṅi hill, 95.
 Parweez, Prince, 413
 Parwiz Shah, 79.
 Pass, 509, 532, 533, 566, 567.
 Paśupatiśiṅiṅa, 334.
 Patadevi, 446.
 Pātālagāṅḡā, 18, 156, 217.
 Pātālapuri, 74, 431.
 Pātālapuri Cave, 368.
 Pātāleśvara, 137.
 Pātāli (see also Pādali), 373-74, 410.
 Pātāli (princess), 374-75.
 Pātāli (tree), 375.
 Pātāliḡrāma, 373, 433.
 Pātāliputra, 124, 371 ff., 433, 434, 447, 472, 562.
 Pātāṅa, 375.
 Pātāṅā, 375.
 Patana (village), 366, 367, 427.
 Patan Deo, a magician, 409.
 Pataṅjali, 74.
 Patharghātā, 4, 114, 303, 367 ff.
 Pātihāra, 65.
 Patjirwa, 371.
 Patkum, 170, 345.
 Patna, 8, 24, 44, 49, 229, 371 ff., 432, 532, 533, 562.
 Patna Devi (Junior), 408 ff., 411.
 Patna Devi (Senior), 408, 409, 411.
 Patna Museum, 14, 37, 46, 54, 65, 66, 145, 146, 149, 154, 165, 167, 168, 175, 176, 193, 222, 269, 351, 356, 360, 361, 380, 391, 393, 396, 399, 400, 403, 405, 407, 413, 508, 529, 550, 574.
 Pattana, 377, 409-10.
 Pattharghar, 480, 481.
 Pattharki Masjid, 413, 415.
 Pawi Devi, 181, 423,
 Pawa, 421.
 Pawapuri, 300, 421-422.
 Pawaya, 242.
 Peacock emblem, 235, 483.
 Peppe, Mr. 222.
 Persia, 283.
 Peshawar (i. e. Fo-lu-sha), 33, 147.
 Pesserwa (i. e. Ghosrawan), 145.
 Pewangar, a tribe, 3, 8.
 Phalgwiśvara temple, 133.
 Phaṅi Mukut Ray, 87, 559.
 Pharawal (i. e. Uphraul, a village), 29.
 Phiruz Shah Tughlaq, Sultan of Delhi, 49, 50, 141.
 Phool Mahal, 498.
 Phudi (or Phul or Pushpa) Chandra, 110, 113, 183.
 Phullara, 227.
 Phulwari (i. e. garden), 478, 497.
 Phulwari ghāt, 504.
 Phulwari (site), 488.
 Phuphand, 270.
 Pigeon monastery, 86, 97, 573.
 Piṅḡa worship, 126 ff., 138, 142.

- Pingala, 374.
 Pippala cave, 459.
 Pippala stone house, 458, 459, 462, 464, 471.
 Piprahwa, 238, 240.
 Pir Pahadi (hill), 47, 48.
 Pir Pahar, 284, 286, 287.
 Pir Pahar, Syed Ahmad, 48.
 Pir-Paingti, 346.
 Pirthipur (site) 398.
 Pithi (i. e. Gaya), 66, 182.
 Plaques, 313, 315, 319, 451.
 Plassy, battle of, 346.
 Pokharia, 248.
 Pokharpuri, 421.
 Pokla, 423.
 Police official, seals of, 22, 27.
 Pompapuri, 300.
 Porohat, 177, 181, 423.
 Portugese settlement, 81, 377.
 Potter, 541.
 Potter's wheel, 541.
 Pottery, 10, 23-26, 30, 43, 74, 85, 97, 111, ff., 114-5, 120, 123, 160, 172, 191, 193, 207, 220, 221, 236, 237, 238, 242, 245, 249, 261, 270, 315, 319, 321, 323, 361, 391, 395, 396, 400, 401, 403, 444, 448, 468, 470, 507, 511, 520, 527, 541, 550, 556-7.
 Prabhudamā, 27.
 Prachanda-hastin, 332.
 Prāgbodhi mountain, 289, 290.
 Prāgjyotisha, 332.
 Prājāpala, 130.
 Prājāparamita, 199.
 Prājāsena, 563.
 Prakhyatakirtti, 61, 64.
 Pranavananda, Svami, 19-20.
 Prapitāmahēśvara temple, 127, 136, 137.
 Pratāpa (king), 493, 504.
 Pratāpa dhavala, 182, 488, 493, 504, 517.
 Pratāpa-Rudra, 131, 141.
 Pratāp Ray, 351, 354, 559.
 Pratap Singh, 42.
 Prathamāditya, 270.
 Pratihāras, 119, 333.
Pratīya-samutpāda-sūtra, 331.
 Pravara-giri, 15, 16.
 Prayāg, 137.
 Pretarāja, 142.
 Pretaśilā hill, 142.
 Princep, James, 210 ff., 233.
 Prithvi (earth goddess), 238.
 Prithvirāja (Chauhan ?), 140.
 Promiscuity, custom of, 570-71.
 Pūdgala, 3.
 Punarak, 423, 424.
 Punawan, 424.
 Punch-marked coins, 14, 20, 27, 31, 37, 62, 119, 236, 238, 242, 390, 393, 399, 400, 403, 468, 550.
 Puṇḍēśvari, a goddess, 574.
 Puragupta, 331.
 Purāṇas, 3, 16, 514, 539, 552.
 Purāna Kilā, 351, 352.
 Puraniya tank, 149.
 Puran Mall, 105, 227, 540.
 Puri, 98, 358, 421.
 Purika (village), 333.
 Pūrṇabhadra, 66.
 Pūrṇahamsa, a spring, 561.
 Pūrṇavarman, 60, 61, 63.
 Pūrnea, 425-26.
 Purulia, 81, 426.
 Purūravas, 543.
 Purushottam Das, 362-4.
 Purushottam Siṁha, 141.
 Pushpapura, 373, 374.
 Pushpapuri, 124.
 Putraka, 375.
 Qadir Qumaish, 46.
 Qazi Tola, 266.
 Qitab Abdal, Mir, 265.
 Rachchabansidra, 83.
 Radha Kisan Jalan, 407.
 Rādha-Krishṇa, 135, 179, 249.
 Rādha-Raman Temple, 362, 364.
 Radhia (Raharia or Rurhea), 233.
 Raghunātha, a priest, 105.
 Raghunātha Sahi (Raja), 87, 120.
 Raghunātha Temple, 359.
 Raghū Singh, 49.
 Raghuvirgadh, 427, 482.
 Rahmannusa, 418.
 Rahmat Ali, 203.
 Rahu, 102.
 Rai Bhan Singh, 98.
 Railings carved, 60ff., 386, 387, 390, 398, 399, 402, 413, 430.
 Rai Mal, 246.
 Rāja Bisāl-kā gadh, 22 ff., 126.
 Rājadeva, 136.
Rājagriha-māhātmya, 457
Rājagriha-vishaya, 484.
Rājahamsa, 124.
 Rājāksha, 143.
 Rajamara (site), 248.
 Rajaona, 229, 427 ff.
 Rajapinda cave, 188-89.
 Rajarani tank, 204.
 Rajasan, 430.
 Rajauli, 430-31.
 Rajgir or Rājagriha, 18, 22, 44, 59, 70, 80, 148, 187, 192, 231, 300ff., 333, 373, 375, 431 ff., 533.
 Rajgir (new), 466 ff.
 Rajgir (old), 435 ff.
 Rajmahal, 36, 40, 125, 378, 379, 472 ff., 509, 567.
 Rajwar (family), 203.
 Rājyapāla, Pāla King, 333.
 Rājyavardhana, 487, 504.
 Raksel Rajputs, 360, 560.
 Raktavija, 113.
 Rāma, 1, 81, 107, 142, 159, 212, 256, 257, 280 fn., 285, 327, 507, 543, 547, 548.
 Rāma (worship or sect), 81, 106, 138, 159, 212, 257, 546-7.

- Ramabhara *stūpa*, 200.
 Rāmadatta, 244.
 Rāmadatta Ojha, 106.
 Rāmadharmin, Śrī, 452.
 Rāmagaya, 18.
 Ramagaya hill, 142.
 Rāmagrāma, 94.
 Rāmakūṇḍa, 212, 463, 547.
 Rāmanāga, Śrī, 164.
 Ramanpura, 44.
 Rāmānuja, 206.
 Rāmapalādeva, Pāla King, 66, 80, 574.
 Rāmapāla, Deva, Śrī, 561.
 Rāmaśīla hill, 137.
 Rameśvara, 74, 137.
 Ramgaṅgā, 8, 9, 171, 482.
 Ram Gopal Singh, 424.
 Ramnagar, 242.
 Rāmānāth Mahādeva, 344.
 Rampur (site), 396, 398.
 Rampurwa, 482-85.
 Ram Singh, 220.
 Rāṇa, 332.
 Rāyaka, 193.
 Rānaka, Tharuka, 44, 54.
 Rānaka Yasalpāla, 228.
 Rānā Narayan Pal, 219.
Ranasuraya 429.
 Ranbhum area, Rajgir, 452, 456.
 Randust, 523.
 Rangmahal, 479, 496.
 Raniwas, 536, 542.
 Ranjit Pande, 129.
 Rāṅkiṅṅī, (an Ogre's), temple of, 143, 363.
 Rap, 485.
 Rasulpur 28.
 Rasulpura, 548.
 Ratani hill, 117.
 Ratanpur, 55.
 Ratan Tata, Sir, 380, 388.
 Rati, 89.
 Ratna hill (in Ratnagiri), Rajgir, 437, 465.
Ratna-chaṅkrama-Chaitya, 67-68.
 Ratnākara, 32.
 Ratnapāṇi Ojha, 106.
 Ratnasūriha, 144.
 Ratnodadhi library, Nalanda, 327.
 Raushan Masjid, 481.
 Rāvāṇa, 104-6, 161, 232, 280 fn., 547.
 Rāvāṇa, image of (?), 546.
 Rāvāṇa-Kānana, 104.
 Raveṇshaw, 50, 55, 148, 514.
 Ravisvāmin (Brahmana), 3.
 Relic casket, 31, 118, 209, 556.
 Rennell, Major, 378, 417.
 Reservoirs, 474, 482.
 Reuben Burrow, 233, 235.
 Rhys Davids, 22.
 Ring well, 24.
 Rishabhanātha, Jain Tirthankara, 454.
 Rīśyaśrīṅga, sage, 431, 552.
 Rita, Arya, 244.
 Riyazus-salatin, 426.
 Riza, 169.
 Roads, 150, 188, 189, 205 ff., 220, 450-51, 462, 509, 533, 542, 544.
 Roh, 485.
 Rohilla kila or fort, 2.
 Rohita (or Rohitāśva), 486, 487, 498, 499.
 Rohitagiri, 487.
 Rohitapura, 487.
 Rohitasan (Rohtasan) temple, 498, 504.
 Rohoi, 485.
 Rohtasgadh, 48, 182, 183, 338, 486 ff., 533-36.
 Roy, S. C., 4, 37, 38, 43, 44, 59, 72, 74, 75, 83, 84, 93, 120, 123, 154, 169, 175, 176, 182, 191-3, 207, 220 ff., 245, 335, 344, 345, 361, 423, 508, 511, 512, 529, 550, 551.
 Roychaudhari, P. C., 218 ff.
 Ruam (king), 505.
 Ruam (site), 505.
 Rudra, chief of Māna family, 154.
 Rudra, (prince), 73-4.
 Rudra Mohan Das, 252.
 Rudrapada, 180.
 Rudrasena I, Mahākshatrpa, 27, 556.
 Rudrasūriha I, Mahākshatrpa, 27.
 Ruhi, Chaudhari, 343.
 Rukmiṅṅī, 309, 330.
 Rukmiṅṅikūṇḍa at Gaya, 187.
 Ruknoddowla, Nawab, 479.
 Ruknuddin Kaikans, Sultan of Bengal, 228.
 Ruknuddin Marghilani, Hazrat Makhdum, 266.
 Ruksoura Pokhar or tank, 35.
 Rupa Manjhi, 42.
 Rup Narayan Deo, 252.
 Russel, Prof., 399.
 Śābaras (or Sūra), 9, 18, 43, 70, 93, 275, 366, 367.
 Sabnand Dih, 114.
 Subuktugin, 33.
 Saffighat, 189.
 Safuddin, 266-7.
 Sagala, 281.
 Sagara, 334, 507.
 Sagardih, 506-7.
 Sagona Shah, Pir, 530.
 Saha, 486.
 Sahaladeva (king), 47.
 Sahanapāla, 66.
 Sahasmal, a chief, 8.
 Sahasrabhujā (goddess), 82.
 Sahasra-līṅga, 464.
 Sahasrārjuna, 514.
 Sahibganj, 128.
 Sahodarā (Rani), 189.
 Sahudrāsthan, 189.
 Sahugadh, 507.
 Sahu or Seth Pokhar, 147.
 Seid Khan, 51.
 Saif Khan, 181, 413, 414.

- Sai Jana, 574.
 Šaila hill, 437 fn., 449.
 Saimal, 246.
Šair-el-Mutakhirin, 287, 566.
 Šaiśunāga statues 407.
 Šaivism, 8, 9, 12, 14, 16, 17, 33 ff., 39, 63, 72, 78, 89, ff., 102, 104, 108, 112 ff., 115, 123, 131-2, 134, 138, 139, 142, 144, 145, 149, 154 ff., 160 ff., 168, 174, 179, 181, 183, 186, 190, 196, 197, 206, 203, 214, ff., 233, 245-50, 253, 255, 257, 268 ff., 272, 278, 285, 288, 291 ff., 298, 327, 329, 336, 344, 346, 349, 354, 363-4, 367-68, 401-2, 428, 429, 441-3, 457, 460, 463, 470, 481, 484, 487, 498, 500, 510, 517-8, 527, 530, 536, 540, 541, 546-8, 551-2, 560, 561, 564, 568 ff.,
 Saiyad Ahmad, 575.
 Šakadvipa or Maga Brahmins, 154.
 Sakala, 224.
 Sakara, 508-9.
 Sakarwar Rajput clan, 75.
 Šakligadh or Satligadh, 538.
 Šakrāditya (i.e. Kumarāgupta), 302.
 Šakrasena, 66.
 Šakra's tank, 69.
 Šakrigalli, 508, 509, 566.
 Šaktas, 292 ff.
 Šaktipura, 127.
 Šakya (i. e. Buddha), 468.
 Šalapaksha, 327, 530.
 Šalavana, 549.
 Šalempur, 430, 508.
 Šadgi, 508.
 Šalibhadra Naga, 415.
 Šalim Shah Sur (see Islam Shah Sur).
 Šalivāhana, 75, 76.
 Šalivāhana, a Tomar Rajput Chief, 490.
 Šaltpetre trade, 81, 230.
 Šamadadahar, 510.
 Šamanpur (i.e. Šramanapura), 198, 199, 401.
 Šambhavanātha, Jain Tirthaṅkara, 454.
 Šambhu (i. e. god Śiva), 188.
 Šambhunātha, Jain Tirthaṅkara, 138, 274.
 Šambodhi or Bodhi tree of Bodhgaya, 60.
 Šaṅkarshaṇa, 333.
 Šāṅkhya, 118.
 Šammatiya monastery, 29, 30, 32.
 Šamosaran, 421, 422.
 Šamudrāditya, 193.
 Šamudragupta, 126, 103, 313, 331, 376.
 Šanak-tirtha, a spring, 561.
 Šanātankuṇḍ, a spring, 561
 Šanatkumar-kuṇḍ, a spring, 561.
 Šanchi, 434.
 Šandal (wooden), 395.
 Šandalpur, 395-96.
 Šandhail hill, 510.
 Šandheśvaranātha, 510.
 Šandhyā, 106.
 Šandilya gotra, 360.
 Šangi Dalan, 474 ff.
 Šangi Masjid, 176, 247, 564,
 Šaṅgha, 334.
 Šaṅgrāmagupta, 360.
 Šaṅgrāma, Thakur, 299.
 Šaṅkuta-Šikhara, 365,
 Šāṅkha (symbol), 26, 31, 257.
 Šaukhakunda or tank, 257.
Šāṅkhyāyana-śrauta-sūtra, 486.
 Šanokhar, 5, 10.
 Šansar Pokhar or tank, 209.
 Šantals, an aboriginal tribe, 566, 570-71.
 Šanyal, 66.
 Šapādalaksha, 66, 141.
 Šaptaparṇi caves, 453, 454, 461-2.
 Šaptaparṇi hall, 462.
 Šaptarshis (i. e. seven sages), 431.
 Šaqi Sultan, 501-2.
 Šarai, 36, 97, 416, 532.
 Šaraks (or Śravakas), 82, 83, 251.
 Šaranda, 511.
 Šarandagaḍh, 511.
 Šaran Khas, 42, 511.
 Šaraswati, 106, 172, 257, 272-3, 557.
 Šaraswati, S. K., 128 ff., 222 ff.
 Šarba Singh Deva, 18.
 Šarichak, 302 fn.
 Šaridkheḷ, 512.
 Šariputta or Śariputra, 29, 32, 300-302, 309,
 Šarkar, D. C., 173, 193, 206, 216, 219, 228, 396, 511.
 Šarkar, K. C., 128 ff., 222 ff.
 Šarnath, 8, 89, 307, 469.
 Šarongadh, 339.
 Šarsendi, 513.
 Šarthusa, 513.
 Šarvānanda, 107.
 Šarvāstivādin school, 334.
 Šarvva-Varma, 331.
 Šaśāṅka, King of Bengal, 56, 60, 63, 387, 393, fn., 487, 503, 554.
 Šasaram (Šahusram, Šahasrarjunapura or Šahasram), 77, 183, 406, 492, 493, 514 ff., 533.
 Šatbarwa, 526.
 Šatdhara tank, 456, 462.
 Šatgaon or Šatgawan, 527.
 Šati, 194, 375, 363, 371, 429, 552, 569.
 Šati pillar, 363, 552.
 Šatrughna Kuṇḍa, 547.
 Šattapur, 139.
 Šatya or Šatyasena, Mahākshatrapa, 557.
 Šaura, 528.
 Šaurath, 527.
 Šāvitrī, 106.
 Šayyad Ali, 366.
 Šayyad Jasuf, 532.
 Šeals (inscribed) 11, 25 ff., 37, 75, 96, 118, 151, 209, 236, 242, 313, 319, 321, 324, 331 ff., 376, 377, 390, 393, 434, 468, 556.

- Seistan, 286.
 Senegutu, 529.
 Sena Vijayārāma, 370.
 Seor Muhammadabad, 529.
 Serpent worship, 441-45.
 Śeshasāyi-Vishnu, 257.
 Sewai tank, 401, 402.
 Shahabad, 6.
 Shah Alam, 55, 415, 418, 468, 526.
 Shah Bahawal Shahid, 503.
 Shah Baz Shah, 413.
 Shah Jahan, 1, 3, 50, 51, 283, 413, 422, 473, 477, 489, 526, 567.
 Shah Suja, 567.
 Shamsher Khan, 531.
 Shamshernagar 531.
 Sharifuddin (a saint), 15, 45, 47 ff., 163, 266, 464, 537, 540.
 Shashthi (goddess), 429.
 Shastrī, A.P., 82, 144.
 Sheikhpora, 532-3.
 Shell inscriptions, 55, 205, 213, 233, 428, 429, 451-3.
 Sheonagar, 533.
 Shergaḥ, 156, 338, 533-36.
 Sherghatti, 217, 226.
 Sher Khan, 490.
 Sher Shah, 7, 75, 76, 148, 149, 154, 162, 169, 184, 265, 283, 338, 377, 410-12, 435, 467, 489, 490, 492, 493, 494, 498, 501, 503, 515, 518 ff., 526, 533 ff., 564.
 Shihabuddin Jagjaut, 14.
 Shikargah (hunting lodge) 204, 226, 338.
 Shish mahal (mirror palace), 497.
 Shobhnath hill, 157, 164 ff.
 Shobhnath (Rajput chief), 166.
 Shridhūta (a chief of Māna family), 122.
 Shuja Ali, 166.
 Sibai Singh (Raja), 232.
 Sibpur, 160, 536.
 Siddhārāmapura, 109.
 Siddheśvara, 17, 74, 298.
 Sihari, 536.
 Sihaul, 537.
 Sikandar Lodi, 263.
 Sikandar Shah, 507.
 Sikandra, 537.
 Sikdar, 359.
 Sikligadh, 79, 537-9.
 Silao, 539-40.
 Śilabhadra monastery, 199.
 Simaria, 540, 541.
 Simhala, 66.
 Simhavasini-sthāna, 145.
 Simraun (Champaran district), 94, 541-3.
 Simraun (Gaya District), 543.
 Sindhurāja, 139.
 Singhāsini, 544.
 Singh Darwaza, 352, 493, 494.
 Singia, 230, 544, 545.
 Sirimā, 61, 64.
 Siris, 545.
 Sisimha, 332.
 Śiṣunāga, 433.
 Sita, 1, 107, 138, 256, 543, 546-8.
 Sitabai, 445.
 Sitakohbar, 345.
 Sitakuṇḍa (Bhagalpur district), 256, 258.
 Sitakuṇḍa (Champaran district), 545-7.
 Sitakuṇḍ (Monghyr District), 547.
 Sitakuṇḍ (Patna district), at Rajgir, 463.
 Śitalā, 11, 140, 402, 404.
 Śitalasvamin, Jain Tirthamkara, 219.
 Sitamadhi, 20, 547-9.
 Sitā-Thāpā (cave), 510.
 Siur, 549.
 Śiva (see Śaivism).
 Śivadāsa, 244.
 Śivagaṅgā (tank), 107.
 Śivāni, 144.
 Śiva-Pārvati images, 138, 142, 223, 272, 292, 408, 429.
 Śiva-Purāṇa, 370.
 Śiva Singh, 58, 93, 244, 528.
 Siwan. 549-550.
 Skandagupta, 46.
 Skandapurāṇa, 250.
 Slate stone quarries, 346.
 Smith, V., 21, 29, 32 ff., 94, 241, 373 fn.
 Sodag, 550.
 Soh, 550.
 Sohoni, S. V., 269.
 Soma, 131, 135.
 Somakund, 463, 464.
 Somapāla...vihara, 335.
 Somapura, 303, 334.
 Somatīrtha, 285.
 Sonahatu, 87.
 Sonbhandar Caves, Rajgir, 433, 441, 452-3, 461.
 Sonbursa Raj, 537.
 Sonepur, 550.
 Sonitapura, 273.
 Soparan, 551.
 Sørensen, 278, 280 fn.
 Spirits (genii or Siddhas), 232, 373-4, 381, 385.
 Spooner, 24, 26, 27, 35, 269, 301, 315, 326, 339, 380, 382, 387 ff., 394, 398, 403, 407.
 Springs (see also hot-springs), 463.
 Śrāddha ceremonies, 127 ff., 139.
 Śrāvakas (see Saraks)
 Śravaṇabdgola, 374.
 Śravasti, 307.
 Śrenika (i. e. king Binbisāra), 44, 300, 441, 444.
 Śreyāmsanātha, Jaina Tirthamkara, 348.
 Śrīdeva, 56, 551.
 Śrīdhara, a minister, 4.
 Śrīmitra, a Buddhist monk, 66, 290.
 Śrīnagar (Bhagalpur District), 551, 552.
 Śrīnagara (i. e. Patna ?), 377-78.
 Śrīngara (Singar) peak, 431.
 Śringirikh, 552.
 Śringirikh tank, 463-64.

- Srirampur, 366.
 Stein, Sir A. 3, 11, 164, ff., 187 ff., 216 ff.,
 222 ff., 344, 453, 455, 543, 561.
 Stephenson, J., 21-23, 27, 35, 210 ff.,
 Sthūlabhadra, 374, 420.
 Stone discs, 390, 400, 403.
 Stone chests, 11.
 Stone implements, 38, 43, 72, 74, 77, 83,
 154, 175, 176, 182, 191, 192, 344, 345,
 361, 508, 529, 550, 551.
 Stone pestles, 401.
 Stone stools, 401.
 Stone trough, 403-6.
 Subāhi Devi, 553-4.
 Subbalpur, 252, 260.
 Subehgaḍh, 339, 553, 554.
 Subhadrā, 172, 182.
 Subhadreśvara, 269.
 Sudāmā cave, Barabar hills, 15-16.
 Sudarśana, a Jain monk, 404.
 Sudarśana, king, 374.
 Śūdraka, 135.
 Sufaran, 109, 554.
 Sufdar Khan, Nawab, 525.
 Sugari or Sukari (village), 554.
Sugataṅdhakūi, 224, 226.
 Sugataghar, 224.
 Suhā De, 553.
 Suirs (see Śabarās).
 Suissa, 560.
 Sujawal, Shah, 413.
 Sulaiman Kararāni, 49.
 Sultanganj, 20, 178, 194-5, 555-8.
 Sumagadhī, 444.
 Sumatra (see also Suvarṇa-dvīpa), 333,
 350, 434.
 Sumeru mountain, 250.
 Sumeshwar, 558.
 Sun (god, temple, worship etc.), 2, 26,
 27, 90, 98 ff., 111-12, 131, 134, 138,
 140, 141 ff., 144, 192, 215, 327 ff., 342,
 343, 422 ff., 558.
 Sun-god, images of 2, 18, 92, 93, 106,
 162, 168, 179, 180, 214, 223, 249, 272,
 292, 327, 329, 369, 409, 422, 457, 463,
 530, 546, 568, 569, 570.
 Śunahśyepa, 486
 Sundi-Nāth (i. e. Śiva ?) temple, 481.
 Śuṅgas, 371, 376, 390-2, 412, 430, 434.
 Supiya cave, Barabar hills, 15.
 Supratishthitavarman, 334.
 Surajgaḍh, 196.
 Surajgarha, 558.
 Suraj kund, 12, 463, 464, 461.
 Suraj Mal, a Raja, 558.
 Suraj Pokhar (tank), 111, 168, 307, 327
 ff., 342.
 Surapaladeva, Pāla king 54.
 Surath, Raja, 3.
 Surmast Khan, 523.
 Sur Singh, Raja, 232.
 Sūryadāsa, 139.
 Sūryadatta, 201,
 Sūryakuṇḍa, 141, 217.
 Sūryapura, 114.
 Sutiāambe, 559.
 Suvarṇadvīpa (see also Sumatra), 303,
 333, 350, 434.
 Suvarṇagiri hill, Rajgir, 437-8, 451, 465.
 Suvarṇakāra (i. e. goldsmith), 486.
 Suvarṇarekhā, 89.
 Suvishṇu, 302.
 Suvrata, a Jain monk, 433.
 Śvetāmbaras, a Jaina Sect, 79.
 Sword, 395.
 Śyāmalgadh, 482.
 Syamasahī, 490 fn.
 Syed Ahmad, 509.
 Symbol marks, 483.
Ṭabaqat-i-Akbari, 381.
 Tablets, 25, 238, 451, 468-70.
 Taj Faqih, 28, 262 ff.
 Taj Mahal, 523 fn.
 Tajo, 416.
 Tajuddin Khandgah, 263.
 Takara (out-post), 27.
 Takshaśila (Taxila), 41, 384.
 Tamolgaḍh, 560.
 Taṅginatha (i. e. Śiva), 249.
 Taṅginath hill, 249.
 Tangur Kuli-khan, 265, 267.
 Tantara, or Tentadi, 574.
 Tantricism, 166, 222, 304, 335.
 Tapoban, 560-1.
 Tapoda, 457, 471.
 Tapodārāma monastery, 471.
 Tapovana, 187.
 Tārā (Buddhist deity) 5, 23, 68, 144,
 157, 168, 176, 223-25, 313, 334.
 Tārā (Hindu deity), 207-9.
 Tārā Bodhisattva, 562.
 Tārā Chandi, 493, 515, 517-8.
 Tārādhī (village), 68-69.
 Taran, 114, 183.
 Tārānāth, 45, 103.
 Tatakā-grāma, 334.
 Tatar khan, Arsalan, 54.
Tarikh-i-Daudia, 352, 410.
Tarikh-i-Sher Shahi, 377.
 Tavernier, 81, 377, 473.
 Tazias, 295.
 Tej Bahadur, Sikh Guru, 526.
 Tej Singh, a Raja, 171.
 Tekari Raj, 21, 228.
 Telādhaka, 333, 562, 563, 564.
 Telis (Oilman), 39.
 Teliagaḍhi, 472, 509, 566-67,
 Teliūgana, 457.
 Telis (see oilman also), 566.
 Teli temple, Gwalior, 88.
 Teliyā Bhāṅḍar, 329, 565.
 Telkupi, 90, 345, 567-71.
 Tellarh (or Telhara or Tillarāh), 59,
 176, 231-2, 247, 278, 325, 333, 342,
 562-65, 574.
 Telpa, 571.
 Telugu Inscription, 130, 131.

- Telyadhāka (see Telādhaka).
 Pentadigrāma, 574.
 Terra cottas, 25, 27, 30, 75, 242, 319,
 358, 385, 388, 390, 392, 395, 396, 400,
 403, 444, 448, 451, 468.
 Tetrawan, 571-75.
 Thākura Kulachandra, 45.
 Thakurganj, 575,
 Thālis, 346.
 Tibet, 377.
 Tickell, Col., 38.
 Tiffenthaler, 39.
 Tiharia, 575.
 Tikayat Raj, 138.
 Tiles, 24, 442, 542.
 Tilmi, 575.
 Tilothu, 575.
Tilo-tse-kiā (i.e. Tilas-akiya), 562, 563.
 Tipper, G. H., 182.
 Tippera, 377,
 Tira, 26.
 Tirabhukti, 26.
 Tirkut, 22, 23, 58, 541-3.
 Tirpan (i. e. 53) bazaars, 94, 103, 251.
Tirthamūla-Amolaka-Ratna, Sri, 219.
 Tirtha-māngala, 370.
 Tirthamkaras, Jaina, 13, 218 ff., 251,
 345, 348, 356, 365, 400, 421, 441, 454,
 460, 465.
 Tirumaladevi, 131.
 Tiruparakunram, 442.
 Tishyāmratirtha, 65.
 Tishyarakshita, 60.
Tilhogali-Panniya 372.
 Todar Mall, 283.
 Tomar Rajputs of Gwalior, 490, 491,
 494.
 Toner, 575.
 Tophkhana, 284.
 Toral Mal, Raja of Kharagpur, 204.
 Torangkhel, 576,
 Torar (chief), 94.
 Tree-worship, (see also Bodhi tree and
 Akshayavaṭa), 137.
 Trilokanātha, 424, 425.
 Trimurti, 272.
 Triratna, 382.
 Triśūla, 26, 249, 346, 530.
 Trivikrama, 92.
 Tulsi Das, 299.
 Tulsi Mandi (site at Patna), 401-2.
 Tulsi Temple, 463, 500.
 Tuṅgas of Orissa, 487-8.
 Tuṅgadharmāvaloka, Rāshṭrakūṭa king,
 65.
 Tunggi, 47.
 Turban, 559.
 Turk's duty, 262.
 Turushka, 130.
 Tutrahi, 183, 576-8
 Twining, Mr., 526.
 Tytler, Mr., 407,
 Uddandapura (Udandapura, Udanta-
 pura or Udaṇḍ Bihār), 44, 45, 54,
 66, 141.
 Udyotasimha, 144.
 Udaipur (Rajasthan), 98.
 Udaya, Chief of Māna family, 122.
 Udayasena, 292.
 Udayasri, 66.
 Udayasva, 373.
 Udaygiri hill, 437, 451, 465.
 Udāyin, 373, 433.
 Udaypur in Madhya Pradesh, 82.
 Udhua Nala, battle of, 473.
 Udichi (*tirtha*), 141.
 Udumbaragrāma, 334.
 Ugrabhairava, 259.
 Ugravamiśa dynasty, 44.
 Ujjain, 43, 235, 358, 408.
 Ujjvala, 65.
 Ulugh Khan, 228.
 Umarpur (or Amarpur), 578-79.
 Umed Khan, 415.
 Umga, 84, 98, 99, 214, 215, 580-83.
 Upagupta, 381 fn.
 Upavarsha, 374.
 Urel (Uruvela, Urvilwa or Urubelaya),
 59, 289.
 Uren, 181, 583 ff.
 Urns, see also burials 4, 344-45, 423, 511.
 Utsāha, 213.
 Uttānapāda (King), 236.
 Uttara, 219.
 Uttaramānasa (tank), 140, 141.
 Uttarāpatha, 147.
 Vadathika (Vedathika) Cave, 296 ff.,
 Vaṛḍeśvara (or Vaṭeśvara), 370.
 Vāgīsvari (goddess), 68, 223 ff., 330,
 332.
 Vāgīsvaristhāna, 206.
 Vāhaka, 180.
 Vāhiyaka-Kubha (or Vāpī Cave), 296,
 298.
 Vaibhāra hill, Rajgir, 435, 437, 449,
 452, 455 ff.,
 Vaidyanātha, 9, 194.
 Vaiju (see also Baiju), 107.
 Vainyagupta, 331.
 Vairadeva, a Jain Muni, 454.
Vairochana, 333.
 Vaiśāli (see also Basarh), 571.
 Vaishnavism, 4, 5, 6, 35, 37, 52, 83, 89,
 91 ff., 100 ff., 106, 112-13, 123,
 125 ff., 131, 132, 184, 142, 155, 161,
 162, 168, 172, 179, 189, 190, 195,
 201, 208, 214, 218, 223, 249, 251 ff.,
 254, 257, 259, 271, 272, 276, 292,
 327 ff., 342, 354, 355, 362, ff., 368,
 409, 428, 442, 455, 457, 464, 465,
 481, 485, 499, 515, 518, 530, 539,
 546, 556, 560, 561, 568 ff., 573, 574,
 Vajrapāni image, 145.
 Vajrāsana (or Diamond throne) at Bodh
 Gaya, 146-7.

- Vajrasana monastery, 146-7.
 Vajrasattva, 199.
 Vajravārahi, 330, 425.
 Valalāsena (king), 510
 Vallabh Roy, 134.
 Vālmiki (sage), 20.
 Vāmadeva Jha 106.
 Vāmana, incarnation of Viṣṇu, 257, 368.
 Vaiśādhara, 193.
 Vanarājadeva (or Yavana-rāja-deva), 130.
 Vaṇigrāma, 34, 360.
 Vāpī cave, 17, 296, 298.
 Varāha, incarnation of Viṣṇu, 4, 5, 92, 93, 254, 255, 257, 259, 329, 388, 457.
 Varāhapur, 134.
Varāha Purāna, 254-5.
 Vārāhi, 369
 Vararuchi, 374.
 Varsha, 374.
 Varuṇa (image), 102.
 Varuṇa (king), 102.
 Varuṇavāsin, 160.
 Varuṇikāgrāma, 100.
 Vasti, goddess of fecundity, 574
 Vasu (king), 149, 298, 432, 457.
 Vāsudeva 11, 92, 260, 539.
 Vasukund, 34.
 Vasumati, 432.
 Vasupatra, 42.
 Vasupujya, 98.
 Vaṭagrāma, 305.
 Vaṭaparvatāka, 370.
 Vaṭeśa (Śiva-liṅga), 137
 Vaṭeśvara-sthāna, 370.
Vāyu-Purāna, 127, 173
 Vedagarbha, 74.
 Vedagrāma, 121.
 Vedaśiras, a sage, 74.
 Vedi, 129, 218.
 Vedic ritual, 238.
 Vena (King), 201.
 Venavasini (or Vanavāsini) temple, 368.
 Veṇuvana, Rajgir, 470-71.
 Victoria and Albert Museum, London, 186.
 Victoria Memorial Hall, Calcutta, 346.
 Vidarbha, 300, 302, 330.
 Videsha (i.e. Vidisa ?), 298
 Vidyapati, Thakkura, 58.
 Vighrahapāladeva, Pala King, 54, 134, 137, 337.
 Vighrahapāla III, Pala King, 486.
 Vihakarata-miśra, Bhaṭṭa, 287.
 Vijayanagar, 131.
 Vijayarāma Sena, 370.
 Vikhaka (i.e. Viśākha ?), 333.
 Vikramachandī, 280, 286.
 Vikramadevi, 228.
 Vikramāditya, 7, 67, 78, 90, 280, 285, 345, 386, 512, 539, 570.
 Vikramapur, 487-8.
 Vikramaśilā, 4, 202, 303, 370, 539-4¹.
 Vikramjit, Tomar chief, 490
 Vikusha, 875.
 Vimalakīrti, 32.
 Viniteśvara (Śiva), 292-3.
 Vipula hill, Rajgir, 435-6, 444, 449, fn., 463 ff.
 Vipulakaramati, a monk, 166.
 Vipulaśrimitra, a monk, 334.
 Viradeva, 147.
 Vira Hamira, Śrī, 357-9.
 Vira mitra, 490, 491, 494, 505.
 Vira Singh, 490.
 Virāta (King), 19, 39, 218, 219.
 Viśākha (king), 44.
 Viśākhapura, 44.
 Viśalā (city), 22.
 Viśalā (King), 22.
 Viśalāpuri, 44.
 Viṣṇu, father of one Chandraka of Tentadigrāma, 574.
 Viṣṇu (see Vaishnavism).
 Viṣṇu, an oilman or Telī, 563,
 Viṣṇugupta, 219, 269.
 Viṣṇupada, 26, 126 ff., 133, 139 ff., 297.
 Viṣṇupur Raj, 358.
 Viśvāditya (or Viśvarupa), 131, 135,
 Viśvāmītra, 109, 281.
 Viśvāmītrāśrama, 74.
 Viśvarūpa, 131, 132, 137, 140.
 Viśva zopri cave, Barabar hills, 16.
 Vost, Col., 269.
 Vriddhasīmha, 144,
 Vriddhuka, 563,
 Vrijjis, 238.
 Vrindāvana, 362, 364.
 Vulture's cave, 153.
 Vyādi, 374.
 Vyāghrasaras, 74.
 Vyāsa, 189.
 Waddell, 181, 288, 579 ff., 393, 395 ff., 401 ff., 538, 539.
 Wahid Ali, 416.
 Wali Beg, Mirza, 289.
 Walsh, 71, 74, 359
 Wang-Hinen-tse, a Chinese general, 37.
 Warangal, 131,
 Warren Hastings, 134.
 Wasim Ali Khan, Nawab, 287.
 Wells (see also ring wells), 2, 24, 26, 404.
 Well-worship, 404.
 Wheel, 26, 395, 452, 462.
 Willford, Major, 128, 281, 373 fn., 379, 472.
 Wilkins, Charles, 420
 William Hodges, 520.
 Wilson, 437.
 Wilson, C.R., 380, 382-3.
 Wisal, Malik, 1,
 Wood, 24, 234, 237 ff., 266, 314, 316, 318, 319, 321, 324, 373, 389 ff., 399, 401, 402, 405, 408, 454, 475, 478, 479, 494.

- Wooden Palisades or walls, 373, 393 ff.,
 399, 401, 402, 405, 408.
 Wooden Platforms, 389, 390, 392.
 Wooden sandal, 395.

 Yagneshpur, 329.
 Yahya Maneri, Shaikh, 15, 262 ff.
 Yaksha (images), 293, 404, 407.
 Yaksha Bakula, temple of, 181.
 Yakshapāla, 140, 143.
 Yakshi, 158.
 Yama (image or temple), 102, 142.
 Yama-mukha, 132
 Yamunābāi, 79.
 Yaśahpāla, Rānka, 228.
 Yashṭivana, 187.
 Yaśovarman, 313, 332.
 Yaśovarmanmapura, 44, 147, 382.

 Yasupati, Bhaṭṭāraka, 564.
 Yavadvipa (i.e. Java), 303.
 Yavana-rāja-deva (see Vanarājadeva).
 Yazdani, G., 52.
 Yogānanda, Śrī, Āchārya, 17, 298
 Yogigadh, 566.
 Yudhishṭhira, 78.
 Yun-shu, 69.
 Yusuf, Shāh Bundugi, 347.
 Yuvarāja-bhaṭṭāraka, 25.

 Zafar Shāh, 501.
 Zanānā Mahal, 284, 496, 497.
 Zangi, Daryā Khān, 169.
 Zibunnisā Begam, 285.
 Ziyā, Khwājā, 51, 52.
 Zumun Yāti, a saint, 166.
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APPENDIX A

Table showing the correct location of the place-names as found in Survey of India Sheets.

S.No.	Name of place	District	Sheet No.	Latitude	Longitude	Remarks.
1	Afzalpur-Sarunda	Patna	72/G/4	25°7'	85°11'	Perhaps Sanda of the Sheet.
2	Aganur	Gaya	...	...	...	Not traceable.
3	Ahiari	Darbhanga	72/F/15	26°17'	85°48'	
4	Akbarpur	Gaya	72/H/10	24°44'	85°33'	
5	Akbarpur	Shahabad	63/0/14	25°40'	83°58'	
6	Akbarpur	Patna	72/G/7	25°17'	85°19'	
7	Alamnagar	Bhagalpur	72/K/10	25°33'	86°54'	
8	Alinagar	Palamau	...	...	...	Not traceable.
9	Alwara	Manbhumi	...	...	...	Not traceable.
10	Amaithi	Gaya	72/H/NW	24°51'	85°15'	
11	Amarpur	Saran	72/B/4	26°6'	84°6'	
12	Amawan or Amauna	Gaya	72/C/8	25°1'	84°26'	
13	Amaya	Gaya	72/H/NW	24°41'	85°30'	Not in the Sheet; perhaps Amawan of the Sheet.
14	Ami	Saran	72/C/NE	25°45'	84°58'	
15	Andhara Thari	Darbhanga	72/J/7	26°22'	86°20'	
16	Anigara	Ranchi	73/E/8	23°0'	85°18'	
17	Anti-Chak	Bhagalpur	72/O/7	25°19'	87°16'	
18	Aphsad or Afsand	Gaya	72/G/AC	25°4'	85°40'	
19	Arsa	Manbhumi	73/I/3	23°19'	86°10'	
20	Arrah	Shahabad	72/C/10	25°34'	84°41'	
21	Asurgarh	Purnea	...	...	...	Not traceable.
22	Asman Kathi	Shahabad	...	...	...	Sheet not available.
23	Atmi	Shahabad	72/C/3	25°24'	84°11'	
24	Badam	Hazaribagh	73/E/5	23°50'	85°16'	
25	Bahadurpur	Gaya	...	...	...	Not traceable.
26	Bahadurganj	Purnea	72/N/15	26°15'	87°49'	
27	Baharagora	Singhbhum	73/J/11	22°16'	86°43'	
28	Baheya	Ranchi	73/E/11	23°22'	85°30'	Bahes of the Sheet.
29	Baidyanath	Shahabad				Sheets not available.
30	Baikunthapur	Patna	72/G/7	25°29'	85°23'	Baikatpur of Sheet.
31	Bakraur	Gaya	72/H/2	24°42'	85°0'	

S.No.	Name of place	District	Sheet No.	Latitude	Longitude	Remarks.
32	Balgudar	Monghyr	72/K/4	25°12'	86°5'	
33	Baliya	Shahabad	...	...	...	It is not seen in Sheet No. 72/C/2 south of Ganges. It is perhaps Baliya in U. P. north of river.
34	Baliya-Dih	Patna	72/C/15	25°28'	84°55'	Not in the Sheets, perhaps Baliaban of Sheets.
35	Balrajpur	Darbhanga	...	...	...	Not traccable.
36	Balrampur	Manbhhum	73/I/7	23°17'	86°23'	
37	Bamni	Ranchi	73/F/5	22°57'	85°15'	Ramhni of Sheet.
38	Banda	Manbhhum	73/I/NE	23°37'	86°36'	Not in Sheet. Perhaps Barra of the Sheet.
39	Bangaon	Bhagalpur	72/K/9	25°52'	86°31'	
40	Banka-Ghat	Patna	72/G/6	25°32'	85°12'	
41	Barabar Hills	Gaya	72/G/4	25°1'	85°1'	
42	Baraipura	Monghyr	72/G/15	25°29'	85°58'	Not in Sheet. Perhaps Bariarpur of the Sheet.
43	Barakatta	Hazaribagh	72/H/12	24°10'	85°37'	Barakatha of the Sheet.
44	Barantapura	Bhagalpur	72/K/14	25°43'	86°45'	Not in Sheet. Perhaps it is near Gazi Paitya of the Sheet.
45	Barari	Bhagalpur	72/K/16	25°15'	87°1'	
46	Barat	Gaya	72/H/5	24°48'	85°23'	
47	Barawang	Gaya	72/D/9	24°54' 24°52'	84°45' 84°43'	Not in Sheet. Perhaps Parrawan or Daurawan of the same Sheet.
48	Barew	Gaya	72/H/5	24°57'	85°26'	
49	Barh	Patna	72/G/11	25°28'	85°42'	
50	Barijangaah	Purnea	72/N/16	26°12'	87°50'	Not in Sheet. Perhaps Barijan Pothiwari of the Sheet.
51	Basarh	Muzaffarpur	72/G/1	25°58'	85°7'	
52	Bediban	Champaran	72/B/14	26°30'	84°59'	Not in Sheet. Perhaps Madhuban, Bediban of Sheet.

S. No.	Name of place	District	Sheet	Latitude	Longitude	Remarks
53	Begampur	Santhal Parganas	72/O/16	25°4'	87°47'	Not in Sheet. Perhaps Begambad of Sheet.
54	Begusarai	Monghyr	72/K/3	25°25'	86°8'	
55	Bela	Gaya	72/D/13	24°58'	84°59'	
56	Belwa	Saran	72/B/3	26°26'	84°2'	
57	Belwadag	Ranchi	73/E/8	23°4'	85°15'	
58	Benusagar	Singhbhum	...	...	...	Sheet not available.
59	Berautpur	Darbhanga	72/J/2	26°31'	86°2'	Not in the sheet. Perhaps Baranpur of Sheet.
60	Bettiah	Champaran	72/B/9	26°47'	84°31'	
61	Bhagalpur	Bhagalpur	72/K/16	25°14'	86°57'	
62	Bhagwananj	Patna	72/C/15	25°18'	84°56'	
63	Bhagwanpur	Shahabad	...	...	...	Sheet not available.
64	Bharatpura	Patna	72/C/15	25°21'	84°51'	Bharathpura of the sheet.
65	Bhaskinath	Santal Parganas	72/P/3	24°28'	87°11'	Not in the Sheet, perhaps Basko of the Sheet.
66	Bhatbinor	Manbhum	...	...	...	Not traceable.
67	Bhat-Pokhar	Saran	72/B/8	26°13'	84°15'	Not in Sheet, perhaps Bhanta Pokhar of the Sheet.
68	Bhawara	Darbhanga	72/J/3	26°19'	86°4'	
69	Bhika Ban	Saran	...	...	...	Not in the Sheet.
70	Bhojpur	Shahabad				
	(a) Jadid		72/C/2	25°35'	84°10'	
	(b) Kadim		72 C/2	25°35'	84°7'	
71	Bichna	Ranchi	73/E/4	23°2'	85°13'	
72	Bihar	Patna	72/G/12	25°12'	85°31'	
73	Bihia	Shahabad	72/C/6	25°33'	84°27'	Bihija of the sheets.
74	Bihta	Patna	...	...	...	Not traceable.
75	Bijak Pahar	Manbhum	...	...	...	Not traceable.
76	Bijalgarh	Bhagalpur	...	...	...	Not traceable.
77	Bilonja	Manbhum	...	...	...	Not traceable.
78	Bimligadh	Santal Parganas	...	...	...	Not traceable.
79	Birbandh	Bhagalpur	...	...	...	Not traceable.
80	Binda	Ranchi	73/F/5	22°57'	85°16'	Not in the Sheet, perhaps Banda of the Sheet.
81	Bisapi	Darbhanga	...	...	...	Not traceable.
82	Bishungarh	Hazaribagh	72/H/16	24°1'	85°45'	
83	Bisudih	Manbhum	...	...	...	Sheet not available.

No.	Name of place	District	Sheet	Latitude	Longitude	Remarks
84	Biswak or Biswa	Patna	72/G/4	25°10'	85°14'	
85	Bodh-Gaya	Gaya	72/D/14	24°42'	85°0'	
86	Budhain	Gaya	72/H/5	24°58'	85°22'	
87	Buddhapur	Manbhum	73/I/12	23°7'	86°40'	
88	Bundu	Ranchi	73/E, 12	23°9'	85°35'	
89	Burha	Gaya	72/D/14	24°38'	84°46'	Not in the sheet, perhaps Bara of the Sheet.
90	Burhadi	Ranchi	73/E/12	23°9'	85°41'	Burhadih of the sheet
91	Burju	Ranchi	73/F, 5	22°59'	85°19'	
92	Buram or Boram	Manbhum	73/I/3	23/21'	86°7'	Not in sheets; perhaps Baram of the sheet.
93	Buruhatu	Ranchi	73 E/8	23°3'	85°29'	
94	Buruma	Ranchi	...	...	...	Not traceable.
95	Buxar	Shahabad	...	...	...	Sheet not available.
96	Chacho Nawatoli	Ranchi	73, E/3	23°28'	85°3'	
97	Chainpur	Shahabad	63, O/12	25°1'	83°30'	
98	Chakai	Monghyr				Not traceable.
99	Chakradhar-pur	Singhbhum	73, F, 10	22°40'	85°37'	
100	Champanagar	Bhagalpur	72 J/16	26°14'	86°51'	
101	Chandimau	Patna	72/G/12	25°3'	85°30'	Not in the Sheet, perhaps Chandimau, of the sheet.
102	Chankigadh	Champaran	72/A/8	27°8'	84°25'	Not in the sheet, perhaps Chanki of the Sheet.
103	Chhapra	Saran	72, C/9	25°47'	84°43'	Chapra of the sheet.
104	Charaut	Muzaffarpur	72 F/14	26°32'	85°47'	
105	Charra	Manbhum	73, I 7	23°22'	86°25'	
106	Chechgaon-gadh	Manbhum	...	...	...	Not traceable.
107	Chendagutu	Ranchi	...	...	...	Not traceable.
108	Chenegutu	Ranchi	...	...	...	Not traceable.
109	Chcon	Gaya	72, D, 9	24°47'	84°40'	Not in the sheet; perhaps Chenwan of the sheet.
110	Chota Pahar	Purnea	...	...	...	Not traceable.
111	Chillor	Gaya	72, D, 14	24°41'	84°48'	Not in the sheet, perhaps Chilaur of the Sheet.

No.	Name of place	District	Sheet	Latitude	Longitude	Remarks
112	Chirand, Cherand or Cheran	Saran	72, C/14	25°45'	84°50'	
113	Chokahatu	Ranchi	73, F/16	23°10'	85°48'	
114	Chutia	Ranchi	73, E/7	23°21'	85°22'	
115	Colgong or Kahalgaon	Bhagalpur	72, O/7	25°61'	87°15'	There is Avdhi Kol- gong in the same sheet at 25°21' & 87°22'.
116	Dadhar	Gaya	72, D/9	24°55'	84°35'	
117	Dalmi or Dulmi	Manbhum	73, I/4	23°3'	86°1'	
118	Dapthu	Patna	72, G/4	25°5'	85°11'	Not in the sheet, perhaps Dabthu of the sheet.
119	Darauli	Shahabad	...	...	...	Sheet not available.
120	Darbhanga	Darbhanga	72, I/16	26°9'	85°53'	
121	Dargama	Ranchi	73, F, 8	23°2'	85°19'	Not in the Sheet, perhaps Dargaon of the Sheet.
122	Darika	Manbhum	...	...	..	Not traceable.
123	Darwabari	Champaran	...	...	...	Sheet not available.
124	Daryapur- Parbati	Gaya	72, G, SE	25°5'	85°39'	
125	Daudnagar	Gaya	72, C, 8	25°2'	84°24'	
126	Deo	Gaya	72, D, 6	24°39'	84°26'	
127	Deo Barunarak	Shahabad	72, C, 8	25°15'	84°28'	Not in the Sheets, perhaps Deo of the Sheet.
128	Deogan	Palamau	...	...	...	Not available.
129	Deoghar	Monghyr	72, K, 12	25°2'	86°34'	
130	Deoghar	Santal Parganas	72, L, 11	24°29'	86°42'	Not in the sheets, perhaps Deoghar, of the sheet.
131	Deokali	Muzaffarpur	...	...	...	Sheet not available.
132	Deokuli	Gaya	72, D, 9	24°47'	84°49'	Not in the Sheets, perhaps Deokali of the Sheet
133	Deokund	Gaya	...	...	...	Not traceable.
134	Deokuta	Gaya	...	...	...	Not traceable.
135	Deoli	Manbhum	73, E, 16	23°19'	85°55'	
136	Deo-Markan- dya	Shahabad	72, C, 8	25°7'	84°22'	Not in the Sheet, perhaps Deva of the sheet.

No. S.	Name of place	District	Sheet	Latitude	Longitude	Remarks
137	Dewaltand	Manbhum	73/E/16	23°0'	85°49'	Not in the sheets, perhaps Deultant of the Sheet.
138	Dhabauli	Bhagalpur	72/K/13	25°50'	86°48'	
139	Dhamdaha	Purnea	72/O/2	25°44'	87°11'	
140	Dharawat	Gaya	72/G/4	25°3'	85°2'	
141	Dharhara	Purnea	72/O/1	25°54'	87°10'	Not in the sheet, perhaps Darara of the Sheet.
142	Dighwa- Dubaoli	Saran	72/B/11	26°15'	84°44'	
143	Digri	Ranchi	73/E/8	83°3'	85°21'	
144	Doisa	Ranchi	73/A/16	23°7'	84°47'	Not in the Sheet, perhaps Doisa- nagar of the Sheet.
145	Don Buzurg	Saran	72/B/4	26°8'	84°8'	
146	Dudhapani	Hazaribagh	...	...	...	Not traceable.
147	Dulua	Ranchi	73/E/4	23°2'	85°15'	Not in the Sheet, perhaps Dulna of the Sheet.
148	Dumraul	Gaya	...	...	...	Not traceable.
149	Eksaran or Eksar or Eksari	Saran	72/B/12	26°1'	84°32'	
150	Erkia	Ranchi	73/E/12	23°8'	85°39'	
151	Etre	Ranchi	73/F/5	22°53'	85°18'	
152	Fatuha	Patna	72/G/6	25°30'	85°18'	Not in the Sheet, perhaps Fatwa of the Sheet.
153	Fulwari or Fulwari Sharif	Patna	72/G/2	25°35'	85°5'	Not in the Sheet, perhaps Phulwari of the Sheet.
154	Gajgaon	Ranchi	73/F/5	22°59'	85°16'	
155	Gangaprasad	Santal Parganas	72, O/11	25°16'	87°34'	
156	Gargaon	Ranchi	73/E/8	23°6'	85°23'	
157	Garohat	Shahabad	...	...	...	Sheet not available.
158	Gaya	Gaya	72/D/13	24°47'	84°59'	
159	Gathila	Singhbhum	73/J 6	22°34'	86°29'	Ghatsila of the sheet
160	Ghenjan	Gaya	72/C/16	25°4'	84°54'	Not in the Sheet, perhaps, Ghejan of the Sheet.
161	Gholamara	Manbhum	...	...	...	Not traceable.
162	Ghosrawan	Patna	72/G/12	25°5'	85°25'	
163	Gidhaur	Monghyr	72/L/5	24°51'	86°19'	
164	Giriak	Patna	72/G/12	25°1'	85°3'	

S.No.	Name of place	District	Sheet	Latitude	Longitude	Remarks.
165	Gogri	Monghyr	72/K/11	25°25'	86°38'	
166	Gora	Ranchi	...	...	...	Not traceable.
167	Gosapali	Saran	72/B/6	26°13'	84°20'	
168	Govindpur	Gaya	72/H/9	24°47'	85°42'	
169	Gowor	Patna	...	...	...	Not traceable.
170	Guneri	Gaya	72/D/10	24°37'	84°44'	
171	Guptesvara	Shahabad	...	...	...	Sheet not available.
172	Gurpa Hill	Gaya	72/H/6	24°33'	85°18'	
173	Hejipur	Muzaffarpur	72/G/2	25°41'	85°13'	
174	Hansa	Ranchi	73/F/5	22°59'	85°16'	
175	Haradih	Ranchi	73/E/12	23°8'	85°42'	
176	Haripur	Santhal Pargana	72/P/3	24°18'	87°4'	
177	Harlajhuri	Santhal Pargana	...	...	...	Not traceable.
178	Hasanpura	Saran	72/B/8	26°5'	84°21'	
179	Hasanpur Kako	Gaya	72/G,4	25°13'	85°4'	Not in the Sheets, perhaps Kako of the Sheet.
180	Hasra Kol & the hill cal- led Shobha- nath.	Gaya	72/H/1	25°47'	85°14'	Not in the sheet, perhaps Hasra of the Sheet.
181	Hazrat Jandaha	Muzaffarpur	72/G/10	25°42'	85°32'	
182	Hilsa	Patna	72/G/7	25°18'	85°16'	
183	Hitutola	Ranchi	73/E/8	23°4'	85°20'	
184	Husepur	Saran	72/B/3	26°27'	84°10'	
185	Ibrahimpur	Gaya	72/G,4	25°0'	85°6'	
186	Ichagarh	Manbhum	73/E/16	23°2'	85°56'	
187	Ichhos	Patna	72/G/4	25°7'	85°11'	Not in the sheet, perhaps Ichahos of the Sheet.
188	Ichak	Hazaribagh	72/H/8	24°5'	85°15'	
189	Imadpur	Muzaffarpur	72/G/5	25°49'	85°17'	
190	Indpe	Monghyr	72/L/1	24°54'	86°13'	
191	Indpiri	Ranchi	73/F/5	22°53'	85°19'	
192	Islampur	Patna	72/G/4	25°8'	85°12'	
193	Ismailpur	Saran	...	...	...	Not traceable.
194	Ite	Ranchi	...	...	...	Not traceable.
195	Itkhori	Hazaribagh	72/H/3	24°17'	85°9'	
196	Jagannathpur	Ranchi	73/E/7	23°18'	85°17'	

$\frac{C}{Z}$ $\frac{S}{S}$	Name of place	District	Sheet	Latitude	Longitude	Remarks.
197	Jagannathpur	Singbhum	73/F/12	22°13'	85°38'	
198	Jahanabad	Gaya	72/C/16	25°12'	84°59'	
199	Jahngira	Bhagalpur	72/K/12	25°14'	86°42'	
200	Jaintgarh	Singhbhum	73/F/12	22°4'	85°40'	
201	Jalalabad	Monghyr	...	...	...	Not traceable.
202	Jalalgarh	Purnea	72/O/9	25°57'	87°32'	Jalalgarh of the sheet
203	Jamalpur	Monghyr	72/K/7	25°15'	86°29'	
204	Janibigha	Gaya	...	...	...	Not traceable.
205	Janumpiri	Ranchi	73/E/8	23°3'	85°24'	
206	Japla	Palamau	72/D/2	204°32'	84°0'	
207	Jaran or Taran	Shahabad	72/C/3	25°23'	84°14'	Not in the Sheet, perhaps Turaon Khas of the Sheet.
208	Jaru	Gaya	...	...	...	Not traceable.
209	Jaynagar	Darbhanga	72/J/2	26°35'	86°8'	
210	Jaynagar	Monghyr	72/K/4	25°9'	86°5'	Not in the sheet, perhaps Jainagar of the Sheet.
211	Jethian	Gaya	72/H/5	24°56'	85°19'	
212	Jethur	Bhagalpur	72/L/13	24°58'	86°55'	Not in the sheet, perhaps Jataur of the Sheet.
213	Jeya	Patna	72/G/12	25°11'	85°38'	Not in the sheet, perhaps Jiar of the Sheet.
214	Jhalda	Manbhum	...	...	...	Not traceable.
215	Jharia	Manbhum	73/I/6	23°44'	86°25'	
216	Jurdag	Ranchi	73/E/4	23°4'	85°11'	
217	Kabar Tal	Monghyr	72/K/2	25°35'	86°6'	
218	Kagol or Khagaul	Monghyr	72/K/4	25°10'	88°7'	Not in the sheet, perhaps Mathar Khagaur of the Sheet.
219	Kailas Pahadi	...	...	...	...	Not traceable.
220	Kakra	Ranchi	...	...	...	Not traceable.
221	Kalta	Patna	72/G/12	25°11'	85°38'	Not in the sheet, perhaps Kulti of the Sheet.
222	Kalyanpur	Saran	72/B/3	26°28'	84°11'	
223	Kalyanpur	Patna	...	...	...	Not traceable.
224	Kandaha	Bhagalpur	72/K/5	25°53'	86°30'	
225	Kandi	Monghyr	...	...	...	Not traceable.

No.	Name of place	District	Sheet	Latitude	Longitude	Remarks.
226	Kauthar toli	Ranchi	...	...	...	Not traceable.
227	Kapaita	Ranchi	...	...	...	Not traceable.
228	Karangja	Shahabad	...	...	...	Not traceable.
229	Karaon	Santhal Parganas	...	...	...	Not traceable.
230	Karjain	Purnea	72/O/5	25°53'	87°25'	Not in the sheets, perhaps Kadgan of the Sheet.
231	Karnagadh	Bhagalpur	...	...	...	Not in the sheets, see Sultanganj.
232	Kasba	Santhal Parganas	72/O/16	25°4'	87°45'	
233	Kasturia	Champaran	...	...	...	Sheet not available.
234	Katihar	Monghyr	72/K/3	25°15'	86°14'	Katchar of the sheet
235	Kathauli	Shahabad	72/C/2	25°34'	84°1'	Not in the sheets, perhaps Katkauliya of the Sheet.
236	Katra	Muzaffarpur	...	...	...	Sheet not available.
237	Katras	Manbhum	73/I/5	23°48'	86°18'	
238	Kauva Dol	Gaya	...	...	...	Not traceable.
239	Kauva Kol	Gaya	72/H/13	24°50'	85°53'	Not in the Sheets, perhaps Kaua Kol of the Sheet.
240	Kesariya	Champaran	72/B/15	23°21'	84°52'	
241	Kesnagadh	Singhbhum	73/F/16	22°6'	85°50'	Kesna of the Sheet.
242	Keur	Gaya	72/G/4	25°3'	85°10'	
243	Kewara	Monghyr	...	...	...	Not traceable.
244	Khagra	Purnea	72/N/16	26°5'	87°55'	
245	Khaira	Monghyr	72/L/1	24°53'	86°12'	
246	Khajuri	Bhagalpur	72/K/9	25°54'	86°40'	
247	Khanjarpur	Bhagalpur	...	...	...	Not traceable.
248	Khanamonda	Singhbhum	73/J/15	22°18'	86°46'	Not in the sheets, perhaps Kharamouda of the sheet
249	Khanpura	Gaya	72/H/5	24°52'	85°28'	
250	Kharagpur	Monghyr	72/K/12	25°7'	86°7'	
251	Kheri Hill	Bhagalpur	72/K/16	25°9'	86°49'	
252	Khojpur	Darbhanga	72/J/7	26°28'	86°20'	
253	Khuntitola	Ranchi	73/E/8	23°4'	85°17'	
254	Kispa	Gaya	72 C/16	25°2'	84°52'	Not in the sheets, perhaps Kespa of the Sheet.
255	Kiul	Monghyr	72/K/4	25°10'	86°6'	
256	Kolhua	Muzaffarpur	...	...	...	Sheet not available.

No.	Name of place	District	Sheet	Latitude	Longitude	Remarks
257	Konch	Gaya	72, D/13	24°56'	84°46'	
258	Kothi	Palamau	...	...	...	Not traceable.
259	Koluha Hill	Hazaribagh	72, D/15	24°23'	84°53'	Not in the sheets, perhaps Koluha Pahar of the Sheets.
260	Kunda	Hazaribagh	72/D/12	24°12'	84°39'	
261	Kunjla	Ranchi	73/E/4	23°3'	85°15'	
262	Kurkihar	Gaya	73/H/5	24°49'	85°15'	
263	Kurma	Santal Parganas	...	...	...	Not traceable.
264	Kurmaine	Gaya	72 D 14	24°36'	84°45'	
265	Kutumba	Gaya	72/D, 2	24°37'	84°14'	
266	Labhpur	Monghyr	...	...	...	Not traceable.
267	Lacehaur	Monghyr	72/L/1	24°55'	86°1'	
268	Lai	Monghyr	72, K/4	25°9'	86°12'	
269	Lakhiapur	Gaya	...	...	...	Not traceable.
270	Lakhisarai	Monghyr	72/K/4	25°10'	86°6'	Not in the Sheets, perhaps Luckee Sarai of the Sheet.
271	Lakragadh	Santal Parganas	72/O/4	25°0'	87°3'	Not in the Sheets, perhaps Lakra of the Sheet.
272	Lakri Dargah	Saran	72, B, 7	26°22'	84°23'	
273	Lalganj	Muzaffarpur	72/G/1	25°52'	85°10'	
274	Lat	Gaya	72/G/4	25°6'	85°10'	
275	Lauria Araraj	Champaran	72/B/10	26°33'	84°40'	Not in the Sheets, perhaps Areraj of the Sheet.
276	Lauriya Nandangadh	Champaran	72/B, 5	26°59'	84°24'	
277	Lehra	Darbhanga	72/J/4	26°9'	86°6'	Not in the sheets, perhaps Lehara of the sheet.
278	Lohardaga	Ranchi	73/A/11	23°25'	84°40'	
279	Lupungdi	Ranchi	73/E/8	23°3'	85°22'	Not in the sheets, perhaps Lupang-dih of the sheet.
280	Madanpur	Champaran	72/A/4	27°13'	84°0'	
281	Madhukar Chak	Bhagalpur	72, O/2	25°42'	87°0'	
282	Mahadeopur	Shahabad	72, C, 8	25°12'	84°24'	
283	Mahaud Hill	Hazaribagh	...	...	...	Not traceable.
284	Mahmuda	Patna	72, G/8	25°3'	85°16'	
285	Mahuagadhi	Santal Parganas	72, P/7	24°28'	87°23'	

S. No.	Name of place	District	Sheet	Latitude	Longitude	Remarks
286	Mairwa	Saran	72/B/4	26°13'	84°10'	
287	Majhgaon	Ranchi	73/A/4	23°11'	84°5'	
288	Malpuli	Saran	...	...	...	Not traceable.
289	Manda Hill	Gaya	72/D/10	24°40'	84°43'	
290	Mandar Hill	Bhagalpur	72/P/1	24°48'	87°2'	
291	Mandaur	Gaya	72/H, 1	24°53'	85°2'	Not in the sheets perhaps Mandaul of the sheet.
292	Maner	Patna	72/C/15	25°38'	84°52'	
293	Mangadh	Santal Parganas	...	...	...	Not traceable.
294	Mangalpur	Santal Parganas	...	...	...	Not traceable.
295	Mangraon	Shahabad	63,O/15	25°23'	83°51'	
296	Manjhi	Saran	72,C/9	25°50'	84°34'	
297	Manora	Gaya	...	...	...	Not traceable.
298	Masar	Shahabad	72,C/10	25°33'	84°35'	
299	Maulanagar	Monghyr	...	...	...	Not traceable.
300	Mer	Shahabad	...	...	...	Sheets not available.
301	Mera	Patna	72,C/15	25°17'	84°47'	
302	Mirzapur Nadera	Gaya	72,G,4	25°7'	85°15'	Not in the sheets, perhaps Nadira of the Sheet.
303	Monghyr	Monghyr	72,K/7	25°22'	86°27'	
304	Mora Hill	Gaya	72,H,2	24°43'	85°1'	See Mora Tal & hill nearby in the sheet.
305	Mubarakpur	Patna	72,G/4	25°6'	85°11'	
306	Mundesvari Hill	Shahabad	63,Q,12	25°1'	83°31'	
307	Murhut	Gaya	...	...	...	Not traceable.
308	Murud	Ranchi	...	...	...	Not traceable.
309	Nabinagar	Gaya	72,D/2	24°36'	84°8'	
310	Nagarjuni Hill	Gaya	72,G/4	25°1'	85°5'	
311	Nagpheni	Ranchi	73/A/12	23°7'	84°41'	
312	Nakhaur	Gaya	72/H,9	24°54'	85°32'	See Dharmashala in the sheet. The name Nakhaur is not mentioned.
313	Nalanda	Patna	72,G,8	25°3'	85°27'	
314	Namkom	Ranchi	73,E,7	25°2'	85°22'	
315	Nandapur	Monghyr	72,K,3	25°16'	86°15'	
316	Nanpur	Muzaffarpur	72,F,11	26°26'	85°40'	
317	Narwat	Gaya	...	...	...	Not traceable.

S. No.	Name of place	District	Sheet	Latitude	Longitude	Remarks
318	Narayanpur	Palamau	...	...	...	Not traceable.
319	Narsi	Palamau	...	...	...	Not traceable.
320	Naulagadh	Monghyr	72/K/2	25°33'	86°4'	Not in the sheets, perhaps Naula of sheet.
321	Naulakhagadh	Monghyr	72/L/1	24°51'	86°11'	
322	Ner	Gaya	72/C/18	25°2'	84°58'	
323	Nonachar	Champaran	72/B/14	26°42'	84°59'	Not in the sheets, perhaps Sharaun- garh of sheet.
324	Nongadh	Monghyr	72/K/4	25°4'	86°5'	Nongarh of this sheet
325	Ongari	Gaya	72/G/4	25°12'	85°13'	Not in the sheets, perhaps Aungari of the Sheet.
326	Omta	Ranchi	...	...	...	Not traceable.
327	Orel	Gaya	72/H/1	24°51'	85°15'	Not in the sheets, Orail of Sheet No. 72/H/1.
328	Oskea	Ranchi	73/F/1	22°58'	85°14'	Not in the sheets, perhaps Oskeya of the Sheet.
329	Pabanpur	Manbhum	73/J/5	22°57'	86°22'	
330	Padmaul	Muzaffarpur	72/G/5	25°57'	85°22'	
331	Paharpur	Monghyr	72/K/12	25°15'	86°33'	
332	Pai Bigha	Gaya	72/C/16	25°3'	84°55'	
333	Paingati	Bhagalpur	72/O/7	25°18'	87°25'	Not in the Sheets, perhaps Pir Painti of Sheet.
334	Pakbira	Manbhum	73/I/12	23°9'	86°41'	
335	Palamau	Palamau	73/A/1	23°54'	84°14'	
336	Pali	Gaya	72/D/13	24°54'	84°49'	
337	Palkot	Ranchi	73/B/9	22°52'	84°38'	
338	Palma	Manbhum	73/I/8	23°12'	86°27'	
339	Panchet	Manbhum	73/I/14	23°37'	86°45'	
340	Panchobh	Darbhanga	72/F/16	26°8'	85°50'	
341	Pandra	Manbhum	73/I/9	23°48'	86°44'	Not in the sheets, perhaps Panra of sheet.
342	Pandu	Ranchi	73/E/4	23°3'	85°13'	
343	Pangura	Ranchi	...	...	...	Not traceable.
344	Papaur	Saran	72/B/8	26°13'	84°24'	
345	Para	Manbhum	73/I/NE	23°30'	86°30'	
346	Parasnath Hill	Hazaribagh	73/I/1	24°0'	86°10'	
347	Patna	Shahabad	...	...	...	Not traceable.

S. No.	Name of place	District	Sheet	Latitude	Longitude	Remarks
348	Patharghata Hill	Bhagalpur	72/O/7	25°9'	87°15'	
349	Patjirwa	Champaran	72/B/5	26°48'	84°23'	
350	Patna	Patna	72/G/2	25°36'	85°6'	
351	Pawapur	Patna	72/G/12	25°5'	85°32'	
352	Pokla	Ranchi	73/E/8	23°2'	85°17'	
353	Porahat	Singhbhum	73/F/1	22°45'	85°30'	
354	Punarak	Patna	...	...	...	Not traceable.
355	Punawan	Gaya	72/H/1	24°48'	85°14'	
356	Purnea	Purnea	72/O/9	25°48'	87°20'	
357	Purulia	Manbhum	73/I/7	28°19'	86°23'	
358	Raghuvirgadh	Shahabad	...	...	...	Sheet not available.
359	Rajaona	Monghyr	72/K/4	25°12'	86°5'	
360	Rajasan	Muzaffarpur	72/G/6	25°39'	85°17'	
361	Rajauli	Gaya	72/H/10	24°38'	85°30'	
362	Rajgir	Patna	72/G/8	25°2'	85°26'	
363	Rajmahal	Santal	72/O/16	23°3'	87°50'	
364	Ramgadh	Shahabad	...	...	...	Sheet not available.
365	Rampurva	Champaran	72/A/7	27°16'	84°29'	
365A	Rap	Patna	72,C, 15	25°29'	84°54'	
366	Roh	Gaya	72/H/9	24°53'	85°40'	
367	Rohoi	Patna	72,G/11	25°17'	85°31'	Not in the sheets perhaps Rahui of the sheet.
368	Rohtasgadh	Shahabad	63/P/14	24°40'	83°58'	
369	Ruam	Singhbhum	73/J/6	22°38'	86°24'	Not in the sheets, perhaps Roam of the sheet.
370	Sagardih	Champaran	72/R/15	26°28'	84°57'	Not in the sheets, perhaps Sagar of the Sheet.
371	Sahugadh	Bhagalpur	72/K/13	25°56'	86°46'	Not in the sheets, perhaps Sahugarh Ghat of the sheet.
372	Salempur	Muzaffarpur	72/G/1	25°55'	85°8'	
373	Salgi	Ranchi	73/A/10	23°34'	84°42'	
374	Sakargadh	Santal Parganas	72/O/12	25°15'	87°39'	Not in the sheets, perhaps Sakrigarh of the sheet.
375	Sakrigalli	Santhal Parganas	72/O/11	25°15'	87°42'	
376	Samdadahar	Purnea	...	...	...	Not traceable.
377	Sandhail Hill	Gaya	...	...	...	Not traceable.
378	Sanokhar	Bhagalpur	72/O/8	25°9'	87°16'	

S.No.	Name of place	District	Sheet	Latitude	Longitude	Remarks
379	Sanarigaon	Ranchi	73/F/5	22°53'	87°18'	
380	Sarandigadh	Singhbhum	...	...	...	Sheet not available.
381	Saran Khas	Saran	72/B/12	26°3'	84°37'	Not in the Sheets, perhaps Saran of the Sheet.
382	Saridkhet	Ranchi	73/E/8	23°4'	85°20'	
383	Sarsendi	Bhagalpur	...	...	...	Not traceable.
384	Sarthua	Patna	...	...	...	Not traceable.
385	Sasaram	Shahabad	72/D/1	24°56'	84°0'	
386	Satbarwa	Palamau	73/A/5	23°55'	84°15'	
387	Satagaon	Hazarit agh	72/H/14	24°44'	85°45'	Not in the sheets perhaps Satgawan of the sheet.
388	Saurath	Darbhanga	72/J/3	26°23'	86°2'	
389	Saura	Patna	72,G,8	25°7'	85°23'	Not in the sheets perhaps Sause of the sheet.
390	Sawanga	Monghyr	72/G/11	25°24'	85°38'	Not in the sheets, perhaps Sawani of of the sheet.
391	Sembua	Ranchi	...	...	...	Not traceable.
392	Senegutu	Ranchi	73/E/8	23°5'	85°29'	
393	Seor Muham- madabad	Gaya	72/H/13	24°55'	85°57'	Not in the sheets, perhaps Muham- madpur of the sheet.
394	Shahpur	Patna	...	...	...	Not traceable.
395	Shalput	Santal Parganas	...	...	...	Not traceable.
396	Shamsher- nagar	Gaya	72/C/8	25°5'	84°27'	
397	Sheikhpura	Monghyr	72/G/16	25°8'	85°50'	
398	Sheonagar	Patna	...	...	...	Not traceable.
399	Shergadh	Shahabad	...	24°46'	83°45'	Sheet not available, but shown in the District Gazetteer map.
400	Sibpur	Santal Parganas	...	...	...	Not traceable.
401	Sihari	Gaya	72/D/9	24°53'	84°37'	Not in the sheets, perhaps Sihul of the sheet.
402	Sihaul	Bhagalpur	72/K/9	25°56'	86°32'	
403	Sikandra	Monghyr	72/L/1	24°57'	86°2'	

S.No.	Name of place	District	Sheet	Latitude	Longitude	Remarks.
404	Sikligadh	Purnea	...	...	...	Not traceable.
405	Silao	Patna	72/G/8	25°5'	85°25'	
406	Simaria	Monghyr	72/L/1	24°55'	86°7'	Not in the sheets, perhaps Mahadeo Simaria of sheet.
407	Simraun	Champaran	...	...	...	Sheet not available.
408	Simraun	Gaya	...	...	...	Not traceable.
409	Singhasini	Champaran	72/B/9	26°49'	84°44'	Not in the sheets, perhaps Singasni of sheet.
410	Singia	Darbhangha	72/G/13	25°45'	85°58'	
411	Siris	Gaya	72/D/5	24°50'	84°16'	
412	Sitekund	Champaran	72/B/14	26°30'	84°59'	
413	Sitakund	Monghyr	72/K/11	25°22'	86°32'	
414	Sitamadhi	Gaya	72/H/5	24°46'	85°23'	Not in sheets per- haps near Pasve- pur of the sheet.
415	Siur	Gaya	72/H/9	24°49'	85°40'	
416	Siwan	Saran	72/B/8	26°13'	84°21'	
417	Sodag	Ranchi	...	...	...	Not traceable.
418	Soh	Patna	72/G/12	25°14'	85°30'	
419	Sonepur	Gaya	72/D/13	24°58'	84°58'	Not in the sheets, perhaps Sonpur of the sheet.
420	Soparan	Ranchi	...	...	...	Not traceable.
421	Srinagar	Bhagalpur	72/K/9	25°59'	86°40'	
422	Sringirikh	Monghyr	72/K/4	25°8'	86°14'	
423	Subhegadh	Muzaffarpur	...	...	...	Sheet not available.
424	Sufaran	Manbhum	73/E/16	23°9'	85°54'	Not in the sheets perhaps Saparam of the sheets.
425	Sultanganj	Bhagalpur	72/K/12	25°14'	86°44'	
426	Sumeshwar	Champaran	72/A/7	27°23'	84°18'	Not in the sheet ; perhaps Somesh- war fort of the sheet.
427	Surajagadh	Monghyr	72/K/3	25°15'	86°13'	
428	Sutiambe	Ranchi	73/E/6	23°31'	85°18'	
429	Suissa	Manbhum	73/E/16	23°11'	85°54'	Not in the sheets, perhaps Siusa of the sheet.
430	Tamol Gadh	Palamau	73/A/2	23°1'	84°4'	Not in the sheets, perhaps Temoli of the sheet.

S.No.	Name of place	District	Sheet No.	Latitude	Longitude	Remarks.
431	Tapoban	Gaya	72/H/5	24°55'	85°19'	
432	Tapoban	Santal Paraganas	72/L/15	24°27'	86°45'	
433	Telhara or Telahrha	Patna	72/G/4	25°13'	85°10'	
434	Teliagadhi	Santal Parganas	72/O/11	25°15'	87°33'	Not in the sheets, perhaps Teliya- garhi of the sheet.
435	Telkupi	Manbhum	73/I/10	...	...	Sheet not available.
436	Telpa	Saran	72/C/13	25°46'	84°46'	Not in the sheet, perhaps Bichla Telpa of the sheet.
437	Tetrawan	Patna	72/G/12	25°8'	85°35'	
438	Thakurganj	Purnea	...	...	...
439	Tilmi	Ranchi	73/E/4	23°5'	85°3'	
440	Tilothu	Shahabad	72/D/1	24°47'	84°5'	
441	Tiraria	Saran	72/B/4	26°14'	84°15'	Not in the sheet, perhaps Titara of the sheet.
442	Toner	Ranchi	73/F/1	22°58'	85°13'	
443	Toranghel	Ranchi	73/E/8	23°4'	85°19'	
444	Tutrahi	Shahabad	...	...	...	Sheet not available.
445	Umarpur or Amarpur	Bhagalpur	72/K/16	25°2'	86°54'	
446	Umga	Gaya	72/D/10	24°38'	84°35'	
447	Uren	Monghyr	72/K/4	25°10'	86°13'	
448	Utren		72/D/13	24°54'	84°50'	

Appendix B

INDEX TO INSCRIPTIONS

INSCRIPTIONS DATED ACCORDING TO THE VIKRAMA ERA.

(N.B. Immediately after the dates the place-names are given)

S.No.		Page
1	V.S. 892 Tetrawan, on an image. It refers to one Sai Jena.	574
2	V.S. 955 Dighwa Dubaoli, issued from Mahodaya or Kanauj, of Gurjara-Pratihara king Mahendrapadadeva.	119-20
3	V.S. 1003 Rajgir; on a brick from an old well in Banganga area. It refers to one Śri Rām Dharmin.	452
4	V.S. 1005 Bodh-Gaya; it refers to Amaradeva.	67
5	V.S. 1053 Jethur; on a footprint of Vishṇu.	190
6	V.S. 1071 Gaya, on a pavement slab in Rāmeśvara temple.	138
7	V.S. 1135 Gaya, in the courtyard of Vishṇupada temple.	130
8	V.S. 1176 Don Buzurg, on a copper-plate of Gahaḍvāla king Govindachandradeva of Kanauj.	121
9	V.S. 1183 Maner, on a copper-plate of Gahaḍvāla king Govindachandradeva.	261, 266
10	V.S. 1201 Gaya, in the Prapitā-Maheśvara temple.	137
11	V.S. 1214 Tutrahi, on a rock. It refers to Nāyak Pratāpadhavala of Japila.	577
12	V.S. 1215 Rajgir, on a stone-slab in a shrine near Suraj kuṇḍ.	463
13	V.S. 1225 Rohtas Fort, on the rock near Phulwari Ghat. It refers to king Pratāpadhavala of Japila.	504
14	V.S. 1225 Sasaram, in the rock temple on Tārāchaṇḍī hill. It or 1229 refers to king Pratāpadhavala of Japila and also to Gahaḍvāla king Vijayachandra.	517
15	V.S. 1232 Gaya, on an image of a goddess in Gadādhara temple. It refers to king Govindapāladeva.	134
16	V.S. 1240 Gaya; It refers to Śrimitra of Jayapura of the time of Jayachandradeva of Kanauj.	62, 290
16A	V.S. 1254 Sone-East-Bank, It refers to the king Indra-dhavala Supplement and a feudatory Kadamba Chief Udayarāja.	
17	V.S. 1277 (1296 or 1299 ?) Gaya, in Prapitā-Maheśvara temple.	136
18	V.S. 1279 Rohtas Fort, on the rock near Lal Darwaza. It refers to king Pratāpa and one Mādhava.	493, 504
19	V.S. 1293 Deo, on a slab now missing.	99
20	V.S. 1325 Gaya, in the Vishṇupada temple. It refers to Turushka king Birabuna (Sultan Balban of Delhi) and one Vanarājadeva.	130

S.No.		Page
21	V.S. 1327 Gaya, in the Vishṇupada temple. It refers to one Yavandarājadeva of the Khasa country.	133
22	V.S. 1346 Gaya, in the Dharmashala on the Bhamini Ghat. It also gives Śaka 1481 as the date and mentions names of several individuals. (It appears the dates should be V.S. 1481, and Śaka 1346.)	141
23	V.S. 1376 Gaya, in the Vishṇupada temple. It refers to one Brahmin prince Dattasena of Sattapur.	130
24	V.S. 1377 Gaya, in the Vishṇupada temple. It refers to one Karmadeva.	130
25	V.S. 1389 Tutrahi, on the rock near the image of Mahishamarddini (?). It refers to Nāyaka Pratāpadhavala.	577
26	V.S. 1394 Gaya, on a pillar in the Dharmashala on the Bhamini Ghat.	140
27	V.S. 141(?) Gaya, on a slab in Phalgīśvara temple.	133
28	V.S. 1429 Gaya, on a slab in the Sun temple. It refers to the reign of Phiruz Shah Tughlaq of Delhi and to Thakkura Kulachandra, Governor of Gaya.	141
29	V.S. 1429 Gaya, on an image of Gaṇeśa in Vishṇupada temple. It refers to one Prajāpāla, (a king ?).	130
30	V.S. 1443 Kuluha hill, on a Jain image.	219
31	V.S. 1443 Masar, on a Jain image of Ādinātha. It refers to Raja Nāthadeva of Mahāsura.	272-274
32	V.S. 1443 Masar, on a Jain image of Neminātha. It also refers to Raja Nāthadeva of Mahāsura.	272-274
33	V.S. 1443 Masar, on another image. It also refers to Raja Nāthadeva of Mahāsura.	272-274
34	V.S. 1449 Masar, on a Jain image.	274
35	V.S. 1455 Bisapi, on a copper-plate referring to grant to Thakur Vidyāpati by king Śivasimha of Mithila. (It is alleged to be a spurious grant. It also gives other dates such as Śaka 1321 and Lakshmana Sena Era, 292 (?))	58, 528
36	V.S. 1476 Gaya, on a slab in courtyard of Gadādhara temple.	134
37	V.S. 1481 Gaya, on a pillar in the Dharmashala on the Bhamini Ghat.	141
38	V.S. 1484 Gaya, on a slab in the courtyard of Vishṇupada temple.	131
39	V.S. 1496 Umga, on a slab from the main temple ; It refers to king Bhairavendra and Umaṅgānagari.	581
40	V.S. 1500 Umga, on a stone slab. It refers to king Bhairavendra of Soma dynasty.	582
41	V.S. 1504 Rajgir, on footprint of Jain Tirthaṅkara.	466
42	V.S. 1506 Lachchhaur, on a Jain image.	227

S.No.		Page
43	V.S. 1516 Gaya, on the door-frame of Gayeśvarī temple. It refers to a chief Sūryadāsa of Bijjāsara family and its genealogy.	139
44	V.S. 1525 Champanagar, on a Jain image.	79
45	V.S. 1547 Rajgir, on a Nāga figure.	443
46	V.S. 1566 Lauriya Nandangadh, on the Aśokan pillar.	235
47	V.S. 1605 Pawapuri, in a Jain temple.	421-22
48	V.S. 1605 Deo, in the temple of Son-god.	98-99
49	V.S. 1657 (or 1659) Panchet, on the Daur Bandh Gate of the fort. It refers to Śrī Vīra Hammīra.	359
50	V.S. 1657 (or 1659) Panchet, on the Khoribari gate of the fort. It refers to Śrī Vīra Hammīra.	259
51	V.S. 1676 Nakhaur, on the foot-prints inside Jain temple.	299
52	V.S. 1677 Nakhaur, on the foot-prints inside Jain temple.	299
53	V.S. 1682 Gaya, in a convent attached to Gayeśvarī temple. It refers to one Kalyan Ram, Commander of some fort.	140
54	V.S. 1688 Rohtas Fort, from the Kathautia gate (now in Indian Museum, Calcutta). It refers to the Tomara Chief Viramitra and his family ancestors from Gwalior.	489-490, 494-505
55	V.S. 1690 Gaya, on the enshrined image of temple on Brahma-yoni hill.	139
55A	V.S. 1690 Palamau. On stone jambs. There are two inscriptions of the same date are in Sanskrit and another in Persian. They are also dated A.H. 1043.	Supplement
56	V.S. 1694 Champanagar, on the footprints inside a Jain temple. It is also dated in Śaka 1559.	59
57	V.S. 1697 Pawapuri, of the reign of Mughal emperor Shah Jahan.	422
58	V.S. 1739 Doisa, on the door of the Jagannath temple. It refers to one Hari Nath.	121
59	V.S. 1761 Nagpheni, on a carved stone.	299
60	V.S. 1767 Doisa, in the temple of Kapilnath.	121
61	V.S. 1784 Chutia, on the wall of the temple. It refers to Raja Raghu Nath and his <i>guru</i> Hari Brahmachari.	87
62	V.S. 1794 Tilmi, in a well inside the fort.	575
63	V.S. 1826 Rajgir, inside a Jain temple on Vaibhara hill.	460
64	V.S. 1837 Rajgir, on a stone slab from Maṇiyār Math.	445
65	V.S. 1858 Ramgadh. It refers to a Bhar Chief.	482
66	V.S. 1876 Masar, on the image of Pārśvanātha.	274
67	V.S. 1881 Champanagar, on a Jain image.	79

INSCRIPTIONS DATED ACCORDING TO THE ŚAKA ERA.

68	Śaka 1959 Govindpur, it refers to the poet Gaṅgādhara and his patron king Rudra-Māna of the Māna dynasty. (Cp. also Nos. 185 and 198 below).	154
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S.No.		Page
68A	<i>Śaka</i> 1063 Valgudar, on an image of god Nārāyaṇa. It refers to Pāla king Madanapāla and his 18th regnal year.	Supplement
69	<i>Śaka</i> 1357 Kandaha, on the door-frame of the Sun temple. It refers to king Narasiṅhadeva of the Kameshwari dynasty of Mithila and to the Brahmin donor Vaiṣṇadhara.	193
70	<i>Śaka</i> 1444 Gaya, on the image of a female figure in Vishṇu-pada temple. It refers to king Kṛishṇa Deva and his wife Tirumala Devi. It is in Telugu.	131, 135
71	<i>Śaka</i> 1518 Deoghar, on the doorway of the Vaidyanātha temple. It refers to Raja Puran Mall of Gidhaur and his priest Raghunath.	105
72	<i>Śaka</i> 1521 Mandar hill, on the triumphal arch at the foot of the hill. It refers to the victory of one Chhatrapati.	252, 259-60
73	<i>Śaka</i> 1580 Bhagalpur, on a canon. It refers to the Assamese king Jayadhwaḷa and to the town of Gubākahaṭṭi (i. e. Gauhati).	40
74	<i>Śaka</i> 1704 Deoghar, in the Annapurna temple. <i>N. B.</i> For inscriptions in the Śaka Era 1321, 1481 and 1559 see Nos. 35, 22, 56 respectively under inscriptions according to the Vikrama Era.	104

INSCRIPTIONS DATED ACCORDING TO THE GUPTA ERA.

75	<i>Gupta Era</i> 169 Nandpur, on a copper-plate found in Budhā-Nāth Mahādeva temple. It refers to Gupta king Budhagupta.	336
76	<i>Gupta Era</i> 197 Nalanda, on a brick from votive <i>stūpa</i> at Site No. 3.	331
77	<i>Gupta Era</i> 232 Amawan, on a copper-plate. It refers to Maharaja Nanda and to Brahmin Ravisvāmin.	3

INSCRIPTIONS DATED ACCORDING TO THE LAKSHMAṆA SENA ERA.

78	<i>Lakshmaṇa Sena Era</i> 51 Bodh Gaya, It refers to Aśokachalla.	66
79	<i>Lakshmana Sena Era</i> 74 Bodh Gaya, It refers to Aśokachalla of the Khasa country and to one Sahanapāla.	66
80	<i>Lakshmana Sena Era</i> 83 Janibigha, on a pillar. It refers to Āchārya Jayasena and to a Simhale Buddhist monk named Maṅgala-svāmin.	182
81	<i>Lakshmaṇa Sena Era</i> 147 Khojpur, on an image of Durgā. <i>(N. B.</i> For an inscription of Lakshmaṇa Sena Era, 292, see No. 35 above).	206

S.No.		Page
INSCRIPTION DATED ACCORDING TO NIRVĀṆA ERA.		
82	<i>Nirvāṇa Era</i> 1819 Gaya, on a slab in the well of the Sun temple. It refers to a chief Purushottamasinha from Chakravāḍha in Kāma country, to king Aśokavalla of Sapadalaksha and to a chief of Chhinda family.	141

INSCRIPTIONS DATED ACCORDING TO HARSHA (?)
ERA AND OTHER ERAS.

83	<i>Harsha Era (?)</i> 66 Shahpur, on the image of the Sun god. It refers to king Ādityasena.	580
84	30 of an un- known era Muṇḍeśvari hill. It refers to king Udayasena and to Bhagudalana or Gomibhaṭṭa (?)	292
85	35 of an un- known era Śrīṅgirikh.	552
86	42 of an un- known era Giriak, on the image of Khasarpara.	149
87	64 of an un- known era Bodhgaya, on a Buddha image. It refers to king Trikamala.	65
88	100 of an un- known era Srinagar, on a stone door frame. It refers to Magardhva Jogi.	551
89	269 of an un- known era Bodh Gaya, on a stone slab. It refers to Sthavira Mahānāman.	65
90	325 of an un- known era Champanagar, on a brass image of a Jaina Tirthaṅkara.	73
91	700 of an un- known era Baidyanath. It refers to one Magaradhva Jogi.	9

INSCRIPTIONS IN UNKNOWN SCRIPTS

92	<i>Inscription in an unknown script</i> Rajauli on a polished stone. The script is "a mixture of pictographic and alphabetic systems."	431
93	<i>Inscriptions in an unknown script</i> Uren, on the rock near "the Loṭā" mark. There are a number of such records.	584
94	<i>Inscription in an unknown script</i> Gaya in Nṛsiṃha temple. In two characters of which one is not legible.	132

INSCRIPTIONS OF THE MAURYA EMPERORS.

95	<i>12th regnal year of Aśoka</i> Barabar hills, in Sudama cave. It refers to the Ājivikas.	15-16
96	<i>12th regnal year of Aśoka</i> Barabar hills, in Visva-Zopri Cave. It refers to the Ājivikas.	16-17
97	<i>13th regnal year? of Aśoka</i> Sasaram, in a rock-cut cave on Tara Chandi hill. It contains Minor Rock Edict I of Asoka.	516
98	<i>26th regnal year of Aśoka</i> Rampurva, on a pillar. It contains the six pillar edicts of Aśoka.	483

S.No.	Page
99 At <i>Lauriya Araraj</i> of the reign of Aśoka, on a pillar. It contains first six of the pillar edicts of Aśoka.	
100 At <i>Lauriya Nandagadh</i> Of the reign of Aśoka. It contains the first six pillar edicts of Aśoka.	
101 At <i>Nagarjuni hills</i> of King Daśaratha, in Gopi cave.	
102 At <i>Nagarjuni hills</i> of king Daśaratha, in Vapi Cave.	
103 At <i>Nagarjuni hills</i> Of king Daśaratha, in Vadathika cave.	

INSCRIPTIONS OF THE KINGS OF THE IMPERIAL GUPTA DYNASTY

104 <i>5th regnal year</i> Nalanda, on a copper plate found in monastery of <i>Samudragupta</i> site No. I.	331
105 <i>Samudragupta</i> , Gaya, on a copper plate.	143
106 <i>Chandragupta</i> Monghyr. It refers to Chandragupta and Guptagaḍh. (Gupta king ?)	285 288
107 <i>Kumaragupta I</i> Bihar, on a pillar.	46
108 <i>Skandagupta</i> Bihar, on a pillar.	46
109 <i>Narasimhagupta</i> Nalanda, on a clay seal. It gives genealogy of Imperial Gupta dynasty.	331
110 <i>Budhagupta</i> Nalanda, on a clay seal. It gives the genealogy of Imperial Gupta dynasty.	331
111 <i>Kumāragupta III</i> Nalanda, on a clay seal. It gives the genealogy of Imperial Gupta dynasty.	331
112 <i>Vainyagupta</i> Nalanda, on a clay seal.	331
113 <i>Govindagupta</i> Basarh, on a seal It refers to Govindagupta.	25
114 <i>Ghatotkachagupta</i> Basarh, on a seal. It refers to Ghatotkachagupta.	25
115 <i>Dhruvasāmīni</i> Basarh, on a seal.	25

INSCRIPTIONS OF THE LATER GUPTAS OF MAGADHA

116 <i>Ādityasena</i> Apsad, on a stone slab. It refers to the genealogy of the dynasty and to queen Koṇadevī of Ādityasena.	4,5,255
117 <i>Ādityasena</i> Mandar hall, on rock near Sitakund. It refers to king Ādityasena and his queen Koṇadevī.	105,258
118 <i>Ādityasena</i> Mandar hill, (exact location not known). Similar in contents as above. N. B. cp. also inscription in 66 of Harsha Era (? No. 83 above).	258-59
119 <i>Vishnugupta</i> Mangraon, on a stone. It refers to 17th regnal year of the king.	269
120 <i>Vishnugupta</i> Kuluha hill, on a rugged rock boulder. It refers to <i>Parama-bhaṭṭāraka-mahārājādhirāja Vishnugupta</i> .	219
121 <i>Jivitagupta</i> Deo Barunarak, on a pillar in the main temple.	100,111
122 <i>Saigrāmagupta</i> Panchobh, on a copper plate. It is datable to 12th Cen. A. D.	360

S.No, Page

INSCRIPTIONS OF THE MAUKHAKI KINGS OF BIHAR

123	<i>Anantavarman</i>	Barabar hills, in Lomas Rishi Cave.	16
124	<i>Anantavarman</i>	Barabar hills, in Lomas Rishi cave.	16
125	<i>Anantavarman</i>	Nagarjuni hill, in Gopi cave.	298

INSCRIPTION OF THE PĀLAS OF BENGAL

126	<i>Dharmapāladeva</i>	Bodh Gaya. It refers to 26th regnal year of the king.	65
127	<i>Dharmapāladeva</i>	Nalanda, on a copper plate found in site No. 1.	332
128	<i>Dharmapāladeva</i>	Nalanda on a sculptured <i>stūpa</i> .	382
128A	<i>Dharmapāladeva</i> ,	Valgudar, on an image.	Supplement
129	<i>Devapāla</i>	Nalanda, on a metal image. It refers to the 3rd regnal year of the king.	333
130	<i>Devapāla</i>	Nalanda, on a female figure.	333
131	<i>Devapāla</i>	Nalanda, on a bronze figure of Saṅkarshaṇa.	333
132	<i>Devapāla</i>	Nalanda, on a copper-plate. It refers to 39th regnal year of the king.	350
133	<i>Devapāla</i>	Monghyr, on a copper-plate.	287
134	<i>Devapāla</i>	Ghosrawan. It refers to Viradeva and Nalanda.	146-7
135	<i>Devapāla</i>	Hilsa, on an image of Buddhist deity Tārā. It refers to 35th regnal year of the king.	168
135A	<i>Devapāla</i>	Nalanda, on a bronze image of Balarāma.	Supplement
136	<i>Surapāladeva</i>	Bihar, on a Buddha image.	54
137	<i>Nārāyaṇapāla</i>	Bhagalpur, on a copper plate.	39, 279
138	<i>Nārāyaṇapāla</i>	Bihar. It refers to his 9th regnal year.	54
139	<i>Nārāyaṇapāla</i>	Bihar, on a brass image.	54
140	<i>Nārāyaṇapāla</i>	Gaya, at Viṣṇupada temple. It refers to his 7th regnal year.	130
141	<i>Rājapāla</i>	Nalandā, on a pillar of Jain temple. It refers to his 24th regnal year.	333
142	<i>Gopāla II</i>	Nalanda, on the image of Vāgīśvarī.	332
143	<i>Gopāla II</i>	Bodh Gaya, on a Buddha image.	69
144	<i>Mahipāla I</i>	Bodh Gaya, on a Buddha image. It refers to his 11th regnal year.	66
145	<i>Mahipāla I</i>	Nalanda, on a door jamb. It refers to his 11th regnal year.	325, 333
146	<i>Mahipāla I (?)</i>	Imadpur, on bronze figures.	175
147	<i>Nayapāla</i>	Gaya, in Kṛishṇa-Dwārakā temple. It refers to his 15th regnal year.	135
148	<i>Nayapāla</i>	Gaya, in Nṛisinha temple. It refers to his 15th regnal year.	132
149	<i>Vigrahapāla III</i>	Rohoi, on a Buddhist image. It refers to his 13th regnal year.	486
150	<i>Vigrahapāla III</i>	Bihar. It refers to his 13th regnal year.	54
151	<i>Vigrahapāla III</i>	Gaya, in Gadādhara temple. On the enshrined image.	134

S.No.		Page
152	<i>Vigrahaṭpāla III</i> Gaya, in the Akshayaṣṭa temple. It refers to his 5th regnal year.	137
153	<i>Vigrahaṭpāla III (?)</i> Naulagadh, on an image. It refers to his 24th regnal year.	337
153A	<i>Vigrahaṭpāl III</i> Bangaon, on a copper-plate. It refers to the 17th Supplement regnal year of <i>Vigrahaṭpāl</i> .	
154	<i>Mahīṭpāla II(?)</i> Monghyr, on a stone slab.	228
155	<i>Rāmaṭpāla</i> Bodh-Gaya, on a stone slab.	66
156	<i>Rīmaṭpāla</i> Chandimau, on a Buddhist image.	80
157	<i>Rāmaṭpāla</i> Tetrawan, on an image of Māyādevī. It refers to his 2nd regnal year.	574
158	<i>Rāmaṭpāla</i> Tapoban, on the rock. It reads, 'Śrī Deva Rāmaṭpāla'.	561
159	<i>Madanaṭpāla</i> Baidyanath. It refers to his 9th regnal year.	9
160	<i>Madanaṭpāla</i> Bihar, on the image of Parvati. It refers to his 3rd regnal year.	54
161	<i>Madanaṭpāla</i> Jaynagar, on a Buddhist image. It refers to his 19th regnal year.	186
162	<i>Palāṭpāla</i> Jaynagar, on an image. It refers to his 35th regnal year and to the town of Champā.	186
163	<i>Palāṭpāla</i> Jaynagar, on an image. It refers to his 35th regnal year and to the town of Champā.	186
164	<i>Mahendraṭpāla</i> Kurkihar, on a Buddhist image. It refers to his 19th regnal year.	226
165	<i>Mahendraṭpāla</i> Bihar, on a Buddha image. It refers to his 4th regnal year.	54
166	<i>Mahendraṭpāla</i> Bihar, it refers to his 9th regnal year.	54
167	<i>Mahendraṭpāla</i> Gaya, in Śiva temple on Ramgaya hill. It refers to his 5th regnal year.	142
168	<i>Mahendraṭpāla</i> Guneri, on a Buddhist image.	155
169	<i>Mahendraṭpāla</i> Itkhorī, an image of Tārā.	176-77

UNDATED STRAY INSCRIPTIONS OF KINGS
OF OTHER DYNASTIES

170	<i>Harshavardhana of Kanauj</i> Nalanda, on numerous clay seals.	332
171	<i>Bhāskaraṣarmān of Prāggyotisha</i> , Nalanda, on a clay seal.	332
172	<i>Supratishṭhitavarman</i> (of Prāggyotisha or Assam?), Nalanda, on a seal.	334
173	<i>Śaśāṅkadeva</i> of Bengal (?), Rohtas fort. On a rock on the hill-fort.	487, 503-4
174	<i>Sarovavarman</i> of the Maukhari dynasty of Kanauj Nalanda, on several clay seals.	331
175	<i>Yaśovavarman of the Maukhari dynasty of Kanauj</i> (?), Nalanda, on a stone.	332
176	<i>Mahendraṭpāla of Pratihāra dynasty of Kanauj</i> , Nalanda, on a votive <i>stūpa</i> . (cp. also No. 2 above).	333

S.No.		Page
177	<i>Tuṅgadharmāvaloka of the Rāshtrakūṭa dynasty</i> , Bodh Gaya, on a stone slab. Datable to 8th to 9th Cen. A. D.	65
178	<i>Ballālasena of the Sena dynasty of Bengal (?)</i> Sanokhar; on a bronze image. It refers to 9th regnal year of Vallālasena and is assigned to 1166 A.D.	510-11
179	<i>Pūrṇabhadra of Chhinda family</i> Bodh Gaya; It refers to Uddaṇḍapura (i e. Bihar) and to Āchārya Jayasena. (cp. also. No. 82 above for a chief of Chhinda family).	66
180	<i>Nānya of Kshattra family</i> Andhara Thari; on a stone image. It refers to Śrīdhara, minister to Nānya.	4
UNDATED INSCRIPTIONS OF KINGS OR CHIEFS OF UNKNOWN DYNASTIES OR WHOSE IDENTITIES HAVE NOT BEEN ESTABLISHED		
181	<i>Lakshmaṇa</i> Nalanda, on a terracotta plaque. It refers to king Lakshmaṇa.	332
182	<i>Lakshmaṇa</i> Nalanda, on a seal.	332
183	<i>Ugra Bhairava</i> Mandar hill; (exact location not known). It refers to <i>Parama-bhaṭṭāraka Mahārājādhirāja Ugra-Bhairava</i> .	259
184	<i>Bhagavachchandra</i> Nalanda, on a clay seal.	331
185	<i>Ādisiṃha</i> Dudhapani, on a rock. It refers to the king Ādisiṃha and three brothers of Māna family. (cp. also No. 68 above and 198 below).	122
186	<i>Mānasiṃha</i> Nalanda, on a clay seal.	334
187	<i>Paśupatiṃha</i> Nalanda, on three clay seals. (He was a chief or high official?).	334
188	<i>Devasiṃha</i> Nalanda, on two clay seals. (He was a high official or chief?)	
189	<i>Yakshapāla</i> Gaya, in the Sun temple. It refers to him as son of Viśvarupa. (cp. 192 below).	140
190	<i>Yakshapāla</i> Gaya, on a brass image. It refers to names like Rājāksha, Yakshapāla and his son Āhavamalla.	143
191	<i>Yaśahpāla</i> Lai; on an image. It refers to Vikramadevi, queen of Rāṇaka Yaśahpāla and his 32nd regnal year.	228
192	<i>Soma</i> Gaya, on a stone beam in Vishṇupada temple. It refers to Janārdana, son of Soma and a descendant of Viśvarūpa (cp. No. 189 above).	131
193	<i>Somadrūḍitya</i> Kandi, on a Buddhist image. It refers to Rāṇaka Samudrāditya.	193
194	<i>Bhagīratha</i> Monghyr; on the gateway near Kāshṭahārīṇī ghat. It gives a date 13(?) as regnal year (?)	279, 288
195	<i>Marmodeva</i> Gaya, on a Daśavatāra image of Viṣṇu in Vishṇupada temple. It refers to Habisak Mal as a subordinate of the king or chief (?) Marmadeva.	131
196	<i>Yamamukha</i> Gaya; in Nṛsiṃha temple. It refers to Yamamukha, a chief or king (?) and his five sons,	132

S.N.		Page
197	<i>Sarba Singh Deva</i> Basantapura ; on a stone piece from a Buddhist temple. It refers to a chief (?) Sarba Singh Deva.	18-19
198	<i>Rudra</i> Burram ; in a temple. It refers to Yuvaraja (or crown prince) Bali Akshaya, son of Rudra. 13th-14th Cen. A.D. (cp. also 68 and 185 above).	73
199	<i>Jayasimha, a Raja of Kashmir,</i> Gaya ; in Gayeśwari temple. It refers to footprints of god Dattātreyā.	139, 140
200	<i>Amarasimha, king of Ujjain,</i> Lauriya Nandangadh ; on the Aśokan pillar.	235
201	<i>Prithvi Rāja</i> Gaya ; on a pillar in the Dharmashala attached to Sun temple. It refers to "Mahārāja Śrī Prithi Rājā".	140
202	<i>Pratāpa-Rudra</i> On a pillar in courtyard of Vishṇupada temple. (He is perhaps Prātapa-Rudra, the last Hindu king of Warangal in Andhra-Pradesh.	131

INSCRIPTIONS IN EARLY BRAHMI ARRANGED CHRONOLOGICALLY
WITH APPROXIMATE DATES

203	<i>Patna</i> On a granite archstone found in Shah Arzani's tomb area. Assigned to "per-Mauryya" period by K. P. Jayaswal.	413
204	<i>Buxar</i> On a seal. It reads: " <i>Sadanasa</i> ". Assigned to 3rd or 4th Century B. C.	75
205	<i>Buxar</i> On a seal. It reads: " <i>Hathikasa</i> ". Assigned to 3rd or 4th Century B. C.	75
206	<i>Basarh</i> On a seal. It reads: " <i>Vesaṭi anusaṅgyānaka Ṭakara</i> ". Assigned to 3rd Century B. C.	27
207	<i>Aphsad</i> "Aśokan inscription", now lost. Reported by Kittoe. No other details.	5
208	<i>Bakraur</i> An "Aśokan" inscription reported to Kittoo in 1847, but not yet traced.	11
209	<i>Scur Muhammadabad</i> On a figure of Nandi, said to be in "Aśokan" character.	529
210	<i>Lauriya Nandangadh</i> On an earthen lamp. Assigned to 3rd Century B. C.	244
211	<i>Patna</i> On a Yaksha statue, now in Indian Museum, Calcutta, assigned to 2nd or 3rd century B. C.	407
212	<i>Patna</i> On a Yaksha statue, now in Indian Museum, Calcutta, assigned to 2nd-3rd century B. C.	407
113	<i>Rajasan</i> On a stone pillar ; assigned to 2nd Century B. C.	430
114	<i>Lauriya Nandangadh</i> On a terracotta seal. It refers to " <i>Sivadasa</i> ". Assigned to 1st to 2nd Century B. C.	244
215	<i>Lauriya Nandangadh</i> On a copper piece or coin. It refers to " <i>Rāmadatta</i> " (?). Assigned to 1st or 2nd Century B. C.	244
216	<i>Lauriya Nandangadh</i> On a terracotta seal. It refers to " <i>Brahmamitra</i> ." Assigned to 1st to 2nd Century B. C.	244

S.No.		Page
217	<i>Lauriya Nandangadh</i> On a lead piece. It refers to " <i>Ārya Rita</i> ."	244
218	<i>Lauriya Nandangadh</i> On a number of terra-cotta seals, assigned to 1st or 2nd Cen. B. C.	242
219	<i>Patna</i> On a few glass pieces found in Kadam Kua area, assigned to 1st or 2nd Cen. B. C.	400
220	<i>Patna</i> On pieces of glass found in Kumrahar site, assigned to 1st or 2nd Cen. B. C.	390-1
221	<i>Rajgir</i> On three tablets of unburnt clay, assigned to 1st or 2nd Century B. C.	468
222	<i>Barabar hills</i> In Lomas Rishi Cave. It refers to " <i>Gorathagiri</i> " assigned to 1st or 2nd Cen. B. C.	76
223	<i>Barabar hills</i> On rock near the Caves. It refers to " <i>Gorathagiri</i> " assigned to 1st or 2nd Cen. B. C.	17
224	<i>Bodh Gaya</i> On the polished Vajrāsana slab. 1st Cen. A. D. or 1st Cen. B. C.	64
225	<i>Bodh Gaya</i> 15 inscriptions on pillars and 2 on copings of railings. All refer to the Lady " <i>Kuraṅgī</i> " 1st Cen. A. D. or 1st Cen. B. C.	64
226	<i>Bodh Gaya</i> On the stone railing. It refers to lady " <i>Sirimā</i> " 1st Cen. A. D. or 1st Cen. B. C.	64
227	<i>Bodh Gaya</i> On a stone railing. It refers to lady <i>Nāgadevī</i> 1st Cen. A. D. or 1st Cen. B. C.	64
228	<i>Nongadh</i> On a broken sandstone image. 1st Cen. A. D.	340, 342
229	<i>Mandar hill</i> On the rock on the ascent of the hill. 1st Cen. A. D.	258
230	<i>Hajipur</i> On "Kushan railing". 1st Cen. A. D.	158
231	<i>Basarh</i> On a seal. It reads " <i>Bhagavata Ādityaya</i> ".	27
232	<i>Basarh</i> On a seal. It refers to " <i>Mahādevī Prabhudamā</i> ."	27
233	<i>Rajgir</i> On a sculpture from Maṇiyār Math. It refers to Raja Śreṇika. 1st Cen. A. D.	444
234	<i>Rajasan</i> On a stone pillar. 3rd Cen. A. D.	430
235	<i>Rajgir</i> On a sculpture from Maṇiyār Math. It refers to Maṇināga. 1st Cen. A. D.	444

INSCRIPTIONS IN LATER BRAHMI OR GUPTA SCRIPT ARRANGED
CHRONOLOGICALLY WITH APPROXIMATE DATES

236	<i>Dharwat</i> On a seal. 4th Cen. A. D.	118
237	<i>Dharwat</i> On a seal. 4th Cen. A. D.	118
238	<i>Lauriya Nandangadh</i> On a birch-leaf. 4th Cen. A. D.	243
239	<i>Rajgir</i> In Sonbhandar Cave. It refers to Jain Muni Vairadeva. 4th Cen. A. D. (?)	453
240	<i>Basarh</i> On about 720 seals. 4th to 5th Cen. A. D.	25
241	<i>Basarh</i> On about 235 seals. 4th to 5th Cen. A. D.	27
242	<i>Basarh</i> On terracotta ink-stand. It reads " <i>Vidasatasaya</i> " 4th to 5th Cen. A. D.	23

S.No.		Page
243	<i>Paina</i> On a seal from Kumrahar. It refers to <i>Śrī Āraṅgavikāra</i> . 4th to 5th Cen. A. D.	292
244	<i>Rajgir</i> On a seal from New Fort area. It refers to <i>Jinayakshila</i> . 4th Cen. A. D.	468
245	<i>Sultanganj</i> On a Buddha image. 4th to 5th Cen. A. D.	556
246	<i>Sultanganj</i> On another Buddha image. 4th to 5th Cen. A. D.	566
247	<i>Sultanganj</i> On seals found in miniature <i>chaityas</i> . 4th to 5th Cen. A. D.	256
248	<i>Nalanda</i> On bricks from votive <i>stūpas</i> in Site No. 3. 4th to 5th Cen. A. D.	331
249	<i>Daryapur Parvati</i> On a lac seal. It reads, " <i>Rodakasya Sainghasya</i> " 4th to 5th Cen. A. D.	96
250	<i>Nagarjuni hill</i> In Vapi cave. It refers to one <i>Vasu</i> of <i>Videsa</i> (<i>Vidiśa</i> ?). 4th to 5th Cen. A. D.	296
251	<i>Rajgir</i> On an image of Mahāvīra. 5th Cen. A. D.	460
252	<i>Manjhī</i> On a brick. It refers to <i>Prathanāditya</i> , 5th Cen. A. D.	270
253	<i>Mundesvari hill</i> Below rock figures of Yakshi and Yakshiṇī. 5th to 6th Cen. A. D.	293
254	<i>Mundesvari hill</i> On the rocks of the hill. They are short records of visitors. 5th to 6th Cen. A. D.	293
255	<i>Bodh Gaya</i> On pedestal of a Buddha image. It refers to <i>Sihavira Mahānāman</i> . 6th to 7th Cen. A. D.	65
256	<i>Bodh Gaya</i> On a stone railing. It refers to <i>Amogha</i> . 6th to 7th Cen. A. D.	64
257	<i>Bodh Gaya</i> On a stone railing. It refers to <i>Bodharakashita</i> . 6th to 7th Cen. A. D.	65
258	<i>Bodh Gaya</i> On a stone railing. It refers to <i>Pātihāra</i> . 6th to 7th Cen. A. D.	65
259	<i>Bodh Gaya</i> On a Buddha image. It refers to <i>Dharmagupta</i> and <i>Damshkrasena</i> of <i>Tishyāmalārtha</i> . 6th to 7th Cen. A. D.	65
260	<i>Bodh Gaya</i> It records endowment to the Great Temple. 6th to 7th Cen. A. D.	65
261	<i>Bodh Gaya</i> On the stone railing. It refers to <i>Śramaṇa Prakhyaṭakṛti</i> . 6th to 7th Cen. A. D.	65
262	<i>Lauriya Nandangadh</i> On a number of tablets. They contain the Buddhist creed formula. 6th to 7th Cen. A. D.	298
263	<i>Jahngira</i> Under rock-out image of Sūrya. 7th Cen. A. D.	180
264	<i>Jahngira</i> Near rock-out image at Bais Karan. 7th Cen. A. D.	180
265	<i>Jahngira</i> Under a rock-out image at Bais Karan. 7th Cen. A. D.	180-1
266	<i>Jahngira</i> On rock-out foot-prints at Bais Karan. 7th Cen. A. D.	180
267	<i>Mandar hill</i> On rock near rock-out Gaṇesa image. It refers to <i>Balabhadra</i> . 7th Cen. A. D.	259
268	<i>Mundesvari hill</i> On a loose stone. 7th Cen. A. D. (?) (Reported by Buchanan).	293

S.No.		Page
269	<i>Nalanda</i> At temple site No. 2. They are records of Pilgrims. 7th Cen. A. D.	332
270	<i>Barabar hill</i> On the image of Durgā in Siddhesvaranātha temple. 7th Cen. A. D.	71
271	<i>Nagarjuni hill</i> In Gopi Cave. It refers to <i>Achārya Śrī Yogānanda</i> . 7th Cen. A. D.	298
272	<i>Nagarjuna hill</i> In Vapi Cave. It refers to <i>Achārya Śrī Yogānanda</i> 7th Cen. A. D.	298
273	<i>Satgson</i> "Numerous inscriptions on the rocks." 7th Cen. A. D.	527
274	<i>Rajaona</i> On a sculptured pillar. There are two short ins- criptions in perpendicular lines. 7th to 8th Cen. A.D.	428
275	<i>Rajaona</i> On a sculptured pillar, below an image of a seated goddess. There are two inscriptions of which one refers to <i>Śrī Bhīma-kshudra</i> . 7th to 8th Cen. A. D.	428-9
276	<i>Rajaona</i> On another sculptured pillar. There are several short inscriptions giving names like <i>Rajasura</i> , <i>Rajjata</i> etc. 7th to 8th Cen. A. D.	429
277	<i>Rajaona</i> On an image of Pārvati. 7th to 8th Cen. A. D.	429
278	<i>Uren</i> On rock inside "chaitya carving." 8th Cen. A. D.	585
279	<i>Deo-Markandeya</i> On a stone now missing. It is said to mention the name of a king of the Chero tribe. Its approx- imate date is not known.	111

INSCRIPTIONS IN "SHELL" CHARACTERS WHICH ARE BELIEVED
TO BELONG TO 6th TO 8th CENTURIES A. D.

280	<i>Bijak-Pahar</i> On rock, at the foot of the hill. There are two inscriptions.	55
281	<i>Rajaona</i> On two stone pillars.	428
282	<i>Kolhua</i> On the Asokan pillar.	231
283	<i>Kheri hill</i> 22 inscriptions on fort walls, pavements and steps.	205
284	<i>Lauriya Araraj</i> On the Asokan pillar.	233
285	<i>Raigir</i> On the rocks in Banganga area.	451-2
286	<i>Raigir</i> In the Sonbhandar cave.	453
287	<i>Uren</i> Inscriptions in curious cunciform-headed characters.	585

INSCRIPTIONS IN KUTILA CHARACTERS DATED APPROXIMATELY
TO 9th TO 11th CENTURIES A. D.

288	<i>Tutrahi</i> On "Some" of the Buddhist and Brahmanical images. 9th Cen. A. D.	577
289	<i>Daryapur Parvati</i> On a Buddhist image. It contains the Buddhist creed formulae.	96

INSCRIPTIONS IN OLD NAGARI CHARACTERS
ARRANGED CHRONOLOGICALLY WITH APPROXIMATE DATES

290	<i>Patharghatta hill</i> On a stone slab in Baṭeśvara temple. 8th to 9th Cen. A. D.	369
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S.No.		Page
291	<i>Kolhua</i>	On a Buddhist image. 8th to 9th Cen. A. D. 213
292	<i>Rajgir</i>	On a number of clay tablets from New Fort area. They contain the Buddhist creed formula. 8th to 9th Cen. A. D. 469
293	<i>Nalanda</i>	On a bronze image. It refers to a Buddhist monk named <i>Mañjuśrīvarman</i> . 9th Cen. A. D. 334
294	<i>Hilsa</i>	On an image of <i>Tārā</i> . It contains invocation to the goddess. 9th Cen. A. D. 168
295	<i>Hilsa</i>	On the above image of <i>Tārā</i> . It contains the Buddhist creed formulae. 9th Cen. A. D. 168
296	<i>Dharawat</i>	On nine seals of unburnt clay found in a temple. 9th to 10th Cen. A. D. 118
297	<i>Dharawat</i>	On two sculptures, 9th to 10th Cen. A. D. 116
298	<i>Dharawat</i>	On two sculptures. They contain the Buddhist creed formula. 9th to 10th Cen. A. D. 117
299	<i>Kurkihar</i>	It refers to <i>Abhaya-chandra-muni</i> . 9th to 10th Cen. A.D. 226
300	<i>Buddhapur</i>	On a boundary pillar. It refers to lord of Panchet. 11th Cen. A. D. 71
301	<i>Buddhapur</i>	On a number of memorial pillars. 9th to 10 Cen. A. D. 71
302	<i>Hasanpur Kako</i>	On an image. It refers to <i>Vaṇṇja Śrī Rāma Naga</i> 9th to 10th Cen. A. D. 164
303	<i>Bhaskinath</i>	On a sculpture in a Śiva temple. 10th Cen. A.D. 42
304	<i>Buram</i>	On a stone slab. 10th Cen. A. D. 73
305	<i>Gaya</i>	On Śiva-Pārvati image in a temple on Brahmayoni hill. 10th to 11th Cen. A. D. 138
306	<i>Kiul</i>	On numerous <i>lac</i> seals. They contain the Buddhist creed formula. 10th to 11th Cen. A. D. 209-10
307	<i>Kesariya</i>	On a sculptured Vishṇu slab. It refers to one <i>Chandradatta</i> , son of <i>Suryyadatta</i> . 10th to 12th Cen. A.D. 201
308	<i>Keur</i>	On two Buddhist images. They contain the Buddhist creed formula. 10th to 12th Cen. A.D. 202
309	<i>Rajgir</i>	On a number of clay tablets from Veṇuvana area. It contains the Buddhist creed formula, 11th Cen. A.D. 470
310	<i>Gholamara</i>	On an image of <i>Durgā</i> . It refers to a donor named <i>Sadhoka</i> . It is in "Nagari of Proto-Bengali type". 11th to 12th Cen. A.D. 145
311	<i>Bodh-Gaya</i>	It refers to <i>Udayasrī</i> of Simhala (Ceylon). 11th to 12th Cen. A. D. 66
312	<i>Patna</i>	On an earthen jar. It refers to one <i>Kaivartaka</i> . 11th to 12th Cen. A. D. 400
313	<i>Palamau</i>	On an image of Buddha. It contains the creed formula. 12th Cen. A. D. 350
314	<i>Hasra Kot</i>	On a stone slab. It contains a <i>dharanī</i> or magic litany. 12th Cen. A. D. 166

S.No.		Page
315	<i>Bodh-Gaya</i> It refers to <i>Āchārya Buddhasena</i> , lord of Pithi. 13th Cen. A. D.	66

INSCRIPTIONS IN OLD NAGARI SCRIPT WITHOUT
APPROXIMATE DATES

316	<i>Amaiti</i> On a Jain sculpture.	3
317	<i>Baidyanatha</i> It refers to Sita.	9
318	<i>Chechgaongadh</i> On rock. It refers to " <i>Srayaki Rachhabansidhara</i> " and to " <i>Chichitāgāra</i> ".	83
319	<i>Gaya</i> In the Vishṇu temple.	132
320	<i>Gaya</i> On a stone lintel in Nṛsiṃha temple.	132
321	<i>Gaya</i> On back of door lintel in Nṛsiṃha temple.	132
322	<i>Gaya</i> On a wall of Phalgvīśvara temple.	133
323	<i>Gaya</i> On a pillar in Phalgvīśvara temple.	133
324	<i>Gaya</i> On a pillar of the porch in Gadādhara temple	134
325	<i>Ghenjan</i> On a Buddha image. It refers to <i>Sthavira Ratnasimha</i> .	144
326	<i>Ghosrawan</i> On a Nirvāṇa sculpture. It contains the creed formula and mentions one " <i>Revasanti</i> ".	146
327	<i>Ghosrawan</i> On the image of <i>Siṃha-vāhini</i> (i.e. <i>Durgā</i>). It refers to the donor <i>Dharmaghosha</i> .	146
328	<i>Giriak</i> On 84 <i>Lac</i> seals. They contain the Buddhist creed formula.	151
329	<i>Guneri</i> On five Buddhist images. Three of them contain the creed formula.	155
330	<i>Gurpa hill</i> On "some" Buddhist images. They contain the creed formula.	157
331	<i>Harlajuri</i> On two sculptures.	161
332	<i>Hasra Kol</i> On an image of <i>Mahākāśyapa</i> (?)	167
333	<i>Hasra Kol</i> On an image of <i>Akshobhya</i> .	167
334	<i>Hasra Kol</i> On a Buddha image.	167
335	<i>Hasra Kol</i> On an image.	167
336	<i>Hasra Kol</i> On a sandstone pillar.	167
337	<i>Imadpur</i> On a group of bronze figures of <i>Nārāyaṇa</i> , <i>Lakshmi</i> and <i>Saraswatī</i> .	172-3
338	<i>Imadpur</i> On a group of bronze figures of <i>Balarāma</i> , <i>Krishṇa</i> and <i>Subhadrā</i> .	172-3
339	<i>Imadpur</i> On a group of bronze figures of <i>Gaṇeśa</i> , <i>Virbhadrā</i> and <i>Mārikās</i> .	172-3
340	<i>Imadpur</i> On a brass image of <i>Vishṇu</i> .	172-3
341	<i>Imadpur</i> On a brass image of <i>Gaṇeśa</i> .	172-3
342	<i>Indape</i> On four terracotta medallions.	174
343	<i>Jaynagar</i> (details not available).	187
344	<i>Jethian</i> On "a few" of the Buddhist images. They contain the creed formula.	188
345	<i>Kauva Dol</i> On an image in the temple. It contains the Bud- dhist creed formula.	198

S.No.		Page
346	<i>Kheri hill</i>	On a sandstone slab. It refers to one <i>Pratāpa Ramanāya</i> . 206
347	<i>Kispa</i>	On two life-size images of Buddha. They contain the creed formulae. 208
348	<i>Kispa</i>	On an image of Tārā (?) 208
349	<i>Konch</i>	On Buddhist sculptures. They contain the creed formula. 214
350	<i>Kuluha hill</i>	On a Buddhist image. It contains the creed formula. 217
351	<i>Kurkihar</i>	On 93 bronzes. 225
352	<i>Kurkihar</i>	On an image of Tārā. 225
353	<i>Kurkihar</i>	On two Buddhist images. 225
354	<i>Kurkihar</i>	On seven Buddhist images. 225
355	<i>Kurkihar</i>	(There are in all nine inscriptions). 226
356	<i>Lai</i>	On "some" images. 228
357	<i>Lakhsarai</i>	On an images of Gaṇeśa. 229
358	<i>Manora</i>	On an image. 270
359	<i>Masar</i>	Two inscriptions on two Jain images of Ādinātha. 274
360	<i>Masar</i>	On a Jain image of Ajitanātha. 274
361	<i>Masar</i>	On a Jain image of Śambhunātha. 274
362	<i>Monghyr</i>	On a Budha image. It contains the creed formula. 288
363	<i>Nagarjuni hill</i>	Records of visitors. 298
364	<i>Nalanda</i>	On two votive <i>stūpas</i> . They contain the creed formula. 333
365	<i>Nalanda</i>	On a bas-relief of Ashṭaśakti. 334
366	<i>Nalanda</i>	On a stone. It refers to a monk named <i>Vipula-śrīmītra</i> and to <i>Somapura</i> . 334
367	<i>Nalanda</i>	On two clay seals. 334
368	<i>Nalanda</i>	On a clay seal. It mentions a minister named Sagara. 334
369	<i>Nalanda</i>	On numerous seals of individuals. 334
370	<i>Nalanda</i>	On numerous seals of officials. 334
371	<i>Nalanda</i>	On numerous seals of Janapadaś. 334
372	<i>Nalanda</i>	On numerous seals of villages. 335
373	<i>Nalanda</i>	On numerous seals of monasteries. 384
374	<i>Nalanda</i>	On numerous votive tablets. 334
375	<i>Ongari</i>	On two Buddhist images. 343
376	<i>Ongari</i>	On a stone slab. 342
377	<i>Pandra</i>	On a slab in a temple. 360
378	<i>Para</i>	On an image of a goddess. 364
379	<i>Patna</i>	On an image of Jambhāla from Chhoti Pahadi hill. It contains the Buddhist creed formula. 384
380	<i>Patna</i>	On "numerous" terracotta seals and plaques from Kumrahar. 391
381	<i>Patna</i>	On a stone piece from Kumrahar. It refers to "Chero" (a tribe ?). 351

S.No.		Page
382	<i>Patna</i> On a large stone piece from Sandalpur.	396
383	<i>Pawaipuri</i> On the image of Sun-god.	422
384	<i>Rajaoga</i> On a Buddha image.	422
385	<i>Rajgir</i> On an image of Buddha from Bimbisara road.	450
386	<i>Rajgir</i> On numerous terracotta plaques. From Gridhra-kūta hill. They contain the Buddhist creed formula.	451
387	<i>Rajgir</i> On a brick from an old well in Banganga area.	452
388	<i>Rajgir</i> Sonbhandar caves. There are "a number of short epigraphs."	453
389	<i>Rajgir</i> On a Buddhist image from the hot-springs area. It contains the creed formula.	457
390	<i>Rajgir</i> On a Buddhist image from Suraj Kund. It contains the creed formula.	463
391	<i>Rajgir</i> On Jain images from the Vaibhara hill.	460
392	<i>Rajgir</i> On several Buddhist images from Udaygiri hill. They contain the creed formula.	465
393	<i>Roh</i> On a stone slab in a well.	485
394	<i>Sandhail hill</i> Short records in Sita Thapa cave.	510
395	<i>Sarhua</i> On a Buddha image. It contains the creed formula.	513-4
396	<i>Sheikhpura</i> On the rock near rock-cut pass.	533
397	<i>Simaria</i> On a Buddha image. It refers to <i>Thakkura Buddhasena</i> and contains the creed formula.	341
398	<i>Srinagar</i> "faint inscriptions" on pillars of the Saiva (?) temple.	551
399	<i>Sringirikh</i> On image of Hara-Gauri.	552
400	<i>Sringirikh</i> On a female figure.	552
401	<i>Sringirikh</i> On a stone.	552
402	<i>Sringirikh</i> On a Buddhist image. It refers to one <i>Savatha</i> .	552
403	<i>Tapaban</i> On a rock.	561
404	<i>Telhara</i> On three Buddhist images. They contain the creed formula.	563
405	<i>Telhara</i> On a Buddhist image. It refers to one <i>Prajñāsena</i> .	365
406	<i>Telhara</i> On a human figure on stone. It refers to an oilman or Teli named <i>Vridhaka</i> .	363
407	<i>Telhara</i> On lintel in the mosque. It mentions one <i>Yesupati</i> .	364
408	<i>Telkupi</i> (Details not available.)	370
409	<i>Tetrawan</i> On a colossal Buddha image. It contains the creed formula.	573
410	<i>Tetrawan</i> On the image of Puṇḍśvarī.	574
411	<i>Tetrawan</i> On an image.	574
412	<i>Thakurganj</i> On "some stones",	575
413	<i>Tutraki</i> "Other records" near the rock-cut image of Durgā.	575
414	<i>Umga</i> On a granite block on the hill.	582
415	<i>Uren</i> On the rock near <i>Lorik-kā-ghar</i> .	584
416	<i>Uren</i> On rock near the south eastern part of the hill.	585

S.No.		Page
417	<i>Uren</i> On rock at the south-eastern part of the hill. It refers to one <i>Jāju</i> .	585
418	<i>Uren</i> On "numerous" Buddhist images and votive <i>stūpas</i> . They contain the creed formula.	585
419	<i>Uren</i> On a Buddhist image. It refers to one Udaya.	586
420	<i>Uren</i> On "many" Buddhist images at Kali Mata temple.	586
421	<i>Uren</i> On an image of Gaṇeśa at Kalimata temple.	586

INSCRIPTIONS IN DEVANAGARI OR MODERN NAGARI
SCRIPT WITH APPROXIMATE DATES.

422	<i>Bodh-Gaya</i> In the Great Temple. They are short records of pilgrims. 14th Cen. A. D.	67
423	<i>Lachhaur</i> On a Jain image. 14th Cen. A. D. ?	227
424	<i>Bodh-Gaya</i> It refers to <i>Jinadāsa</i> of Parvata (i.e. Multan). 15th to 16th Cen. A. D.	66
425	<i>Hajipur</i> On gateways of the mosque (or fort ?) In Hindi. 16th Cen. A.D.	159
426	<i>Bishmugadh</i> "A number of" inscriptions in "debased Nagari". 17th to 18th Cen. A. D.	58

INSCRIPTIONS IN DEVANAGARI WITHOUT
APPROXIMATE DATES.

427	<i>Deo Barunarak</i> Near the entrance of the large temple.	101
428	<i>Mandar hill</i> Near rock-cut Gaṇeśa figure. There are two inscriptions.	255-6
429	<i>Mandar hill</i> On "nondescript tombs and cenotaphs".	260
430	<i>Cheon</i> On the wall of a cave. It is in "rather modern characters" (i. e. Devanagari ?)	84
431	<i>Hansa</i> On pillars.	160
432	<i>Islampur</i> (Details are not available.)	176
433	<i>Kuluha hill</i> On rock near Māṇḍava Maṇḍai.	219
434	<i>Kuluha hill</i> On Jain rock-cut sculptures.	219
435	<i>Panchet</i> On gates of the fort.	359
436	<i>Panchet</i> In a temple.	359
437	<i>Parasnath hill</i> (There are two inscriptions).	366
438	<i>Pawapuri</i> In Jain temples. (There are a number of inscriptions).	422
439	<i>Rajgir</i> On a Jain <i>charaṇa-Pādūkā</i> or footprint.	465
440	<i>Rajgir</i> On a sculptured slab.	465
441	<i>Umga</i> On doorways, pillars etc. of the main temple. There are a number of short records.	581
442	<i>Umga</i> "Several illegible inscriptions on the rocks of the hill" in Devanagari (?)	582

INSCRIPTIONS DATED ACCORDING TO THE HIJRI ERA.

443	<i>A. H. 640</i> Bihar, it is of the time of Sultan Alauddin Masud Shah of Delhi and it refers to the Governor Abul Fath Tughril.	54
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S.No.		Page
444	A. H. 663	Bihar, it is of the reign of Sultan Nasiruddin Mahmud of Delhi and refers to Governor Arsalan Tatar Khan of Bihar. 54
445	A. H. 697	Kagol, in the tomb of Makhdum Maulana Nur. 191
446	A. H. 697	Lakhisarai, in the tomb of Makhdum Shah. It refers to Sultan Ruknuddin Kaikans of Bengal and to one Ulugh Khan. 228
447	A. H. 709	Bihar, on the gateway of Hatim Khan's palace. It refers to Hatim Khan, Governor of Bihar, under Sultan Firuz Shah of Bengal. 52
448	A. H. 715	Bihar, on a stone slab from the tomb of Badruddin Badr-i-Alam. It refers to Hatim Khan, Governor of Bihar, under Sultan Firuz Shah of Bengal. 50
449	A. H. 732	Bihar, from Bayley Sarai. It refers to Sultan Muhammad Tughlaq of Delhi. 53
450	A. H. 737	Bihar, from the tomb of Pir Pahar. It refers to one Mubarak Muhammad, a relation of Sultan Muhammad Tughlaq of Delhi. 48
451	A. H. 753	Bihar, on the eastern entrance of Ibrahim Bayu's tomb. 49
452	A. H. 758	Bihar, from the tomb of Ibrahim Bayu. It refers to Ibrahim Bayu and to Sultan Firuz Tughlaq of Delhi. 49
453	A. H. 761	Bihar, on a slab in the tomb of Badruddin Badr-i-Alam. 50
454	A. H. 767	Bihar, from Bayley Sarai. 55
455	A. H. 792	Bihar, in a mosque in Kabiruddin-ganj. It refers to the reign of Sultan Muhammad Tughlaq of Delhi and to one Khwaja Ziya. 51
456	A. H. 798	Maner, on the wall of a tomb. It refers to the reign of Sultan Muhammad Tughlaq of Delhi. 267
457	A. H. 799	Bihar, in the building called Chhota Takyah. It refers to Sultan Muhammad Tughlaq of Delhi and to one Ziya-ul-Haq. 52
458	A. H. 847	Bediban, inside a Hindu temple. It refers to Sultan Mahmud Shah of Sharqi dynasty of Jaunpur. 36
459	A. H. 847	Bihar, on a stone slab. It refers to the reign of Mahmud Shah of Sharqi dynasty of Jaunpur. 51
460	A. H. 850	Bhagalpur, on a tomb in Rani Bibi's garden. It refers to Sultan Ibrahim Shah of Jaunpur. 40
461	A. H. 859	Bjhar, in Paharpur Jami Masjid, It refers to Mahmud Shah of Jaunpur. 51
462	A. H. 859	Bihar, in Paharpur Jami Masjid. It refers to the reign of Mahmud Shah of Jaunpur. X
463	A. H. 903	Monghyr, in the tomb of Pir Shah Nafah. It refers to Muzaffar Hussain Shah of Bengal and to prince Danyal. 288

S.No.		Page
464	A. H. 906 Ismailpur. It refers to king Hussain Shah of Jaunpur.	176
465	A. H. 908 Umapur, inside a mosque. It refers to Alauddin Hussain Shah of Bengal.	578-79
466	A. H. 909 Saran Khas, on the back of a sculptured slab. It refers to the reign of Hussain Shah.	512
467	A. H. 916 Patna, on a stone slab in Begu Hajjam's mosque. It refers to the reign of Alauddin Shah of Bengal.	411
468	A. H. 920 Gogri, in a mosque. It refers to king Hussain Shah of Bengal.	153
469	A. H. 949 Patna, in Sher Shah's mosque.	412
470	A. H. 950 Rohtas fort, in Jami Masjid. It refers to Sher Shah and Haibat Khan.	533
471	A. H. 950 Paingti, from the gate of the enclosure of the tomb of the Pir.	347
472	A. H. 951 Telhara, in the enclosure of Sangi Mosque. It is of the reign of Sher Shah.	564
473	A. H. 952 Sasaram, in the tomb of Sher Shah. It records completion of the tomb by Salim or Islam Shah.	521
474	A. H. 960 Hasanpur Kako, on the gateway in Bibi Kamalo's tomb. It refers to one Ahmad Hussain.	164
475	A. H. 960 Bihar, from Bayley Sarai.	55
476	A. H. 964 Rajmahal, on the grave of Qazi Ibrahim Khan.	481
477	A. H. 973 Bihar, on a mosque near Ibrahim Bayu's tomb.	49
478	A. H. 977 Bihar, from the tomb of Shah Sharfuddin. It refers to Sulaiman Kararani of Bengal.	49
479	A. H. 982 Maner, on the main gate of Chhoti Dargah. The date of this inscription is variously read as A. H. 1002, 1022 or 1032 also.	267
480	A. H. 983 Maner, on Tangur Kuli Khan's tomb.	267
481	A. H. 986 Rohtas fort, in Habash Khan's tomb. It refers to emperor Akbar.	500
482	A. H. 987 Rohtas fort, on the tomb of Saqi Sultan.	502
483	A. H. 1004 Bihar, in Juma Masjid. It refers to Ikhtiyar Khan.	51
484	A. H. 1005 Rohtas fort, from Hathi gate of Mahal Sarai. It refers to Raja Man Singh.	495-6
485	A. H. 1005 Rohtas fort, from Hathi Gate of Mahal Sarai. It refers to Raja Man Singh.	495-6
486	A. H. 1005 Rohtas fort, from Hathi Gate of Mahal Sarai. It refers to Raja Man Singh.	495-6
487	A. H. 1007 Monghyr, inside a well. It refers to the Governor Makhsus Khan.	288
488	A. H. 1014 Maner, on the gateway of Badi Dargah.	267

S.No.		Page
489	<i>A. H.</i> 1915	Rohtas fort, on the Kathautiya gate. It is in Sanskrit and refers to Raja Man Singh. 493, 494, 505
490	<i>A. H.</i> 1915	Rohtas fort, on the Kathantiya gate. It refers to Raja Man Singh. 493, 494, 505
491	<i>A. H.</i> 1917	Maner, on the entrance gate of Chhoti Dargah. 267
492	<i>A. H.</i> 1922	Maner, on the entrance of the mosque attached to Chhoti Dargah. 267
493	<i>A. H.</i> 1923	Patna, in Mirza Masum's mosque. 412
494	<i>A. H.</i> 1925	Patna, in Mirza Masum's mosque. 412
495	<i>A. H.</i> 1923	Maner, in the mosque attached to Chhoti Dargah. It refers to Ibrahim Khan. 264
496	<i>A. H.</i> 1036	Patna, in the Patharki Masjid. It refers to prince Parveez, son of the emperor Jahangir. 413
497	<i>A. H.</i> 1038	Patna, in Saif Khan's Idgah. It refers to Saif Khan, Governor of Bihar. 418
498	<i>A. H.</i> 1042	Patna, on a gate of fort. It refers to one Firoz Jung Khan. 411
499	<i>A. H.</i> 1056	Patna, in Haji Chand's mosque. It refers to Shaista Khan. 415
500	<i>A. H.</i> 1061	Patna, in Doondi Bazar Mosque. 415
501	<i>A. H.</i> 1064	Patna, on the grave of Shah Sujawal in Shah Arzani's tomb. 413
502	<i>A. H.</i> 1068	Kharagpur, inside an old mosque. 204
503	<i>A. H.</i> 1072	Patna, in Dhai Kangura Masjid. It refers to one Mirza Noori. 415
504	<i>A. H.</i> 1074	Monghyr, in the "mosque house". It refers to one Mirza Wali Beg. 289
505	<i>A. H.</i> 1078	Patna, in Roza Mosque. It refers to the emperor Aurangzeb. 415
506	<i>A. H.</i> 1100	Patna, in Ambar Masjid. It refers to one Khwaja Amb, Nazir of Shaista Khan. 415
507	<i>A. H.</i> 1100	Patna, Umed Khan's Mosque. It refers to Buzurg Umed Khan, Governor of Bihar. 415
508	<i>A. H.</i> 1103	Maner, in Jami Masjid. 267
509	<i>A. H.</i> 1114	Patna, in Sultanganj mosque. It refers to a lady named Tajo, wife of Shaikh Badri. 416
510	<i>A. H.</i> 1122	Patna, in the tomb of Shah Kaley. 417
511	<i>A. H.</i> 1124	Patna, on the grave-stone of Shah Shahbaz in the tomb of Shah Arzani. 413
512	<i>A. H.</i> 1132	Rohtas fort, in the tomb of Mirza Abul Ula. It refers to Mirza Abul Ula as grandson of Nawab Ghazi Khan. 501
513	<i>A. H.</i> 1142	Patna, in the Khwaja Kalan police station. 418
514	<i>A. H.</i> 1150	Patna, in Malsalami masjid. 421

S.No.		Page
515	<i>A. H.</i> 1158 Patna, on the grave-stone of Shah Basant in Shah Arzani's tomb.	413
516	<i>A. H.</i> 1161 Patna, on the tomb of a lady-named Rahmunnisa.	418
517	<i>A. H.</i> 1173 Patna, on the tomb of Monirud-dowla.	418
518	<i>A. H.</i> 1174 Patna, on the tomb of Mir Afzal.	418
519	<i>A. H.</i> 1175 Bihar, it is of the time of the emperor Shah Alam.	55
520	<i>A. H.</i> 1185 Patna, on the grave-stone of Shah Karimulla in Shah Arzani's tomb.	413
521	<i>A. H.</i> 1187 Patna, in the mosque of Mir Ashraf.	418
522	<i>A. H.</i> 1189 Patna, in the tomb of Mir Ashraf.	418
523	<i>A. H.</i> 1189 Patna, on the tomb of a lady.	418
524	<i>A. H.</i> 1190 Patna, in Shish Mahal mosque.	419
525	<i>A. H.</i> 1191 Patna, in Gurhatta Bari Mosque.	419
526	<i>A. H.</i> 1196 Patna, in Danka-ki-Imli Masjid.	419
527	<i>A. H.</i> 1200 Patna, in Doolyghat Mosque-	419
528	<i>A. H.</i> 1202 Patna, in Fakrauddowla's mosque.	419
529	<i>A. H.</i> 1211 Patna, on the grave of Shah Ghulam Hussain in Shah Arzani's tomb.	413
530	<i>A. H.</i> 1218 Sasaram, in the tomb of Chandan Shaheed.	517
531	<i>A. H.</i> 1226 Patna, on the grave-stone of Shah Ibadulla in Shah Arzani's tomb.	417
532	<i>A. H.</i> 1233 Arrah, in Maula Bagh Masjid.	6
533	<i>A. H.</i> 1252 Patna, on the grave-stone of Shah Karim Bux in the tomb of Shah Arzani.	413
534	<i>A. H.</i> 1258 Patna, in the tomb of Shah Arzani.	412
535	<i>A. H.</i> 1263 Patna, in Wahid Ali's mosque.	416
536	<i>A. H.</i> 1296 Sasaram, in a mosque on Tara Chandi hill.	517
<i>N. B.</i> For <i>A. H.</i> 807 cp. inscription of V.S. 1455 or L.S. era 292 at No. 35 above.		

UNDATED INSCRIPTIONS IN ARABIC OR PERSIAN

537	<i>Basarh</i> On an alms bowl of Buddha. It refers to Mahmud and Sabuktagin of Gazni.	33
538	<i>Bihar</i> In Ibrahim Bayu's tomb.	49
539	<i>Hasanpur Kaku</i> On a stone slab in Kamalo Bibi's tomb. It refers to Jalaluddin Muhammad Shah of Bengal.	164
540	<i>Jaru</i> In enamel decoration in the old mosque.	184
541	<i>Sasaram</i> In the tomb of Hassan Khan Sur.	518
542	<i>Hajipur</i> On gateways of the mosque or fort (?).	159
543	<i>Bihar</i> In the tomb of Shah Charam Posh. It is in "several yards of finely carved Persian verse".	50
544	<i>Bihar</i> In the tomb of Shah Charam Posh.	50-1
545	<i>Patna</i> In Mirza Masum's mosque.	412
546	<i>Ganga P. asad</i> There are "several inscriptions in Toghra characters".	125.
547	<i>Palamau</i> On two stone slabs from the mosque near gate of old fort.	352

S.No.		Page
548	<i>Patna</i> in Shishmahal mosque. There are two inscriptions.	419
549	<i>Rajmahal</i> In Sangi Dalan.	475
550	<i>Rajmahal</i> On a stone slab in Maina Bibi's tomb.	480
551	<i>Saran Khas</i> On a <i>navagraha</i> stone slab, in Tughra characters.	512
552	<i>Silao</i> "Numerous" inscriptions.	540
553	<i>Umga</i> On doorways, pillars etc. of the main temple. They are short records in Kufic characters.	582

MISCELLANEOUS DATED INSCRIPTIONS

(*N.B.* The dates in Hijri era of these inscriptions are not readily available in the references quoted in the text; but the equivalent dates in Christian era only are stated.)

554	1543 <i>A. D.</i> Hilsa, in the tomb of Juman Madari.	169
555	1604 <i>A. D.</i> Hilsa, on a slab in the tomb of Juman Madari. It refers to the reign of Jahangir, son of Akbar.	169
556	1618 <i>A. D.</i> Sasaram, in a mosque at the foot of Chandan Shaheed hill. It refers to the reign of Jahangir.	517
557	1133 to 1636 <i>A.D.</i> Sasaram, in the Idgah to the west of Sher Shah's tomb. It has four inscriptions of dates from 1633 to 1636 <i>A. D.</i>	525
558	1686 to 1638 <i>A.D.</i> Akbarpur, on the gate of the tomb of Malik Wisal. It refers to the reign of Shah Jahan.	1
559	1641 <i>A. D.</i> Pawapuri, in the Jain temple in the village.	422
560	1643 <i>A. D.</i> Deoghar, in the temple of Kali. It refers to one Harinatha.	105-6
561	1646 <i>A. D.</i> Bihar, on a Christian tomb.	51
562	1668-69 <i>A. D.</i> Chainpur, in the Jama Masjid.	77
563	1677 <i>A. D.</i> Tilothu, in a mosque.	575
564	1683 <i>A. D.</i> Deoghar, in the temple of Savitri. It is in Bengali. Its date is also read as 1692 <i>A. D.</i>	106
565	1693 <i>A. D.</i> Bihar, on a Christian tomb.	51
566	1712 <i>A. D.</i> Deoghar, in Kali temple. It refers to one Jainarain.	106
567	1747 <i>A. D.</i> Simraun, the temple of Kan̄kali.	543
568	1762 <i>A. D.</i> Deoghar, in the temple of Gaṇeṣa.	106
569	1764 <i>A. D.</i> Kathauli, on two Muslim tombs.	196
570	1774 <i>A. D.</i> Gaya, in the temple of Yama on Pretasila hill.	142
571	1780 <i>A. D.</i> Kolhua, on the Asokan pillar.	213
572	1786 <i>A. D.</i> Patna, at the Gola or granary. There are two identical inscriptions one in English & the other in Persian.	419-20
573	1791 <i>A. D.</i> Kolhua, on the Asokan pillar.	213
574	1792 <i>A. D.</i> Lauriya Nandangadh, on the Asokan pillar.	235
575	1792 <i>A. D.</i> Lauriya Araraj, on the Asokan pillar.	233-4
576	1798 <i>A. D.</i> Gaya, on a bell in Vishṇupada temple.	131
577	1843 <i>A. D.</i> Gaya, in the temple on Brahmayoni hill.	139

S.No. Page

MISCELLANEOUS UNDATED INSCRIPTIONS IN OTHER SCRIPTS

578	<i>Deoghar</i>	In Baidyanatha temple. It refers to a <i>Chola</i> king and to a priest named Raghunātha. It is in <i>Bengali</i> characters.	159
579	<i>Bijak Pahar</i>	Two inscriptions on rock in " <i>Old Oriya</i> " characters.	55
580	<i>Deoghar</i>	In Baidyanatha temple. It contains an extract from <i>Mandāra-Māhātmya</i> . It is in <i>Maithili</i> characters.	105, 254
581	<i>Gaya</i>	In Vishṇupada temple. It is in <i>Telugu</i> characters.	130
582	<i>Harajuri</i>	It refers to <i>Krimiladeśa</i> and is in " <i>Proto-Bengali</i> " script.	161
583	<i>Lauriya Araraj</i>	On Aśokan pillar. They are scribbles by visitors of which one refers to "Reuben Burrow" and date 1792 A. D.	233-4

INSCRIPTIONS IN CHINESE AND BURMESE.

534	<i>Bodh-Gaya</i>	Chinese inscription of 1021 A. D. It refers to a Chinese priest named Yun-shu.	67
585	<i>Bodh-Gaya</i>	Chinese inscription of 1033 A. D. It refers to the Shung Emperor Tai Tsung.	67
586	<i>Bodh-Gaya</i>	Chinese record of two pilgrims.	67
587	<i>Bodh-Gaya</i>	Chinese record of another pilgrim.	67
588	<i>Bodh-Gaya</i>	Chinese inscription of a pilgrim named Chi-L.	67
589	<i>Bodh-Gaya</i>	Burmese inscription of 1295-98 A. D. It refers to repairs to the Great Temple.	67

Appendix C

INDEX SHOWING CATEGORIES OF MONUMENTS AND THEIR LOCATIONS

BRIDGES

Bihar, Dharawat, Fatua, Monghyr, Rajmahal, Sasaram, Telhara.

BUILDINGS, PALACES ETC

Alinagar, Amaya, Arrah, Baidyanath, Bharatpura, Bhojpur, Bihar, Doissa, Ibrahimpur, Itkhor, Jehanabad, Jharia, Kapaitha, Khagra, Khajuri, Kheri hill, Kurma, Mandar hill, Maulanagar, Monghyr, Nabinagar, Nagpheni, Nanpur, Paingti, Palamau, Palkot, Panchet, Patna, Purnea, Rajgir, Rohtasgadh, Sahugadh, Sasaram, Shalput, Shergadh, Simraun, Sutiamba, Tilothu, Umga.

BURIAL SITES OR GROUNDS

(See also "Asura sites" and "Cemeteries" below)

Anigara, Bundu, Chokahatu, Dalmi, Dharawat, Digri, Gaya, Hansa, Ichhos, Indpuri, Jharia, Khuntitola, Lauriya Nandangadh, Lupundgi, Oskea, Pabanpur, Pokla, Sanrigaon.

CAVES—SEE ROCK-CUT CAVES ETC

CEMETERIES

Pakbira and Suissa (Bhumiya Cemeteries) ; Chhapra (Dutch Cemetery).

CENOTAPHS, CHHATTRIS OF SAMADHIS

Baikunthpur, Bodh-Gaya, Gaya, Mandar hill, Para, Rajmahal, Roh'asgadh, Sitakund.

FORTS

Afzalpur-Sarunda, Aganur, Alamnagar, Alinagar, Amawan, Amaya, Asurgadh, Badam, Bahadarpur, Bahadurganj, Balrajpur, Barabar hills, Barat, Barawang, Baw Barijangadh, Basarh, Bediban, Benusagar, Berautpur, Bettiah, Bhagwanpur, Bharatpura, Bhawara, Bhojpur, Bichna, Bihar, Bihia, Bijalgadh, Bilonja, Bimligadh, Biswak, Buxar, Chainpur, Chakai, Champanagar, Chandimau, Chankigadh, Dadhar, Dalmi, Dapthu, Darauli, Darwabari, Daudnagar, Deo, Deogan, Deo-Markandeya, Dhabauli, Dharawat, Dharhara, Garohat, Ghosrawan, Gidhaur, Giriak, Gowor, Hajipur, Husepur, Ichhos, Indpe, Jagannathpur, Jaintgadh, Jalalgadh, Japla, Jaynagar (Darbhanga Dt.), Jaynagar (Monghyr Dt.), Jharia, Kabartal, Karjain, Katra, Kesnagadh, Kewara, Khaira, Khajuri, Kharagpur, Kheri hill, Kothi, Kuluha hill, Kunda, Kurkihar, Kutumba, Lakhiapur, Lakragadh, Lauria Nandangadh, Madhukar Chak, Mahuagadhi, Mandaur, Maner, Mangagh, Manjhi, Monghyr, Nabinagar, Narayanpur, Narsi, Naulakhgadh, Padmaul, Palamau, Panchet, Patharghata hill, Patna, Porohat, Purnea, Raghubirgadh, Rajgir, Ramgadh, Rohtasgadh, Ruam, Sahugadh, Sarkar-

gadh, Samdadahar, Sarandagadh, Sarsendi, Sasaram, Seor Muhammadabad, Shahpur, Shamsdernagar, Shergadh, Sihaul, Sikandra, Sikligadh, Simraun, Singia, Sitakund, Srinagar, Subehgadh, Sumeshwar, Surajgarha, Tamolghadh, Teliagadhi, Tetrawan, Tilmi, Tutrahi, Umarpur, Umga, Utrain.

MONASTERIES (BUDDHIST) (SEE ALSO SITES-BUDDIST AND STUPAS)

Basarh, Bihar, Daryapur-Parvati, Dharawat, Ghosrawan, Giriak, Hasra Kol, Kolhua, Kurkihar, Nalanda, Naulagadh, Patna, Rajaona, Rajgir, Sultanganj, Telhara, Tetrawan, Uren.

MONASTERIES OR MATHAS (HINDU)

Akbarpur, Bakraur, Bodh-Gaya, Charaut, Gaya.

MOSQUES (SEE ALSO TOMBS-MUSLIM)

Amarpur, Arrah, Barew, Bhagalpur, Bhawara, Bihar, Chainpur, Chifand, Daudnagar, Fulwari Sharif, Gogri, Hajipur, Hasanpura, Hasanpur-Kako, Hilsa, Ibrahimpur, Islampur, Ismailpur, Jahngira, Jaru, Khajuri, Kharagpur, Maner, Maulanagar, Monghyr, Palamau, Patna, Purnea, Rajmahal, Rohtasgadh, Sarsendi, Sasaram, Shamsdernagar, Shergadh, Sikandra, Sikligadh, Silao, Siris, Sitamarhi, Telhara, Teliagadhi, Tilothu, Umarpur.

PILLARS-MEMORIAL

Buddhapur, Buram (Boram), Palma.

PILLARS-MONOLITHIC

Bakraur, Deo-Barunarak, Ghatsila, Kheri hill, Kolhua, Lat, Lauriya-Araraj, Lauriya Nandangadh, Palkot, Rajasan, Rampurva, Salempur, Sikligadh.

ROADS

Giriak, Hethian, Kheri hill, Rajgir, Sakrigalli, Simraun, Singhasuni.

ROCK-CUT AND OTHERS CAVES

Barabar hill, Barari, Cheon, Giriak, Gup'esvar, Gurpa hill, Hitutola, Jaynagar, Jethian, Mora hill, Nagarjuni hill, Paharpur, Paingti, Patharghata, hill, Rajauli, Rajgir, Sasaram, Sitamarhi, Tapoban, Uren.

ROCK-CUT PASSES (SEE ALSO ROADS AND SARAI)

Jethian, Sakrigalli, Sheikhpura.

ROCK-CUT SCULPTURES, CARVINGS ETC

Bimligadh, Cheehgaongadh, Jahngira, Kailas-Pahadi, Kauva-Dol, Kuluha hill, Mandar hill, Monghyr, Mundeshwari hill, Patharghata hill, Tutrahi, Uren.

ROCK-OUT TEMPLES

Colgong, Mahaudi hill.

SARAI (SEE ALSO ROADS AND ROCK-CUT-PASSES)

Begusarai, Daudnagar, Islampur,

SATI MONUMENTS

Bihia, Darauli, Husepur, Palkot, Para, Patjirwa, Sringirikh.

SITES-ASURA (SEE ALSO SITES-PREHISTORIC)

Anigara, Baheya, Belwadag, Bichna, Bisudih, Buruma, Chokahatu, Digri, Etre, Gargaon, Gora, Indpiri, Kanthar-Toli, Khuntitola, Khunjla, Lohardaga, Murud, Namkom, Oskca, Pandu, Pokla, Sanrigaon, Saridkhel, Toner.

SITES-BUDDHIST (SEE ALSO STUPAS AND MONASTERIES-BUDDHIST AND TEMPLES-BUDDHIST)

Afzalpur-Sarunda, Antichak, Bihār, Biswak, Bodh-Gaya, Burha, Chandimau, Chillor, Chirand, Daryapur-Parvati, Dharawat, Don-Buzurg, Ghosrawan, Giriak, Hasra-Kol, Indape, Islampur, Jayanagar, Jethian, Jeya, Kalyanpur, Kandi, Kauva-Dol, Keur, Kiul, Kolhua, Kurkihar, Lauriya-Nandangadh, Mahmuda, Nagarjuni hill, Nalanda, Naugadh, Ongari, Patharghata hill, Patna, Rajaona, Rajgir, Rohoi, Sagardih, Saran Khas, Sarthua, Saura, Sawang, Simaria, Siwan, Sultanganj, Tapoban, Telhara, Tetrawan, Tiharia, Uren.

SITES-PREHISTORIC (SEE ALSO SITES-ASURA)

Bichna, Binda, Bisudih, Burhadi, Burju, Burahatu, Chacho-Nawatoli, Chakradharpur, Chendagutu, Chenegutu, Ite, Jamalpur, Janumpiri, Jurdag, Kakra, Khanamonda, Omta, Pandu, Pangura, Salgi, Sembua, Senegutu, Sodag, Soparan, Torangkhel.

SITES AND MOUNDS (GENERAL)

Baidyanath, Baliya Dih, Balrajpur, Bangaon, Bantara, Barabar hills, Barat, Barawang, Basarh, Belwa, Benusagar, Bhikaban, Bihta, Budhain, Buxar, Chankigadh, Cheon, Chillor, Chirand, Darwabari, Deogan, Deokali, Deokuli, Deokund, Deo-Markandeya, Dewaltand, Dighwa-Dubaoli, Dulua, Dumraul, Erkia, Fulwari-Sharif, Gajgaon, Garohat, Giriak, Gosopali, Hajipur, Hansa, Hasanpur Kako, Ibrahimpur, Imadpur, Indpe, Itkhor, Janibigha, Japla, Jaran, Jethian, Karnagadh, Kasturia, Katra, Kesariya, Kewara, Khanpura, Kiul, Kurmaine, Lat, Lehra, Madanpur, Mahmuda, Mairwa, Majhgaon, Malpalli, Manda hills, Mandar hill, Maner, Mangalpur, Manjhi, Mangraon, Manora, Masar, Mera, Monghyr, Nandpur, Naulagadh, Nonachar, Pabanpur, Panchobh, Papaur, Patana, Patna, Punawan, Rajgir, Rajmahal, Rampura, Rap, Roh, Ruam, Sagardih, Sanokhar, Saran-khas, Sasaram, Saurath, Sheonagar, Seor Muhamadabad, Singhasini, Siur, Siwan, Sonapur, Subehgadh, Sufaran, Surajgarha, Thakurganj, Tiharia, Uren.

STUPAS (SEE ALSO SITES-BUDDHIST, MONASTERIES-BUDDHIST AND TEMPLE-BUDDHIST)

Amaithi, Antichak, Atmi, Bakraur, Basarh, Bhagwanganj, Bhat-Pokhar, Bihar, Daryapur-Parvati, Dharawat, Don Buzurg, Giriak, Gurpa hill, Indpe, Jethian, Kalta, Kesariya, Kolhua, Kurkihar, Lauriya Nandangadh, Nalanda, Patna, Rajaona, Rajgir, Sagardih, Sikandra, Sultanganj, Telhara, Tetrawan, Uren

TANKS (INCLUDING DAMS, GHATS AND EMBANKMENTS)

Afzalpur-Sarunda, Alamnagar, Amawan, Anti-Chak, Bahadurganj, Baidyanath, Bakraur, Bamni, Barabar hills, Barawang, Barijangadh, Basarh, Belwadag, Benusagar, Bhaskinath, Bilonja, Birbandh, Biswak, Bodh-Gaya, Charra, Chirand, Dalmi, Dapthu, Darauli, Darbhanga, Darika, Deo, Deo Barunarak, Deoghar, Deokali, Deokund, Deoli, Deo Markandeya, Dharawat, Dharahra, Dumraul, Gajgaon, Gaya, Ghosrawan, Giriak, Govindpur, Guneri, Gurpa hill, Haripur, Hasanpur Kako, Hasra Kol, Hilsa, Itkhor, Jagannathpur, Jaran, Jaynagar, Jethian, Jeya, Kalyanpur, Kasba, Katras, Kesariya, Keur, Kharagpur, Kheri hill, Kolhua, Konch, Kuluha hill, Kurkihar, Kurmaine, Lehra, Mahuagadhi, Mandar hill, Masar, Mera, Monghyr, Mubarakpur, Nalanda, Nanpur, Ner, Nonachar, Ongari, Orel, Pakbira, Pali, Palkot, Panchet, Pandra, Para, Patna, Punawan, Rajaona, Rajgir, Rajmahal, Ramgadh, Ruam, Sagardih, Samdadahar, Sanokhar, Sarsendi, Sasaram, Saurath, Sheikhpura, Simaria, Simraun, Sitakund, Srinagar, Sriringikh, Sumeshwar, Surajgarha, Tetrawan, Umarpur, Umga, Uren.

TEMPLES (BUDDHIST)

Alwara, Amaithi, Bela, Bodh-Gaya, Dapthu, Dharawat, Ghenjan, Gowor, Guneri, Gurpa hill, Hilsa, Kiswa, Konch, Mandar hill, Manora, Mirzapur-Nadera, Mubarakpur, Narawat, Nongadh, Patna, Punawan, Rajgir, Scur-Muhammadabad, Sriringikh, Teliagadhi.

TEMPLES (HINDU-GENERAL)

Ahiari, Andhara-Thari, Arrah, Atmi, Bakraur, Bediban, Bettiah, Bodh-Gaya, Chhota-Pahar, Chirand, Darauli, Deoli, Eksaran, Garohat, Ghenjan, Gowor, Hajipur, Hasanpur Kako, Hilsa, Jethur, Kiswa, Kuluha hill, Mirzapur-Nadera, Mubarakpur, Nalanda, Narawat, Ongari, Pandra, Patna, Rajgir, Scur-Muhammadabad, Tapoban, Telhara, Umga, Urep.

TEMPLES (HINDU-SAIVA)

Ami, Baharagora, Baidyanath, Bakraur, Balgudar, Bamni, Barabar hills, Barh, Basarh, Bela, Belwa, Benusagar, Bhaskinath, Bhat-binor, Bilonja, Bodh-Gaya, Buddhapur, Bundu, Buram, Champanagar, Charra, Chechgaongadh, Cheon, Chillor, Colgong, Dadhar, Dalmi, Dapthu, Darika, Deo-Barunarak, Deoghar (Monghyr Dist.), Deoghar (Santal Parganas Dist.), Deokali, Deokund, Deo-Markandeya, Dhamdaha, Etre, Gaya, Gholamara, Ghosrawan, Guneri, Haradih, Haripur, Harajuri, Jaru, Jhalda, Kabatal, Katihar, Katras, Kheri hill, Khojpur, Konch, Kurkihar, Mohadeopur, Mahaudi [hill], Majhgaon, Mandar hills, Mandar hill, Mangraon, Manora, Mesar, Mer, Monghyr, Mundeshwari hill, Nandpur, Ner, Orel, Paibigha, Pakbira, Pali, Patana, Patharghata hill, Patna, Rajaona, Rajgir, Rajmahal, Ramgadh, Rohtasgadh, Sandhail hill, Sawangs, Sibpur, Simaria, Srinagar, Sriringikh, Suissa, Telkupi, Umga, Uren, Utrain.

TEMPLES (HINDU-OF SUN GOD)

Akbarpur, Dapthu, Deo, Deo-Barunarak, Deoghar, Deo-Markandeya, Gaya, Kandaha, Nalanda, Ongari, Pawapuri, Punarak, Rajgir, Shahapur, Telkupi, Umga.

TEMPLES (HINDU-VAISHNAVA)

Aphsad, Belwa, Charra, Dalmi, Dap̄thu, Deo-Barunarak, Deoghar, Gaya, Hasanpura, Jagannathpur, Jethur, Mandar hill, Masar, Mera, Para, Patna, Rajaona, Rajgir, Rap, Telkupi, Umga.

TEMPLES (JAIN)

Arsa, Balrampur, Bihar, Bilonja, Champanagar, Charra, Chechgaongadh, Dalmi, Deoli, Kauva Kol, Kuluha hill, Lachhaur, Mandar hill, Masar, Nakhaur, Nalanda, Pahanpur, Pakbira, Palma, Parasnath hill, Patna, Pawapuri, Rajgir, Suissa.

TEMPLES (OTHERS)

Baliya, Banda, Bhagwanganj, Bhikaban, Bishungadh, Buddhapur, Chainpur, Chutia, Deoghar, Deokuta, Dharhara, Doisa, Gaya, Ghatsila, Hasanpur Kako, Ichagadh, Ikhori, Jahngira, Jaintgadh, Jalalabad, Japla, Karanjga, Karaon, Kasba, Kesariya, Kharagpur, Labhpur, Lai, Mandar hill, Mandaaur, Nagpheni, Nalanda, Naulagadh, Panchet, Para, Patharghata hill, Patjirwa, Patna, Purulia, Rajgir, Rohtasgadh, Sasaram, Satbarwa, Satgaon, Saurath, Sihari, Sikligadh, Silao, Simraun, Sitakund, Soh, Sumeshwar. Surajgarha, Uren.

TOMBA-MUSLIM (SEE ALSO MOSQUES)

Akbarpur, Asman Kathi, Bankaghat, Basarh, Bhagalpur, Bihar, Bihta, Chainpur, Champanagar, Chhota Pahar, Colgong, Daryapur-Parvati, Daudnagar, Dharawat, Ganga Prasad, Hajipur, Hasanpura, Hasanpur Kako, Hazrat Jandah, Hilsa, Ismailpur, Jethian, Kagol, Kathauli, Kauva Dol, Khagra, Lakhisarai, Lakri-Dargah, Maner, Maulanagar, Monghyr, Nagarjuni hill, Paingti, Patana, Rajgir, Rajmahal, Rohtasgadh, Sagardih, Sakrigalli, Saran Khas, Sasaram, Shalput, Shamsheernagar, Sheikhpura, Shergadh, Sikandra, Sikligadh, Silao, Sitakund, Sobeughadh, Telhara, Teliagadhi, Umarpur, Utrain.

WELLS

Bhikaban, Bishungadh, Kalyanpur, Kheri hill, Lakhiaur, Masar, Mera, Monghyr, Patna, Rajgir, Roh, Sasaram, Telkupi, Tilmi.

SUPPLEMENT

Asurgadh (Darbhanga Dist.)—(26° 10' N × 86° 30' E approximately). This place is apparently different from the Asurgadh in Purnea district (cf. p. 7 in the text). Its antiquity was first brought to notice in 1939 by H. R. Krishnan (cf. *JBOBS.*, Vol. XXV, pp. 52-7). It is situated in Madhopur Police Station about 40 miles from Darbhanga. The ancient site here consists of a level or flat mound, occupying nearly 50 acres of area with an average height of 20 to 25 feet above the surrounding country. Traces of fort walls are clearly visible on surface. The portion of the mound towards east has been scoured away by the river Tiljuga, exposing brick walls and perhaps underground cellars. The bricks measure 8" or 9" × 1½" and "invariably bear the mark of human palm". It appears the fort had entrance gates towards east and south and the north-eastern portion accommodated the main buildings of the fort. It is reported that occasionally copper coins, mostly punch-marked, are found at the site, thus indicating the site to be about 2000 years old, if not earlier. The local tradition would assign the site a very high antiquity, though it would attribute the foundation of the fort to one Asur Shah, a Muhammedan name, unknown to history. The size of the bricks of the masonry of the fort would indicate that some of the structures are of Muhammedan origin. It appears therefore likely that the Muslim fort was built later, on an ancient mound, which thus deserves to be explored further.

Bangaon (p. 14)—In 1951 a copper-plate of the 17th regnal year of the Pāla king, Vīgrahapāla III, was brought to notice and it was edited by D. C. Sircar in *EL.*, XXIX, p. 48 ff. It records grant of land at the village Vasukāvartta to a Brahmin named Ghantukaśarman of a place called Ittāhaka or Ituhoka, but originally from Kolāñcha. The copper-plate was found sometime in 1950 in the south-eastern part of the village, close to an area or mound called Sharāri-Dīh. Sircar adds that to the west of the rivulet, on the bank of which the village is situated," stands Mahishmati, the Siddha-Pīṭha of goddess Tārā and the native place of Maṇḍanamīśra, famous in the Śaṅkarāchārya legends. To the north-west lies Kandaha (*q.v.* cf. p. 192) where there is a temple of the sun-god said to be founded by a king named Bhavāditya, and to the north there is the Bāṇeśvara *liṅga*, installed, according to tradition, by the demon king Bāṇa. To the west of the village is Gaḍh-Dīh where some gold coins of the Mughal times were dug out some forty years ago.

A poster still hangs at the place forbidding people to dig earth there more than three feet below the surface. There are several Gadhs and Dihs to the east and south of the village Bangaon". Sircar is obviously not aware of the information contained in Kuraishi's list wherein the coins are stated to have been discovered in 1917. They were not Mughal coins but were punch-marked coins as already referred to at p. 14 in the present text. From the additional information supplied by Sircar, regarding the mounds to the east and south of the village, it seems there is here an extensive site of a township, at least 2000 years old, awaiting further exploration.

Bassia (Ranchi District)—Two copper axes were found in this area sometime before 1915 and a short note on them by J. Coggin Brown is found published in the Journal of the Bihar and Orissa Research Society, Vol. I, pp. 127-8.

Bihar-Habib-Khan's mosque—(cf. page 52 lines 6-7). Bloch mentions the date of the mosque as A.H. 1047 (A.D. 1637) but he is silent on the point whether he saw an inscription of this date at the monument. Q. Ahmad of the Jayaswal Institute, however, states that in one of his exploration tours he had recently noticed an inscription of this date on the central arch of the mosque itself. cf. also ARIE, 1958-59, p.

Bisuadih (Manbhum District)—In about 1880 Rev. Dr. A. Campbell obtained a copper axe-head from the jungle near the village. A short notice referring to it was published in 1916 in the Journal of Bihar and Orissa Research Society in Vol. II, pp. 85-6.

Bodh-Gaya (cf. pp. 60-61)—It should be noted that some of the railing pillars were formerly lying in the possession of the Mahant of Bodh-Gaya in the courtyard of his Math. At the instance of Lord Curzon they were returned by the Mahant sometime after 1905 and were refixed in their present positions under instructions of Bloch, the then Superintendent of Archæology, Eastern Circle, Patna (cf. *An. Rep. ASI, E.C.*, 1905-6, p. 13). It is therefore not certain that all the railing pillars occupy their original positions (cf. also *An. Rep. ASI, EC*, 1907-8, pp. 13-14).

For the pillars, cross-bars and coping pieces from Bodh-Gaya now in the Indian Museum, Calcutta see N. G. Majumdar, '*A Guide to the Sculptures in the Indian Museum*', Pt. I, pp. 64 ff. It will be seen from this that there are two corner pillars, one complete pillar, two upper parts of pillars, one piece of pillar, two cross-bars, seven coping fragments and a number of carved pieces belonging to this railing which are now in that Museum.

Bodh-Gaya (cf. p. 65 after serial No. X)—Is the Mahānāman of inscription No. IX the same as in inscription No. X. ? Cf. V. Smith, *Ind. Ant.*, XXXI, p. 192ff.

Chechgaongadh (Manbhūm District) (cf. p. 83 para 3)—Recently Q. Ahmad of the Jayaswal Institute explored this area and he states that he could not trace the site of this name. He would thus confirm the suspicion of Bloch that a place of this name does not exist. There is, however, a site named Cheeka near Belaunja about 2 miles from Dhanbad. Q. Ahmad does not clarify whether this Cheeka is an ancient site containing any of the ancient ruins or antiquities so specifically described by Beglar in his reports. Do the ruins, the rock-carving, and the inscription referring to "Chichitagar" also not exist ? This is also a point that needs to be fully investigated into. It is rather difficult to believe that Beglar could have made false statements about these, though it is quite likely he would have been wrongly informed about the name of the site as Chechgaongadh.

Daud-nagar—The painting referred to by Col. Dalton at p. 98, para 2, is now reported by Q. Ahmad as being preserved in the Munnalal Library at Gaya.

Gaya (See pp. 126 and 137)—Regarding the numerous references to Gaya as a place of pilgrimage where offerings or *pinḍas* to the ancestors or manes (Pitris) were to be made by Hindus cf. *ABORI*, Vol. XXXVIII, p. 82ff. The famous *Akshayaṭa* tree and its great sanctity are also mentioned in the various portions of the Mahābhārata. P. K. Gode would ascribe these references to dates from the beginning of the Christian era or even earlier.

Nalanda (p. 333 after No. 20)—Another inscription of the Pāla king, Devapāla was brought to notice by A. Ghosh in 1939 (cf. *EI*, XXV, pp. 334-35). It is on a bronze image of Balarāma now in the Archaeological Museum, Nalanda. It records dedication of the image in the Devapāladeva-haṭṭa (i.e. the mart of Devapāladeva), by a lady named Nṛisingha (?) ka, wife (?) of Soujjaka of Malapora.

Kolber (Manbhūm Dist.)—In about 1914 Rev. Dr. A. Campbell obtained a hoard of 12 copper axe-heads which were discovered in the course of road construction work near the village. A short note referring to them was published in the Journal of the Bihar and Orissa Research Society in Vol. II, p. 86.

Palamau (after p. 351, regarding the forts)—In 1932-33 G. C. Chandra, while removing *debris* behind the Nagpur gateway of the new fort (or Naya Kila) found two broken but inscribed

stone jambs which apparently belonged to another gateway of the fort. Both the inscriptions are almost identical in their contents, but one is in Persian and the other in Sanskrit. The Persian epigraph was edited by G. Yazdani in *Epigraphia Indo-Moslemica* (1933-4 p. 22). It refers to the construction of the fort by Mahārāja Rāja Śri Medini Rai, son of Sri Anant Rai, son of Sri Bhagbant Rai in Samvat (i.e. Vikrama Samvat) 1690 or A. H. 1083 (i. e. 1634 A. D.). It is not clear from this record whether the fort referred to is the new fort (i. e. Naya Kila) or the Old Fort (i. e. Purana Kila). The stone jambs were found loose in the *debris* and besides it is the Purana Kila that is traditionally ascribed to Medini Rai. Had the record intended the new fort it would have made a specific reference to that effect since the Purana Kila would, in that case, have existed already. It seems most probable that the inscription jambs once belonged to the Purana Kila ; but how they found their place in the *debris* of the New Fort is not clear.

Patna (p. 386)—For the sculptures, fragments of railing and *sal* wood beams found at Kumrahar site in Woddell's excavations see N. G. Majumdar, "*A Guide to the Sculptures in the Indian Museum, Calcutta,*" Part I, pp. 73-5.

Patna (pp. 406-7)—For the colossal male statues in Indian Museum, Calcutta, cf also N.G. Majumdar, *op. cit.* p. 67.

Patna—*Sher Shah's Mosque* (cf. p. 566). This mosque is now completely renovated and there are very few extant portions of the old building.

Patraha (Purnea)—The exact location of this village in the district is not known. In 1913 a large hoard of 2873 punch-marked silver coins was found at this village in the bed of a small river. The whole hoard was found enveloped in a mass of conglomerate which had been scoured in water thus making it difficult for the coins to be extricated from the mass. Full details of the circumstances in which the discovery was made are not available nor is there any information whether any ancient site is situated close by, as should normally be expected. The coins were received for examination in 1914 by R. D. Banerji who had commenced cataloguing of the coins but it was not completed. This work was later done by P. N. Bhattacharya and it was published in 1938 in the form of a *Memoir of the Archaeological Survey of India* No. 62. The Memoir however includes information only on the 1703 selected coins from out of the total number of 2873 coins of the hoard.

Rampurwa (pp. 483-4)—For the copper bolt and lion capital in Indian Museum, Calcutta, cf N. G. Majumdar, *op. cit.*, pp. 4-5.

Saguna (Palamau District)—A copper celt was found at this place some time before 1915. A short note on them by J. Coggin Brown is found published in the Journal of the Bihar and Orissa Research Society, Vol. I. p. 125.

Silao (p. 539)—In 1935 an inscription on the broken pedestal of an image of Kaśyapa, the famous disciple of the Buddha, was brought to the notice of Chhabra who edited it in the *Epigraphia Indica*, Vol. XXV. pp. 327-334. It appears, as stated by Chhabra, this image of Kaśyapa was installed next to the statue of the great Buddha in a shrine or sanctuary somewhere near the modern village of Silao. Palæographically the inscription has been assigned to the first half of the 9th century A. D. It refers to Kaśyapa, the famous disciple of the Buddha, in laudatory terms and to his having entered Nirvāṇa on the charming hill of Gurupāda. Unfortunately, the main part of the image is missing and has not been traced. According to Chhabra it was perhaps near the present site of Silao that the first meeting between Kaśyapa and the Buddha took place and it may be surmised further that the image of Kaśyapa was installed to sanctify the spot of that memorable meeting. The reference to *Gurupāda* hill in this inscription is worth noting. Chhabra has discussed in detail the identification of this hill with the modern Gurpa hill which should now leave no doubt regarding the identification (cf also *Gurpa Hill*, q. v., p. 156 ff above).

Sone-East Bank (Gaya District)—In 1936 a copper-plate discovered sometime before that date in the bed of the river Sone near this village was brought to the notice of H.K. Deb who edited it in *Epigraphia Indica*, Vol. XXIII, pp. 222 ff. It is not known how it came to be found in the river-bed. It contains an important record referring to two new kings of the dynasty referred to in an inscription of Rohtas as the *Khayārvala Vamśa* (cf Rohtas Fort, p. 438 above). It is dated Vikrama Samvat 1254 (i. e. A.D. 1197). It states the genealogy of the dynasty from its founder Khadirapāla, from whom was descended Pratāpadhavala. Pratāpadhavala's grandson was Indradhavala in whose reign the grant was made by his feudatory, a scion of the Kadamba family, named Udayarāja. The grant was of the village Gambhāri to the two Brahmins Dhāreśvara and Mahāditya. It was issued from Navanere which is identified by H. K. Deb with the modern village of Nabinagar in Gaya district (q. v. p. 294 above).

There is an interesting reference in this record to the king Indradhavala as being engaged in sports, surrounded by women, at a place called Udyanna, which is taken to be the same as the Odantapuri of Tārānātha i.e. modern Bihar Sharif. About this king Indradhavala there is practically no historical information

available from any other source. There are, however, a number of local traditions available about a king named Indradyumna who is generally believed to be the last Hindu king of Bihar vanquished by the Musalman invaders. This king is associated with places like Gidhaur (cf pp. 147-8), Indpe (cf pp. 173-5), Jaynagar (pp. 185-7) and Kagol (cf p. 191) all in Monghyr district. About this king Indradyumna also little of historical information is available. It has been surmised by H.K. Deb that the king Indradhavala of the copper-plate and the king Indradyumna of the local traditions, referred to above, were perhaps one and the same person. But this seems to be unlikely since Indradhavala belonged to a dynasty which hailed from a semi-primitive tribe of the Kharwars who ruled mostly in parts of Gaya, Shahabad and Palamau districts and whose traditions are quite different from those prevailing in Monghyr district about the king Indradyumna (cf also Japla, pp. 182-3, Rohtasgadh, pp. 488 ff, Sasaram p. 517 ff for the king Pratāpadhavala and also Bihar pp. 44-45 for Odantapuri).

Valgudar (Monghyr District)—(Lat. 25° 15' 30" N and Long. 80° 5'E). The village is situated by the side of the railway line between Lakhisarai (*q. v.*) and Mankatha railway stations. The antiquity of this village is first brought to notice by D. C. Sircar in 1950, when he was exploring the area in search of new inscriptions. Here he discovered three inscriptions, one on a pedestal of an image (which is lost), the other on a mutilated image of a seated goddess with a child on her lap and the third also on a pedestal of an image (which is also lost). The important details of the three inscriptions are as follows :—

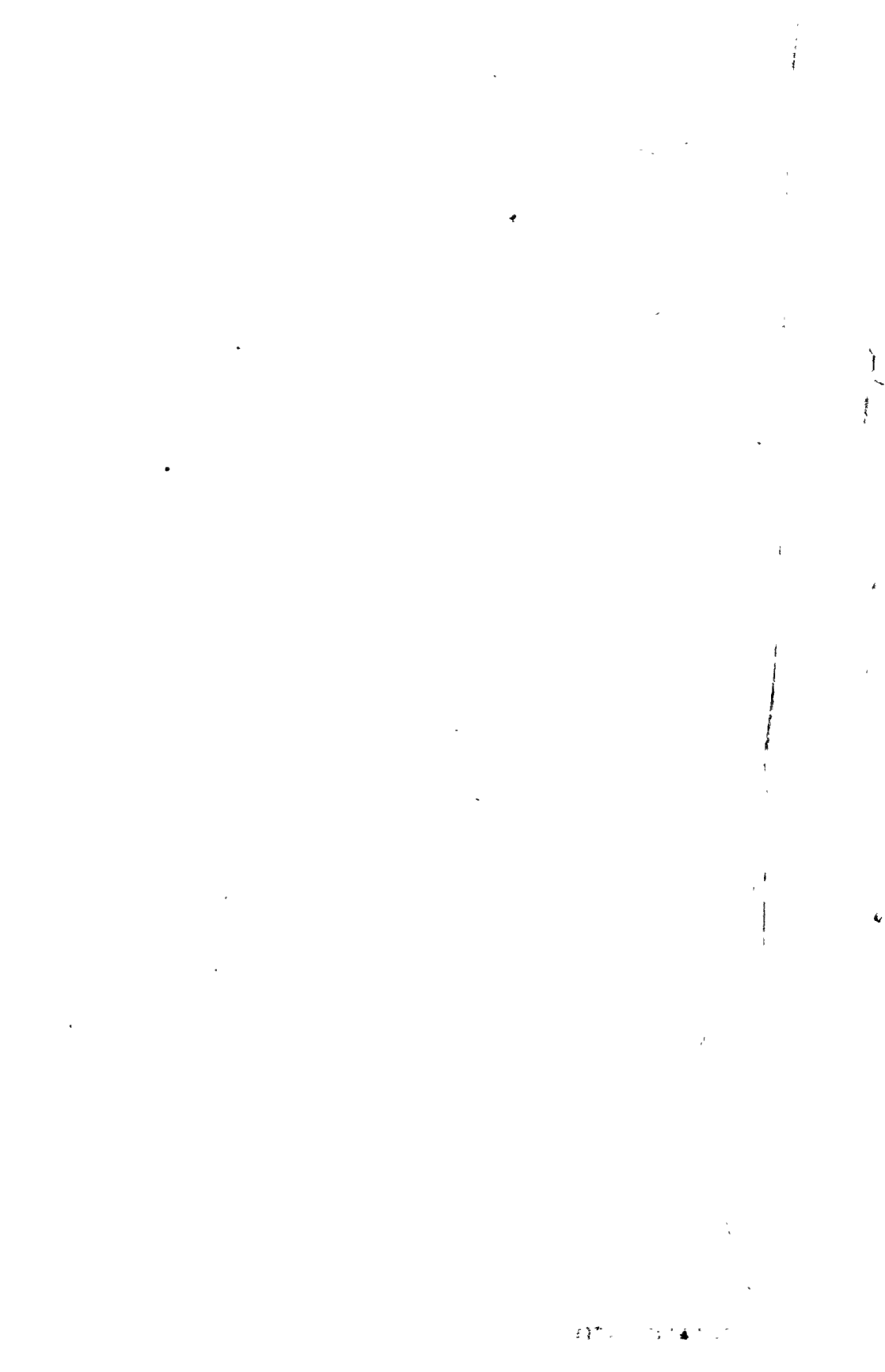
- (i) It refers to installation of an image of the god Madhuśreṇika in the city of Kṛimilā (*Kṛimlādhishthāna*) by a lady (?) named Ajhuka (?), wife of one Salo, during the reign of the Pāla king Dharmapāladeva.
- (ii) It records gift of an image of the goddess named Gau-sevā installed in the city of Kṛimilā by one Nṛikaṭṭa.
- (iii) It records installation (?) of the image of the god Nārāyaṇa (i. e. Viṣṇu) by two Brahmana brothers named Abhi and Inda (i.e. Indra) in the Śaka year 1083 (i. e. A.D. 1161) or in the 18th regnal year of the Pāla king Madanapāla.

It is not clear from Sircar's account whether we have at Valgudar an extensive ancient site of a township. The fragments with the above inscriptions were found accidentally while digging for foundation for new houses. Sircar would, however, locate the ancient city or town of Kṛimilā on the site of modern Valgudar (cf *op. cit.*, p. 140), which, according to him, was once the chief town or headquarters of the *viśhaya* of the same name.

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